THE

OLD TESTAMENT,

ARRANGED IN

HISTORICAL & CHRONOLOGICAL ORDER,

(ON THE BASIS OF LIGHTFOOT'S CHRONICLE,)

IN SUCH MANNER, THAT THE

BOOKS, CHAPTERS, PSALMS, PROPHECIES, &c.

MAY BE READ AS

ONE CONNECTED HISTORY,

IN THE WORDS OF

The Authorized Translation.

WITH COPIOUS INDEXES.

BY THE

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IN TWO VOLUMES.

VOL. II.

London:

PRINTED FOR F. C. & J. RIVINGTON,

ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE, PALL-MALL.

1821.

Printed by R. Gilbert, St. John's Square, London.

PERIOD THE FIFTH;

THE REIGN OF SOLOMON.

Chapter

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THE

OLD TESTAMENT.

PERIOD THE FIFTH.

CHAPTER I.

Reign of Solomon before the Dedication of the Temple.

SECTION I.

Offering at Gibeon—Judgment of Solomon—Death of Adonijah Return of Hadad.

[1] 1 KINGS II. VER. 12.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. A. C. 1015.

2 CHRONICLES I. VER. 1.

1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

1 KINGS III. VER. 3.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

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[1] The events related in this section, took place within the first year after Solomon's accession. The narrative in the first book of Kings, immediately on relating the succession of Solomon, proceeds to the account of Adonijah's death; that in the second book of Chronicles, mentions the offering at Gibeon. The latter event is placed first in this arrangement, as it is to be supposed that Solomon would convoke the people, and offer his sacrifices as soon as possible, after he succeeded to the crown; and it is probable that Adonijah would not desire to marry the Shunamite immediately on his father's death. It may appear strange that the petition of Adonijah to obtain Abishag, should be thought deserving of death; but in those times, the seraglio always descended with the crown, and it was considered as a step to the throne to marry the mistress of the deceased monarch. In requesting, therefore, permission to unite himself to Abishag, Adonijah, in fact, re-asserted his pretensions to the crown. Joab, the most powerful military chieftain, and Abiathar, the high-priest, were implicated in the intended revolt; which it was necessary to check at the commencement. Adonijah and Joab, therefore, were condemned to death, and Abiathar degraded from his office.—Vide Michaelis, Commentary, &c. vol. i. p. 278—281.

2 CHRONICLES I. VER. 2—7.

A. C. 1014. 2 Then Solomon spake unto all Israel, to the captains of thousands, and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brasen altar that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

1 KINGS III. VER. 5—29.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee: and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing,

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. A. C. 1014.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we *were* togegether; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night: because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living one *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead, and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him to do judgment.

2 CHRONICLES I. VER. 13.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

1 KINGS II. VER. 13—39.

A. C. 1014.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said, moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah; ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled to the tabernacle of the LORD, and caught hold on the horns of the altar. A. C. 1014.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

1 KINGS XI. VER. 21 & 22.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

1 KINGS III. VER. 4.

A.C. 1014. 4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

2 CHRONICLES I. VER. 7—13.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king,

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

SECTION II.

Preparations for building the Temple—Death of Shimei—Solomon's Marriage.

1 KINGS IV. VER. 1—26.

1 *Solomon's princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His tables.* 29 *His wisdom.*

1 So king Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok the priest.

3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Alihud, the recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend.

6 And Ahishar *was* over the houshold: and Adoniram the son of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: The son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elonbeth-hanan:

10 The son of Hesed, in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Alihud; *to him pertained* Taanach

and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam: A.C. 1014.

13 The son of Geber in Ramoth-gilead: to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo *had* Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan: and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal.

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.

24 [2] For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzan, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon [3].

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[2] By this extension of Solomon's dominions, the covenant made with Abraham (Gen. xv. 18.) was fulfilled.—Vide Hales's Anal. vol. i. p. 413, and the commentators.

[3] "The matter," says Lightfoot, "of the ivth chap. 1 Kings, is not "of fixed and determinate date, tied to any one year, but it runneth "through the story of many years, for it sheweth the growth and con-"tinuance of Solomon's strength, establishment, and prosperity in his "kingdom; and the evidencing of his wisdom; all the time till his "declining to idolatry: and therefore as for the method and place of "it, it might be laid any where," &c. I have accordingly inserted the brief account of his horses, &c. in the section in which his greatness is related—of his wisdom, immediately preceding the book of Proverbs—and the last verse before the visit of the queen of Sheba.

There seem to have been two embassies to the king of Tyre: one for cedar and different kinds of wood; the other for skilful workmen in brass and gold, &c.

The Jews suppose that Shimei was put to death prior to Solomon's marriage.—Lightfoot in loc.

2 CHRONICLES II. VER. 1—8.

A. C. 1014. 1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and four thousand to hew in the mountain, and three thousand and six hundred to oversee them.

1 KINGS V. VER. 1—13.

1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my houshold.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his houshold, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

2 CHRONICLES II. VER. 3—17.

A. C. 1014.

3 ¶ And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feast of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance; for the house which I am about to build *shall be* wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and

A. C. 1014. the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

1 KINGS V. 13. TO THE END.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers: so they prepared timber and stones to build the house.

2 CHRONICLES II. 17, 18.

17 ¶ And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

Death of Shimei.

1 KINGS II. VER. 39. TO THE END.

1011. 39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? A. C. 1011.

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Solomon's Marriage.

1 KINGS III. VER. 1, 2.

1 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

CHAPTER II.

The Building of the Temple.

2 CHRONICLES III. VER. 1 [4].

1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the* LORD appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite. 1011 to 1005.

1 KINGS VI. VER. 1.

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 CHRONICLES III. VER. 2—10.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the

[4] It will be observed, that the descriptions of the building of the Temple in Kings and Chronicles differ. Circumstances mentioned in one are omitted in the other. I have endeavoured to harmonize the two. The same may be observed of the prayer at the dedication of the Temple.

A. C. 1011 to 1005. length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

1 KINGS VI. VER. 4—9.

4 And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

1 KINGS VI. VER. 15—29.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar. A. C. 1011. to 1005.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

2 CHRONICLES III. latter part of VER. 13. & VER. 14.

And they stood on their feet, and their faces *were* inward.

14 ¶ And he made the vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

1 KINGS VI. VER. 29—37.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall*.

32 The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall*.

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and

A. C. 1011. to 1005. open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

1 KINGS VII. VER. 13—23.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

2 CHRONICLES IV. VER. 1.

1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

1 KINGS VII. VER. 23—51.

23 ¶ And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking

toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. A. C. 1011. to 1005.

26 And it *was* an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass: four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that

A. C. 1011. to 1005.

were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars,

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

2 CHRONICLES IV. VER. 8—11.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

1 KINGS VI. VER. 9—15.

9 So he built the house, and furnished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

A. C. 1011. to 1005.

14 So Solomon built the house, and finished it.

1 KINGS VII. VER. 51.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

1 KINGS VI. VER. 37, 38.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1 KINGS VI. VER. 2, 3.

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

2 CHRONICLES III. VER. 10, 11, 12, PART OF 13, AND 15, 16, 17.

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits:

15 Also he made before the house two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

2 CHRONICLES IV. VER. 2—8.

2 ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

A. C. 1011. to 1005.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

2 CHRONICLES IV. VER. 11 TO THE END.

11 And Huram made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shew-bread *was set:*

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of gold, and* that perfect gold;

22 And the snuffers and the basons, and the spoons, and the censers *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place,* and the doors of the house of the temple *were of* gold.

CHAPTER III.

The Dedication of the Temple.

2 CHRONICLES V.

1004. 1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark. A. C. 1004.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place, even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark,* that the ends of the staves were seen from the ark before the oracle: but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place;* (for all the priests *that were* present were sanctified, *and* did not *then* wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD: and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying,* For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

2 CHRONICLES VII. VER. 4—8.

4 ¶ Then the king and all the people offered sacrifices before the LORD [5].

[5] It was the custom both among the Jews, and before them, among the patriarchs, to offer the sacrifice, and then to make their prayer. Immediately after Solomon's prayer, we read that the fire descended and consumed the sacrifices: which in compliance with the usual custom, must have been first offered. The events of this third chapter then would have taken place in the order in which they are here arranged; the ark is removed into the temple—the sacrifices are slain—the prayer is made—and the fire descends to prove that these services were accepted by the God of Israel.

A. C. 1004. 5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

2 CHRONICLES VI. VER. 1—40.

1 Solomon having blessed the people, blesseth God. 22 Solomon's prayer in the consecration of the temple, upon the brasen scaffold.

1 Then said Solomon, The LORD hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there: neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, A. C. 1004.

14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head: and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward

A. C. 1004. this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling place, and forgive and render unto every man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the children of men:)

31 That they may free thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly:

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. A. C. 1004.

1 KINGS VIII. PART OF VER. 50 TO VER. 62.

And give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

2 CHRONICLES VI. VER. 40 TO THE END.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

A. C. 1004. 42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

2 CHRONICLES VII. VER. 1—4, AND 8—11.

1 *God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him.* 8 *Solomon having kept the feast of the tabernacles, and the feast of the dedication of the altar, dismisseth the people.*

1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast soven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

On removing the Ark into the Temple of Solomon [6].

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm for the sons of Korah.

1 O clap your hands all ye people; shout unto God with the voice of triumph.

[6] Psalm xlvii. was probably composed and sung on the occasion of bringing the ark, either into the tabernacle on Mount Zion by David, or from hence into the temple by Solomon. (Vide Dr. Wells in loc.) I have inserted it here on the supposition that (ver. 5.) appears to allude rather to the magnificent description in (1 Chron. v. 13.)

Psalms xcvii., xcviii., xcix., c. It is quite uncertain when these Psalms were composed. They are inserted here from the apparent allusions they contain to the cloud which filled the temple, to the fire which consumed the sacrifices; and to the description in (2 Chron. v. 13.)

Psalms cxxxv., cxxxvi. The first of these Psalms was supposed to have been sung by the Levites on opening the gates of the temple. The second was sung on the great festivals; one half by one half of the choir, the other by either the other half or by the whole chorus uniting in the words, "His mercy endureth for ever." As these Psalms were used in the temple service, and the precise time of their composition is not ascertained, it may be assumed that they were adopted at the beginning of that service, and were composed about this time.

2 For the LORD most high *is* terrible; *he is* a great King over all the earth. A. C. 1004.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the king of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

PSALM XCVII.

1 *The majesty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof.*

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints: he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

1 *The psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures to praise God.*

A Psalm.

A. C. 1004. 1 O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 *The prophet, setting forth the kingdom of God in Zion,* 5 *exhorteth all, by the example of forefathers, to worship God at his holy hill.*

1 The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

2 The LORD *is* great in Zion: and he *is* high above all the people.

3 Let them praise thy great and terrible name; *for* it *is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool: *for* he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

PSALM C.

A. C. 1004.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

A Psalm of praise.

1 Make a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

At the Dedication of Solomon's Temple.

PSALM CXXXV.

1 *An exhortation to praise God for his mercy,* 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

1 Praise ye the LORD. Praise ye the name of the LORD; praise *him,* O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who smote the firstborn of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

A. C. 1004.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

1 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods; for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The sun to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever.

11 And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever: A. C. 1004.

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth for ever*:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

1 KINGS VIII. VER. 1 TO THE MIDDLE OF VER. 50.

1 *The feast of the dedication of the temple.* 12, 54 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace offering.*

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a *covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

A. C. 1004.

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they

have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: A. C. 1004.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee.

1 KINGS VIII. VER. 62 TO THE END.

62 And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings,

A. C. 1004. and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IV.

Other Buildings and Magnificence of Solomon.

SECTION I.

Building of the House of Lebanon—God appears to Solomon.

1 KINGS VII. VER. 1—13.

1001. 1 But Solomon was building his own house thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.

5 And all the doors and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house. A. C. 1001.

2 CHRONICLES VII. VER. 11. TO THE END.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

1 KINGS IX. VER. 1—10.

1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

A. C. 1001.

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then I will cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight: and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their father out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

SECTION II.

Conquests, &c. of Solomon.

1 KINGS IX. VER. 10—15.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house.

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

2 CHRONICLES VIII. VER. 1—12.

1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD and his own house,

2 That the cities which Huram had restored Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; A. C. 1001.

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the LORD hath come.

1 KINGS IX. VER. 24.

24 ¶ But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

SECTION III.

SONG OF SOLOMON I[7].

1 The song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

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[7] The Book of Canticles is inserted here on the authority of Lightfoot; who observes, that it must have been composed after the building of the summer-house in the forest of Lebanon. He infers this from Chap. iv. 8. "Come with me from Lebanon my spouse;" and Chap. vii. 4. The common opinion respecting this much discussed book, that it is a mystical allegory of the union of Christ and his church, is supported by the best and most abundant evidence. No comparison is more general throughout the books of Scripture, than this of marriage, to express the love of God to his Church. For a full account of this beautiful dramatic poem, the various opinions which have been entertained respecting it, and the division of its contents in the form of scenes, acts, idyls, &c. vide Dr. Wells in loc.; Horne's Crit. Introd. vol. ii. p. 188, &c.; and Dr. Gray.

A. C. 1001. 5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions.

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our rafters of fir.

SONG OF SOLOMON II.

1 I *am* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. A. C. 1001.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

SONG OF SOLOMON III.

1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king

A. C. 1001. Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

SONG OF SOLOMON IV.

1 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

SONG OF SOLOMON V.

1 I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. A. C. 1001.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

SONG OF SOLOMON VI.

1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

A. C. 1001. 2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

SONG OF SOLOMON VII.

1 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies.

3 Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the lips of those that A. C. 1001. are asleep to speak.

10 ¶ I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

SONG OF SOLOMON VIII.

1 O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee: yea, I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

A. C. 1001. 13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

CHAPTER V.

Greatness of Solomon—Visit of the Queen of Sheba.

1 KINGS IX. 15, 16.

992. 15 ¶ And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

2 CHRONICLES VIII. VER. 12—17.

12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch.

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

1 KINGS IX. VER. 25. TO THE END.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. A. C. 992.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

2 CHRONICLES VIII. VER. 17.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.

1 KINGS X. VER. 14. TO THE END.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold.

15 Beside *that he had* of the merchantment, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood behind the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver *to be* in Jerusalem as stones,

A. C. 992. and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

1 KINGS IV. 26—29.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

1 KINGS IV. VER. 34.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

1 KINGS X. VER. 1—14.

1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved

Israel for ever, therefore made he thee king, to do judgment and justice. A. C. 992.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

1 KINGS IX. 17—23.

17 And Solomon built Gezer, and Bethhoron the nether.

18 And Baalath, and Tadmor in the wilderness, in the land.

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel.

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

2 CHRONICLES VIII. VER. 18.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

2 CHRONICLES IX. VER. 13—29.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold,

A. C. 992. *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

2 CHRONICLES I. VER. 14. TO THE END.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous as* stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

2 CHRONICLES IX. VER. 1—13.

1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. A. C. 992.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.

11 And the king made *of* the algum trees terraces to the house of the LORD, and to the king's palaces, and harps and psalteries for singers: and there was none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned and went away to her own land, she and her servants.

CHAPTER VI.

Wisdom of Solomon.

1 KINGS IV. VER. 29—32.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

1 KINGS IV. VER. 33.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts and of fowl, and of creeping things, and of fishes.

1 KINGS IV. VER. 32.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

THE PROVERBS, IN FIVE PARTS.

PART I[8].

PROVERBS I.

1 *The use of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.* 24 *She threateneth her contemners.*

1 The proverbs of Solomon the son of David, king of Israel; 984.

2 To know wisdom and instruction; to perceive the words of understanding;

8 The Book of Proverbs may be divided into five parts. The first is a kind of preface, and extends to the end of the ninth chapter; it contains a series of admonitions, cautions, and encouragements to the study of wisdom.

A. C. 984.

3 To receive the instruction of wisdom, justice, and judgment, and equity;
4 To give subtilty to the simple, to the young man knowledge and discretion.
5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
7 ¶ The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.
8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.
10 ¶ My son, if sinners entice thee, consent thou not.
11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:
12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:
13 We shall find all precious substance, we shall fill our houses with spoil:
14 Cast in thy lot among us; let us all have one purse:
15 My son, walk not thou in the way with them: refrain thy foot from their path:
16 For their feet run to evil, and make hast to shed blood.
17 Surely in vain the net is spread in the sight of any bird.
18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.
19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.
20 ¶ Wisdom crieth without; she uttereth her voice in the streets:
21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,
22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?
23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.
24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel, and would none of my reproof:
26 I also will laugh at your calamity; I will mock when your fear cometh:
27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
28 Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD: A. C. 984.
30 They would none of my counsel: they despised all my reproof.
31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

PROVERBS II.

1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*

1 My son, if thou wilt receive my words, and hide my commandments with thee;
2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;
3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;
4 If thou seekest her as silver, and searchest for her as *for* hid treasures;
5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.
7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.
8 He keepeth the paths of judgment, and preserveth the way of his saints.
9 Then shalt thou understand righteousness, and judgment, and equity; *yea,* every good path.
10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, understanding shall keep thee:
12 To deliver thee from the way of the evil *man,* from the man that speaketh froward things;
13 Who leave the paths of uprightness, to walk in the ways of darkness;
14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;
15 Whose ways *are* crooked, and *they* froward in their paths:
16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18 For her house inclineth unto death, and her paths unto the dead.
19 None that go unto her return again, neither take they hold of the paths of life.

A. C. 984. 20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

PROVERBS III.

1 *An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.*

1 My son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes: fear the LORD and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction;

12 For whom the LORD loveth, he correcteth; even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew. A. C. 984.

21 ¶ My son, let them not depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give, when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners; but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

PROVERBS IV.

1 *Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.*

1 Hear, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only *beloved* in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

A.C. 984. 8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it *are* the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

PROVERBS V.

1 *Solomon exhorteth to the study of wisdom.* 3 *He sheweth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.* 22 *The wicked are overtaken with their own sins.*

1 My son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:

4 But her end is bitter as wormwood, sharp as a two edged sword. A.C. 984.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

PROVERBS VI.

1 *Against suretiship,* 6 *idleness,* 12 *and mischievousness.* 16 *Seven things hateful to God.* 20 *The blessings of obedience.* 25 *The mischiefs of whoredom.*

1 My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

A. C. 984.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.
6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer, *and* gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
11 So shall thy poverty come as one that travelleth, and thy want as an armed man.
12 ¶ A naughty person, a wicked man, walketh with a froward mouth.
13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.
14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
16 ¶ These six *things* doth the LORD hate: yea, seven *are* an abomination unto him:
17 A proud look, a lying tongue, and hands that shed innocent blood,
18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
19 A false witness *that* speaketh lies, and he that soweth discord among brethren.
20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:
21 Bind them continually upon thine heart, *and* tie them about thy neck.
22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.
23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:
24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.
25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.
26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.
27 Can a man take fire in his bosom, and his clothes not be burned?
28 Can one go upon hot coals, and his feet not be burned?

A.C. 984.

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.
30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;
31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.
32 *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.
33 A wound and dishonour shall he get: and his reproach shall not be wiped away.
34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.
35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

PROVERBS VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*

1 My son, keep my words, and lay up my commandments with thee.
2 Keep my commandments, and live; and my law as the apple of thine eye.
3 Bind them upon thy fingers, write them upon the table of thine heart.
4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:
5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.
6 ¶ For at the window of my house I looked through my casement,
7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
8 Passing through the street near her corner; and he went the way to her house,
9 In the twilight, in the evening, in the black and dark night:
10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.
11 (She *is* loud and stubborn: her feet abide not in her house:
12 Now *is she* without, now in the streets, and lieth in wait at every corner.)
13 So she caught him, and kissed him, *and* with an impudent face said unto him,
14 *I have* peace offerings with me; this day have I payed my vows.
15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

A. C. 984.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

PROVERBS VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wisdom.* 32 *Wisdom is to be desired for the blessedness it bringeth.*

1 Doth not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions. A. C. 984.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea,* durable riches and righteousness.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

A. C. 984.

PROVERBS IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

1 Wisdom hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city.

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

PART II [9].

PROVERBS X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

[9] The second part of this book contains what may, with more strictness, be called Proverbs: that is, unconnected sentences, neat, and simple, adapted to the instruction of youth. This part extends from chap. x to chap. xxii. end of ver. 16.

A. C. 984.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool shall fall.

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

A. C. 984. 27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

PROVERBS XI.

1 A false balance *is* abomination to the LORD: but a just weight *is* his delight.

2 *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perisheth, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no council *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall smart *for it:* and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death. A. C. 984.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth: and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

PROVERBS XII.

1 Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood; but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

A. C. 984. 11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

12 The wicked desireth the net of evil *men:* but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is presently known: but a prudent *man* covereth shame.

17 *He that* speaketh the truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercing of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

PROVERBS XIII.

1 A wise son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner. A. C. 984.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

PROVERBS XIV.

1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

A.C. 984. 5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones. A.C. 984.

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach to any people.

35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

PROVERBS XV.

1 A soft answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 Hell and destruction *are* before the LORD: how much more then the hearts of the children of men.

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

A. C. 984. 18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*

24 The way of life *is* above to the wise, that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

PROVERBS XVI.

1 The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth A. C. 984. his steps.

10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD'S: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of the king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools is folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth laboureth for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

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PROVERBS XVII.

1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool: much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him. A. C. 984.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit.

28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

PROVERBS XVIII.

1 Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD *is* a strong tower: the righteous runneth into it, and is safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

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21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth roughly.

24 A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

PROVERBS XIX.

1 Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth maketh many friends; but the poor is separated from his neighbour.

5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

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20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

PROVERBS XX.

1 Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

A. C. 984. 15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.

19 He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and a false balance *is* not good.

24 Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and the beauty of old men *is* the grey head.

30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

PROVERBS XXI.

1 The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house. A.C. 984.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long; but the righteous giveth and spareth not.

27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wisdom nor understanding nor counsel against the LORD.

31 The horse *is* prepared against the day of battle: but safety *is* of the LORD.

PROVERBS XXII.

1 A *good* name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.

A. C. 984. 2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility *and* the fear of the LORD *are* riches, honour, and life.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant to the lender.

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

PART III [10].

PROVERBS XXII. VER. 17 TO THE END.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge.

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

[10] Part iii. comprises chap. xxii. ver. 17. to the end of chap. xxiv. The tutor is supposed to instruct his pupil as if he were present. He drops the style of proverbs, and exhorts in a more connected manner.

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them. A. C. 984.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

PROVERBS XXIII.

1 When thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings: they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

A. C. 984.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again?

PROVERBS XXIV.

1 Be not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety. A. C. 984.

7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:

14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man;* the candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king: *and* meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

A. C. 984. 30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

PART IV[11].

PROVERBS XXV.

1 *Observations about kings,* 8 *and about avoiding causes of quarrels, and sundry causes thereof.*

1 These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself;* and discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.

[11] Part the fourth is supposed to have been selected from a larger collection of Proverbs by the men of Hezekiah; that is, by the prophets whom he employed to restore the service and writings of the church, as Eliakim, and Joah, and Shebna; and probably Hosea, Micah, and even Isaiah. All these flourished in the reign of Hezekiah, and endeavoured to revive true religion among the Jews.

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain. A. C. 984.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in the corner of the house top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

PROVERBS XXVI.

1 *Observations about fools,* 13 *about sluggards,* 17 *and about contentious busybodies.*

1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: so *is* a parable in the mouth of fools.

A. C. 984.

8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not; for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

PROVERBS XXVII.

1 *Observations of self-love:* 5 *of true love:* 11 *of care to avoid offences:* 23 *and of the houshold care.*

1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy? A. C. 984.

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy houshold, and *for* the maintenance for thy maidens.

PROVERBS XXVIII.

General observations of impiety and religious integrity.

A. C. 984. 1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. A. C. 984.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

PROVERBS XXIX.

1 *Observations of publick government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

1 He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

A. C. 984. 18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare; but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

PART V[12].

PROVERBS XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 10 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

1 The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

[12] Part V. consists only of two chapters, xxx. and xxxi. In the former are included the wise observations and instructions delivered by Agur, the son of Jakeh, to his pupils, Ithiel and Ucal. The thirty-first contains the precepts delivered to Lemuel by his mother, who was supposed to have been a Jewish woman, married to a neighbouring prince; and to have been anxious to establish the mind of her son, in virtuous principles, and to unite him to a wife professing the same regard for religion. Others believe the mother of Lemuel to have been Abijah, the daughter of the high-priest Zechariah, and mother of king Hezekiah. Others, that she was the mother of Solomon.—Vide Horne, Gray, Lightfoot.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar. A. C. 984.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* exceeding wise:

25 The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

A. C. 984.

28 The spider taketh hold with her hands, and is in kings' palaces.
29 There be three *things* which go well, yea, four are comely in going:
30 A lion, *which is* strongest among beasts, and turneth not away for any:
31 A grey hound; an he goat also; and a king, against whom *there is* no rising up.
32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

PROVERBS XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

1 The words of king Lemuel, the prophecy that his mother taught him.
2 What, my son? and what, the son of my womb? and what, the son of my vows?
3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.
4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:
5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.
7 Let him drink, and forget his poverty, and remember his misery no more.
8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.
10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.
11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
12 She will do him good and not evil all the days of her life.
13 She seeketh wool, and flax, and worketh willingly with her hands.
14 She is like the merchants' ships; she bringeth her food from afar.
15 She riseth also while it is yet night, and giveth meat to her houshold, and a portion to her maidens.
16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night. A. C. 984.
19 She layeth her hands to the spindle, and her hands hold the distaff.
20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her houshold: for all her houshold *are* clothed with scarlet.
22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.
23 Her husband is known in the gates, when he sitteth among the elders of the land.
24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.
25 Strength and honour *are* her clothing; and she shall rejoice in time to come.
26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.
27 She looketh well to the ways of her houshold, and eateth not the bread of idleness.
28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
29 Many daughters have done virtuously, but thou excellest them all.
30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.
31 Give her of the fruit of her hands; and let her own works praise her in the gates.

CHAPTER VII.

Offence of Solomon.

1 KINGS XI. VER. 1—15.

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites: 980 to 875.
2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.
3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.
5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

A. C. 980 to 875.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

1 KINGS XI. VER. 23—41.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

A. C. 980 to 875.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

ECCLESIASTES; OR, THE PREACHER, I[13].

1 The preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.

1 The words of the Preacher, the son of David, king of Jerusalem.

[13] The book of Ecclesiastes was written by Solomon after his allegiance to God had yielded to the attractions of idolatrous women. It has been divided variously by different commentators. The more usual division is that of Dr. Wells, into two general parts. The first shewing that all things relating to this world are vain and perishing, and can

A. C. 980 to 875. 2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

afford no true or lasting happiness; the second proving that the fear of God alone is real and permanent satisfaction and wisdom. Many passages in this book have been misunderstood: it has been supposed to savour of irreligion and immorality. The passages, however, in question, do not express the opinion of the king: they contain the false arguments which he puts into the mouth of the imaginary interlocutor whose opinions he opposes. The best analysis of this book, excepting, perhaps, that of Diodati, which is too long to be inserted here, is that by Mr. Des Voeux, which is given in Horne's Critical Introduction, and which I have extracted as an useful illustration of its various obscurities and difficulties.

"Mr. Des Voeux," says Mr. Horne, "reduces the whole discourse to three propositions, every one of which, when properly reflected upon, yields a strong proof of a future state of rewards and punishments.

Ch. i. 1. The introduction.
2, 3. THE FIRST PROPOSITION:—No labour or trouble of men in this world can ever be so profitable as to produce in them a lasting contentment and thorough satisfaction of mind.
4—11. 1st proof. The course of nature.
12, &c. 2d proof. Men's occupations.
16—18. 1st head. Wisdom or philosophy.
Ch. ii. 1, 2. 2d head. Pleasure.
3—10. Both jointly.
11. General conclusion of the second proof.
A review of the second proof, with special conclusions relating to every particular therein mentioned, viz.
12—17. 1. Wisdom.
18—23. 2. Riches.
24—26. 3. Pleasure.
Ch. iii. 1, &c. 3d proof. Inconstancy of men's will.
9. Conclusion of the third proof.
A review of the second and third proofs considered conjointly, with special observations and corollaries.
10, 11. 1st observation. God is inculpable.
12—15. 2d observation. God is the author of whatever befalls us in this world.
16, 17. 1st corollary. God shall redress all grievances.
18—21. 2d corollary. God must be exalted, and man humbled.
22. 3d corollary. God alloweth men to enjoy the present.
Ch. iv. 1. 4th proof. Men's neglect of proper opportunities evidenced in several instances, viz.
1—3. 1. Oppression.
4. 2. Envy.
5, 6. 3. Idleness.
7—12. 4. Avarice.
Ch. v. 13—19. 5. Misapplication of esteem and regard.
N. B. V. 1—9. is a digression, containing several admonitions, in order to prevent any misconstruction of the foregoing remarks.

A. C. 980 to 875. 3 What profit hath a man of all his labour which he taketh under the sun.

Ch. v. 10—12. 6. Expensive living.
13. THE SECOND PROPOSITION:—Earthly goods, and whatever we can acquire by our utmost trouble and labour in this world, are so far from making us lastingly happy, that they may even be regarded as real obstacles to our ease, quiet, and tranquillity.
14—17. 1st proof. Instability of riches.
Ch. vi. 18—2. 2d proof. Insufficiency of riches to make one happy.
3—6. Corollary. The fate of an abortive is preferable, upon the whole, to that of one who lives without enjoying life.
7—9. 3d proof. Men's insatiableness.
10, 11. General conclusion from the first and second proposition.
12. THE THIRD PROPOSITION:—Men know not what is or is not truly advantageous to them; because they are either ignorant or unmindful of that which must come to pass after they are dead.
Ch. vii. 1—8. 1st proof. Wrong estimation of things.
A digression intended (like that in v. 1—9.) to prevent any misconstruction of the foregoing observations, and containing several advices, together with a strong commendation of him who gives them, in order to enforce the observation of the rules laid down by him.
9—12. 1st advice. Not to blame Providence.
13. 2d advice. Not to judge of Providence.
14, 15. 3d advice. To submit to Providence.
16—20. 4th advice. To avoid excess.
21, 22. 5th advice. Not to mind idle reports.
23—25. Commendation of the foregoing advices, from the author's application, to examine every thing, and especially
26—29. 1. Wickedness and ignorance.
Ch. viii. 1—8. 2. Wisdom.
2d proof. Anticipated judgments.
9—14. 1. That sin shall go unpunished, because it is so in this world.
Ch. ix. 15—6. 2. That life is preferable to death.
7—9. 1st corollary. Earthly enjoyments are not criminal.
10. 2d corollary. A proper use must be made of our faculties.
11—15. 3d proof. Judgments that are seemingly right, yet truly false.
16, &c. 4th proof. Little regard paid to wisdom.
16. 1. Past services are forgotten.
Ch. x. 17—4. 2. The least fault is taken notice of.
5—19. 3. Favour gets what is due to merit.
20. A caution, to prevent the abuse of the foregoing remarks.

PRACTICAL INFERENCES.

Ch. xi. 1—4. 1. From the first proposition. We must give unto earthly goods that stability which they are capable of.
5, 6. 2. From the first and second proposition. We must, in our conduct, conform to the design

A. C. 980 to 875.

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of men to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with my own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

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of Providence concerning us, and leave the success to God.

Ch. xi. 7—10. 3. From the three propositions; but especially from the third. We must seek for happiness beyond the grave.

xii. 1—8.

9—12. Commendation of the work, from several considerations.

13, 14. THE CONCLUSION of the whole:—"That there must be a state of true and solid happiness for men in a future state.—In other words, the fear of God, and keeping his commandments, is the whole of man, that is, his chief good, his whole interest, privilege, honour, and happiness, as well as duty: for, after this vain life is past, another scene will succeed, and men shall be judged and recompensed according to their conduct, secret as well as open, and whether it may have been good or evil."

Vide Horne's Crit. Introd. vol. ii. p. 185, &c.

A. C. 980 to 875.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

ECCLESIASTES II.

1 *The vanity of human courses in the works of pleasure.* 12 *Though the wise be better than the fool, yet both have one event.* 18 *The vanity of human labour, in leaving it they know not to whom.* 24 *Nothing better than joy in our labour, but that is God's gift.*

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so

A. C. 980 to 875. it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There is* nothing better for a man *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto* more than I?

26 For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

ECCLESIASTES III.

1 *By the necessary change of times, vanity is added to human travail.* 11 *There is an excellency in God's works.* 16 *But as for man, God shall judge his works there, and here he shall be like a beast.*

1 To every *thing there is* a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away; A. C. 980 to 975.

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

ECCLESIASTES IV.

1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousness,* 9 *by solitariness,* 13 *by wilfulness.*

1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

A. C. 980 to 975.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

ECCLESIASTES V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it;

for *he hath* no pleasure in fools; pay that which thou hast vowed. A. C. 980 to 975.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for *it* is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

ECCLESIASTES VI.

1 *The vanity of riches without use.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 11 *The conclusion of vanities.*

A. C. 980 to 975.

1 There is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

ECCLESIASTES VII.

1 *Remedies against vanity, are a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of wisdom.*

1 A good name *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men: and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart. A. C. 980 to 975.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these; for thou dost not enquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:

A. C. 980 to 975.

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

ECCLESIASTES VIII.

1 *Kings are greatly to be respected.* 6 *The divine providence is to be observed.* 12 *It is better with the godly in adversity, than with the wicked in prosperity.* 16 *The work of God is unsearchable.*

1 Who *is* as the wise *man?* and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

A. C. 980 to 975.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

ECCLESIASTES IX.

1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race *is* not

A. C. 980 to 975. to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

ECCLESIASTES X.

1 *Observations of wisdom and folly.* 16 *Of riot,* 18 *slothfulness,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth *him,* and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself. A. C. 980 to 975.

13 The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all *things.*

20 ¶ Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

ECCLESIASTES XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.*

1 Cast thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

A. C. ECCLESIASTES XII.

980 to 975. 1 *The Creator is to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low:

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities, saith the preacher; all *is* vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

CHAPTER VIII.

Death of Solomon.

1 KINGS XI. 41, 42, 43.

975. 41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years. A. C. 975.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

2 CHRONICLES IX. 29, 30, 31.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

PERIOD THE SIXTH;

FROM THE ELEVATION OF REHOBOAM TO THE BABYLONISH CAPTIVITY.

Chapter

I.—Reign of Rehoboam, King of Judah, 17 Years, and cotemporary Events in the Kingdom of Israel.

II.—Reign of Abijam, second King of Judah, with the cotemporary Events in the Kingdom of Israel, 3 Years.

III.—Reign of Asa, third King, &c. &c., 41 Years.

IV.—Reign of Jehoshaphat, fourth King, &c. &c., 25 Years.

V.—Reign of Jehoram, fifth King, &c. &c., 4 Years.

VI.—Reign of Ahaziah, sixth King, &c. &c., 1 Year.

VII.—Reign of Athaliah, Queen, &c. &c., 6 Years.

VIII.—Reign of Joash, eighth King, &c. &c., 40 Years.

IX.—Reign of Amaziah, ninth King, &c. &c., 29 Years.

X.—Reign of Uzziah, tenth King, &c. &c., 51 Years.

XI.—Reign of Jotham, eleventh King, &c. &c., 16 Years.

XII.—Reign of Ahaz, twelfth King, &c. &c., 16 Years.

XIII.—Reign of Hezekiah, thirteenth King, &c. &c., 29 Years.

XIV.—Reign of Manasseh, fourteenth King, &c. &c., 55 Years.

XV.—Reign of Amon, fifteenth King, 2 Years.

XVI.—Reign of Josiah, sixteenth King, 31 Years.

XVII.—Reign of Jehoahaz, seventeenth King, 3 Months.

XVIII.—Reign of Jehoiakim, eighteenth King, 11 Years.

In the fourth year of whose reign, Daniel was taken captive; from which event are computed the seventy years of the Babylonish captivity.

Note.—From the difficulty of arranging the events in this Period, it has been thought most adviseable to divide each chapter into two parts. The first part contains the reign of a king of Judah; the second, the events in the kingdom of Israel, cotemporary with his reign. The Books of Kings and Chronicles are harmonized throughout in this Period, and the Prophecies are arranged as they were delivered in the reigns of the respective kings, so far at least as can be ascertained from the testimony of various authors.

PERIOD THE SIXTH.

CHAPTER I.

The Reign of Rehoboam, first King of Judah, with the contemporary events in the kingdom of Israel (17 Years—from 975 to 958.)

PART I.

Reign of Rehoboam.

SECTION I.

Revolt of the Ten Tribes.

1 KINGS XIV. 21.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign. A. C. 975.

1 KINGS XII. 1—25.

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again unto me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake

A. C. 975. unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man

to his house; for this thing is from me. They hearkened A. C. 975. therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

SECTION II.

Government of Rehoboam.

2 CHRONICLES XI. VER. 5. TO THE END.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for 973. defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresbah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

A. C. 973. 23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

2 CHRONICLES XII. VER. 1.

1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

1 KINGS XIV. VER. 22—25.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

SECTION III.

Invasion of Shishak.

2 CHRONICLES XII. VER. 2 TO THE END.

970. 2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house. A. C. 970.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

2 CHRONICLES X.

1 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put

A. C. 970. more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

2 CHRONICLES XI. VER. 1—5.

1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

1 KINGS XIV. PART OF VER. 21, AND VER. 25. TO THE END.

21 And he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

CHAPTER I.

PART II.

Events in the Kingdom of Israel, cotemporary with the Reign of Rehoboam King of Judah.

SECTION I.

Idolatry of the golden Calves.

1 KINGS XII. VER. 25. TO THE END.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. A. C. 974.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 [1] Whereupon the king took counsel, and made two calves

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1 Few subjects seem, at first sight, to be attended with more difficulties than the scriptural history of the idolatry of the golden calf. Immediately after the exodus, while the impression of the stupendous miracles which had delivered the Israelites from Egypt, was still fresh in their remembrance, they had worshipped an Egyptian idol; and in the history of the revolt of the ten tribes, we are informed that Jeroboam, to perpetuate the rebellion of the people, and to prevent their returning to their legitimate sovereign, set up, at the opposite end of his dominions, two calves of gold. He professed to do this to save them the unnecessary trouble of going up to Jerusalem to worship. "It is too much for you, to go up to Jerusalem; behold thy gods, oh "Israel, which brought thee up out of the land of Egypt." The people submitted to the new mode of worship, although they had, only the week before their rebellion, acknowledged the exclusive worship of Jehovah. They suddenly change their faith, contrary to every known principle of action, without scruple, without hesitation, without any apparent consciousness of inconsistency, or impiety.

To account for this extraordinary conduct, we must observe how skilfully the rebellious Jeroboam adapted his innovation to the received opinions of the people. The new worship he was desirous of establishing, was a studied imitation of the regular service at Jerusalem. Priests were consecrated, and the great festivals observed; sacrifices were offered, and the worship of Jehovah professedly continued. Some alterations were indeed made, in conformity to those erroneous notions which the Israelites had imbibed from the surrounding idolaters, and from which they were never entirely emancipated till after the Babylonish captivity.

In the temple at Jerusalem within the sanctuary, were the figures of the cherubim. These figures were compounded of an union in one body of the forms of the man, the bull, the lion, and the eagle, with the form of the bull chiefly predominate. It is generally affirmed, therefore, that the two calves which Jeroboam set up, were intended to represent these cherubim. They were either the complete figure of the cherubim, or the form of an ox or calf only, or, as is sometimes supposed, the head alone of a calf. Had Jeroboam been contented with this innovation, he would have been guilty only of schism, not of idolatry. But he had no sooner set up the golden calves, than he gave them the names of the Egyptian idols; he declared the cherubim to be the bulls Apis and Mnevis; he pronounced them the deliverers of

A. C. 974. *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

SECTION II.

History of the Prophet of Beth-el.

1 KINGS XIII.

1 And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the sign

Israel from Egypt, and worshipped them with the same rites with which Jehovah was worshipped in the temple at Jerusalem. That this was the sin of Jeroboam, who is so repeatedly said "to have made Israel to sin," may be collected from Scripture itself. Hosea styles the idols of Jeroboam the calves of Beth-aven. Aven was the same as the Egyptian deity Aun or On. The letters of the two words in Hebrew are the same; the apparent difference between them is made only by the Masoretic punctuation. Aven, Aun, or On, was the Sun, the same as Osiris; and the worship of the calves therefore must have been substantially the worship of the Sun.

By this insidious stratagem, we find Jeroboam contrived to retain in his dominions, a great number of the nominal worshippers of Jehovah; and at the same time strengthened his government by the adherence of many thousands of those who had long been attached, particularly in the northern parts of Judea, to the idolatries of the surrounding pagans.—Vide Selden's de Diis Syr. p. 51, &c. Amsterdam, edit. 1680; Pfeiffer, Diff. loc. SS. p. 247; Bishop Patrick; Faber, Orig. of Pagan Idolatry, book ii. chap. vi. p. 434; Horsley, Bib. Crit. vol. iii. p. 241; Witsius, Egyptiaca, p. 63.

which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out. A.C. 974.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

A. C. 974. 19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places: which *are* in the cities of Samaria shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth. A. C. 974.

CHAPTER II.

Reign of Abijam, three Years—From 958 *to* 955.

2 CHRONICLES XIII. VER. 1—22.

1 Now in the eighteenth year of king Jeroboam began Abijah[2] to reign over Judah. 958.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour. 957.

4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel:

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of

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[2] Abijah is called Abijam 1 Kings xv. 1: his mother also is spoken of both as Maachah and Michah; and his grandfather, by his mother's side, is called both Absalom and Uriel. Such changes of names are not unfrequent in Scripture, and are either so used by the inspired writers, purposely to hint something to us concerning the person; or else they were occasioned by the people, who frequently appropriated names to individuals in reference to their characters, or to some qualification or action, by which they had been distinguished, and often from their family, or some person of their family from whom they descended. Thus Maachah might have had her name changed when she was made queen, when she assumed the name of the first mother of a renowned family in that tribe from whence she descended. (1 Chron. viii. 29.) She was of Gibeah, the city of Saul; and, it is very probable, of the kindred of Saul: and therefore her father, who was properly called Absalom, is called Uriel; which name is very similar, in its signification, to Ner and Eshbaal, men of the stock and family of Saul. There is therefore no inconsistency, when the same persons are called in Scripture by different names.—Lightfoot's Works, vol. i. p. 78, 79.

2 CHRONICLES XIV. VER. 1—4.

A. C. 951. 1 In his days the land was quiet ten years.
2 And Asa did *that which was* good and right in the eyes of the LORD his God:
3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves:

1 KINGS XV. VER. 12—16.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.
13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.
14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.
15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

2 CHRONICLES XIV. VER. 4. TO THE END.

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.
5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.
6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.
944. 7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.
8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.
9 ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.
10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.
11 And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God: for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God: let not man prevail against thee.
12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.
13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they

could not recover themselves; for they were destroyed before A. C. 944.
the LORD, and before his host; and they carried away very much spoil.
14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.
15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

SECTION II.

Asa makes a Covenant with God.

2 CHRONICLES XV. VER. 1—16.

1 And the Spirit of God came upon Azariah the son of Oded:
2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.
3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.
4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.
5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.
6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.
7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.
8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.
9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.
10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.
11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.
12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;
13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

A. C. 957. Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

1 KINGS XV. VER. 3—9.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded

him all the days of his life, save only in the matter of Uriah the Hittite. A. C. 957.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. 955.

2 CHRONICLES XIII. VER. 22.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo[3].

1 KINGS XV. VER. 1, 2.

1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

CHAPTER III.

PART I.

Reign of Asa, the third King of Judah—Forty-one Years—From 955 to 914.

SECTION I.

Piety of Asa[4].

2 CHRONICLES XIV. VER. 1.

1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

1 KINGS XV. VER. 9—12.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

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[3] This chapter has no second part; because the only event in the reign of Jeroboam, cotemporary with the reign of Abijah, which is related in Scripture, was the battle which took place between the armies of their respective kingdoms: and this event is necessarily related in the history of the king of Judah.

[4] Asa began his reign in the twentieth year of Jeroboam. It is evident, therefore, that the three years of Abijah, were years current; for Abijah began to reign in the eighteenth year of Jeroboam. The reigns indeed of all the kings (according to the popular mode of computation in the East) are computed in current time. Thus the reign of Zedekiah is said to have been eleven years: it was in fact merely ten years, four months, and eight days. It is usual in Scripture, to put a part for the whole, even when days only are computed. Thus our Saviour is said to have remained in the grave three days and three nights. It is well known, that he was confined in the sepulchre one whole day, and a comparatively small space of the two other days.—Vide Bp. Patrick in loc.; the tables of the kings of Judah and Israel at the end of Whiston's Chronology; and Hales's Analysis, vol. ii. p. 408.

A. C. 944. 14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

2 CHRONICLES XV. VER. 18, 19.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

SECTION III.

War with Baasha.

1 KINGS XV. VER. 16—23.

941. 16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

940. 22 Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

SECTION IV.

Death of Asa.

2 CHRONICLES XVI. VER. 7. TO THE END.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king

of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. A. C. 940.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and 914. fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

1 KINGS XV. VER. 23, 24.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

2 CHRONICLES XVI. VER. 1—7.

1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

2 CHRONICLES XV. VER. 16, 17.

16 ¶ And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove:

A. C. 914. and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

CHAPTER III.

PART II.

Events in the Kingdom of Israel, cotemporary with the Reign of Asa, King of Judah.

SECTION I.

Death of Jeroboam and his Son.

1 KINGS XIV.

955. 1 At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam: why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die. A. C. 955.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead. 954.

SECTION II.

Reign of Nadab [5].

1 KINGS XV. 25—32.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon. 953.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

[5] Nadab reigned the second, and was killed in the third year of Asa. But Jeroboam his father, reigned twenty-two years, and Asa began to reign in the twentieth year of Jeroboam. Nadab therefore was made king in his father's life; and died the same year as his son. It is necessary to observe these points: as the chronology otherwise appears confused.

A. C. 953. 29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

SECTION III.

Reign of Baasha [6].

1 KINGS XV. VER. 32. TO THE END.

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

1 KINGS XVI. VER. 1—8.

1 Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his wounds in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? A. C. 953.

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. 930.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

SECTION IV.

Reign of Elah.

1 KINGS XVI. VER. 8—15.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. 929.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

SECTION V.

Reign of Zimri.

1 KINGS XVI. VER. 15—23.

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

[6] Baasha began to reign in the third year of Asa; and he reigned twenty-four years. He died therefore in the twenty-seventh year of Asa; yet we read, (2 Chron. xvi. 1.) in the thirty-sixth year of the reign of Asa, Baasha came up against Asa: when he must have been dead more than eight years. Dr. Hales solves this apparent difficulty by proposing an alteration in the text: the Masorite text he observes, corruptly reads in the thirty-fifth year. Lightfoot, however, who on all occasions shews a laudable anxiety to maintain the text in its present form, and to prevent any needless alteration, says, that the word מלכת is not to be understood of Asa's reign, but of the kingdom of Asa, as distinct from the kingdom of Israel. And if the reader will calculate, he will find that the year in which Baasha built Ramah, and invaded Judah, was the thirty-sixth year from the division of the kingdoms.—Hales's Anal. vol. 2, p. 417.—Lightfoot in loc.

A. C. 929. 18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

925. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

SECTION VI.

Reign of Omri.

1 KINGS XVI. VER. 23—29.

23 ¶ [7] In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

924. 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

918. 28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

SECTION VII.

Commencement of the Reign of Ahab.

1 KINGS XVI. VER. 29. TO THE END.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab

[7] In the thirty and first year of Asa (1 Kings xvi. 23.) Omri began to reign; and he reigned twelve years: but in the thirty-eighth year of Asa we read that Omri died, and Ahab reigned. The difficulty is solved by observing that the reign of Omri is computed from the death of Zimri. Through the first six years of his reign there was civil war between Omri and Tibni; who were both made kings by the soldiers and people. The party of Omri prevailed, and he was sole king of Israel six years, beginning in the thirty-first year of Asa.

the son of Omri reigned over Israel in Samaria twenty and two years. A. C. 918.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun [8].

CHAPTER IV.

PART I.

Reign of Jehoshaphat, 25 Years—from 914 to 889.

SECTION I.

Accession of Jehoshaphat—His good reign.

1 KINGS XXII. 41—45. and 46 & 47.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 914.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

2 CHRONICLES XVII. VER. 2 TO THE END.

2 And he placed forces in all the fenced cities of Judah,

[8] The idolatry and corruption of the kingdom of apostate Israel had now encreased to its greatest height. At this time in open defiance of the curse pronounced by Joshua against the rebuilder of Jericho, Hiel the Beth-elite, again laid the foundation of that city, and verified the prediction of the prophet, who declared that his eldest son would be slain in laying the foundation; and his youngest in setting up the gates. Joshua vi. 26. For an account of those prophecies which referred to events which were soon to have their accomplishment.—Vide Allix's Reflections on the Old Testament, chapter 3.

A. C. 914. and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And when *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Eli-shama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands: Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him *was* Jehohanah the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

SECTION II.

Wars, and good Government of Jehoshaphat.

2 CHRONICLES XVIII VER. 1, 2.

1 Now Jehoshaphat had riches and honour in abundance, A. C. 897. and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

2 CHRONICLES XIX. VER. 1—8.

1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

PSALM LXXXII [9].

1 *The Psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

A Psalm of Asaph.

1 God standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

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9 Psalm lxxxii. Dr. Wells is of opinion that Psalm lxxxii. was most probably composed in the reign of Hezekiah, to admonish the judges, or magistrates, in the highest courts. It seems, however, from its internal evidence, to be more suited to this reign, and I have, therefore, inserted it here.

A. C. 897. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye *are* gods: and all of you *are* children of the most high.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth; for thou shalt inherit all nations.

2 CHRONICLES XIX. VER. 8. TO THE END.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good.

2 CHRONICLES XX. VER. 1—27.

896. 1 It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, A. C. 896.

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still,* and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and

A. C. 896. mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

PSALM CXV [10].

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them: *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

[10] Psalm cxv. Thought to have been made by Jehoshaphat, after he had received encouragement to hope for victory over his enemies. Dr. Wells.

Psalm xlvi. This Psalm was probably composed in the reign of Jehoshaphat, 2 Chron. xx. Rosenmüller.

12 The LORD hath been mindful of us: he will bless *us;* A. C. he will bless the house of Israel; he will bless the house of 896. Aaron.

13 He will bless them that fear the LORD, *both* small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM XLVI.

1 The confidence which the church hath in God. 8 An exhortation to behold it.

To the chief Musician for the sons of Korah, a Song upon Alamoth.

1 God *is* our refuge and strength, a very present help in trouble.

2 Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most high.

5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

2 CHRONICLES XX. VER. 27—31.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

A. C. 896. 28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

2 CHRONICLES XX. VER. 35. TO THE END.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber[11].

37 Then Eliezer the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

1 KINGS XXII. VER. 49.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

2 KINGS VIII. VER. 16.

892. 16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

SECTION III.

Death of Jehoshaphat.

2 CHRONICLES XX. VER. 31—35.

889. 31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.

[11] See a very curious and interesting account of the trade in India at this time; and the effects of that trade in enriching the Jews in the reign of David and Solomon, in Prideaux's Connection, vol. i. p. 7.

1 KINGS XXII. VER. 45 & 50.

A. C. 889.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

2 CHRONICLES XVII. VER. 1.

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

1 KINGS XXII. VER. 48.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

CHAPTER IV.

PART II.

Events in the kingdom of Israel cotemporary with the reign of Jehoshaphat.

SECTION I.

Reign of Ahab continued; Elijah predicts a drought, and raises the Widow's son.

1 KINGS XVII.

1 And Elijah the Tishbite *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 908.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

A. C. 908. 12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

SECTION II.

Elijah proves the truth of his mission and flies from Jezebel.

1 KINGS XVIII.

906. 1 And it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) A. C. 906.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long

A. C. 906. halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled A. C. 906. the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it,* they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot,* and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 KINGS XIX. VER. 1—19.

1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me,* and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that,* he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

A. C. 906. 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

SECTION III.

Calling of Elisha.

1 KINGS XIX. VER. 19. TO THE END.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. A. C. 906.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

SECTION IV.

Ben-hadad besieges Samaria.

1 KINGS XX. VER. 1—26.

1 And Ben-hadad the king of Syria, gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. 901.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

A. C. 901.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this message, as he *was* drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves in array*. And they set *themselves in array* against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them, he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

SECTION V.

Second Defeat of the Syrians.

1 KINGS XX. VER. 26 TO THE END.

A. C. 900.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed

A. C. 900. from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle: and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

SECTION VI.

Seizure of Naboth's Vineyard.

1 KINGS XXI.

899. 1 And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern A. C. the kingdom of Israel? arise, *and* eat bread, and let thine 899. heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

9 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

A. C. 899. 22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the fields shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

SECTION VII.

Death of Ahab.

1 KINGS XXII. VER. 1—41.

A. C. 897. 1 And they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good

concerning me, but evil. And Jehoshaphat said, Let not the king say so. A. C. 897.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote

A. C. 897. Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

2 CHRONICLES XVIII. VER. 3. TO THE END.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt A. C. 897.
thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

A. C. 897. 24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son:

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight; but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit, the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

SECTION VIII.

Reign and Death of Ahaziah.

I KINGS XXII. VER. 51. TO THE END.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

2 KINGS I.

1 Then Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick, and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria,

and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-Zebub the god of Ekron? A. C. 897.

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answed and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

A. C. 896. 17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

SECTION IX.

Reign of Jehoram—Rebellion of Moab.

2 KINGS III. VER. 1—6.

1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

SECTION X.

Rapture of Elijah.

2 KINGS II.

1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto *him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons[12] of the prophets that *were* at Beth-el came

[12] The mention here made of the sons, or disciples, or pupils of the Prophets, leads us to enquire what mode was adopted among the antient Israelites to secure to them the advantages of education. When the Israelites first went down into Egypt, and the patriarchal polity flourished among them in its full vigour, every father was of course the instructor as well as the head of his family. During their continuance in that country, although we know but little of the manner in which they preserved among themselves the traditions of their ancestors, or maintained and declared their right to the holy land, we may be assured that the national faith was not suffered to decay; nor were they at their departure from Egypt that rude and barbarous people which they are generally represented. Moses was skilled in all the wisdom of Egypt, and the perpetual presence of the

forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace. A. C. 896.

God of Israel, the wonderful miracles wrought by Moses, the death of the generation which had been in some measure contaminated by idolatry in Egypt, and the consequent instruction of the next, under the immediate superintendance of their inspired leader, prevented the possibility of ignorance, during their wandering in the wilderness. It is generally supposed too, that there was a continued uninterrupted succession of prophets from the time of Moses, to the death of Malachi. The first place for their instruction, appointed by the Jews after their settlement in the holy land, were the Levitical cities, which might be called the Universities of Judea. The Levites too, were scattered through the country, as the standing ministry appointed by God himself, to instruct the people in general in all things which pertained to their law. It is, therefore, to be supposed that the common business of education fell as naturally into their hands at that time, as it has since done, generally speaking, to the Ecclesiastics in Christian countries.

The first notice which is taken in Scripture of the schools of the prophets, is 1 Sam. x. 10. or 1 Sam. xix. 20. The expression "they saw the prophets prophesying, and Samuel standing, as appointed over them," is interpreted by the Chaldee Paraphrast, that Samuel was the head, or president, of a school of prophetical instruction. Samuel is by many supposed to have himself first instituted these schools, but it is more probable that he found them established in the Levitical cities, and in every place where the ark was settled, and where the people went up to worship. It is more certain that from the time of Samuel to the Babylonish captivity, they were never suffered entirely to degenerate, although they were too often influenced by the general bias of the people to idolatry. The most distinguished prophets till the time of David, were presidents of these colleges. Elcanah, Gad, Nathan, and others, are supposed to have been to the prophets in their day, what Samuel was to the prophets at Naioth. They are said to have selected the most promising of the young Levites, with the Nazarites of other tribes. Hence we read of so many prophets together in the time of Ahab. The chief places where they resided, seem to have been Bethel, Jericho, Gilgal, and the Levitical cities in general. The people in Israel, after the revolt of the ten tribes, were accustomed to attend the prophets for moral and religious instruction; for we read that when the woman of Shunem was about to go up to Elijah, her husband asked her,—wherefore wilt thou go to day: it is neither new moon, nor sabbath, 2 Kings iv. 23. When the peculiar circumstances of the age demanded it, the prophets were gifted with miraculous power. From the time of Samuel there appears to have been an unbroken succession to the time of Malachi; of whom Elijah and Elisha were the most eminent.

Prophecies were first committed to writing by Elijah, who wrote to Jehoram, predicting his offences and punishment. The volume of Scripture may be considered as having been under the continued superintendance of these holy men: and the prophetical office, as bishop Stillingfleet curiously and justly observes, was a kind of Chancery to the law of Moses.

As God never left himself without witness to the Heathen world, in that He gave them rain from heaven, and fruitful seasons; neither did He leave the people of Israel without a constant appeal to their hearts and understanding. Moses, Joshua, the Judges, Samuel, David, Ahijah, Elijah, Elisha, and the prophets whose writings are still preserved, followed each other in close succession. In addition to these, there was the standing miracle of the perpetual accomplishment of the prophecies which referred to events near at hand. The oracular

A. C. 896. 4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it,* and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of

answer in the Holy of Holies: the appearance of the Shechinah; the very nature of the country respectively occupied by the twelve tribes; the residence among them of the antient Gibeonites: the judgments inflicted both on the idolatrous princes of Israel and Judah, as well as on the surrounding nations: these, with the lessons conveyed by the recurrence of the Sabbath, and of their great festivals, when the Levites taught the meaning of the ceremonial law, and otherwise instructed the people, took away all excuse for the frequent relapses of the Israelites into idolatry. Yet, if their repeated offences, in this respect, excite astonishment, let the present condition of the Christian world be considered; which presents us with too many instances of ingratitude and infidelity. The appeals which were made to the antient Church of God were not more powerful than those which the Christian Church now enjoys: for in those days God spake by his prophets; to us He has spoken by his Son.

Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. A. C. 896.

15 And when the sons of the prophets which *were* to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land.*

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

SECTION XI.

Victory of Jehoram over the Moabites.

2 KINGS III. VER. 6 TO THE END.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel. 895.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art,* my people as thy people, *and* my horses as thy horses.

A. C. 895. 8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely slain,

and they have smitten one another: now therefore, Moab, to the spoil. A. C. 895.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

SECTION XII.

Miracles of Elisha.

2 KINGS IV.

1 Elisha multiplieth the widow's oil. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly pottage. 42 He satisfieth an hundred men with twenty loaves.

1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. 892.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? and she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow the vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day, that Elisha passed to Shunem, 891.

A. C. 891. where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is*

it well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well. A. C. 891.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone: for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any man salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. 890.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the

A. C. 890. pot: and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

2 KINGS V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha sending him to Jordan cureth him.* 15 *He refusing Naaman's gifts granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. A. C. 890.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

A. C. 890. 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master, And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

2 KINGS VI.

1 *Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria's counsel.* 13 *The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness:* 19 *being brought into Samaria, they are dismissed in peace.* 24 *The famine in Samaria causeth women to eat their own children.* 30 *The king sendeth to slay Elisha.*

889. 1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? and he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. A. C. 889.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 ¶ And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not; for they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

CHAPTER V.

PART I.

Reign of Jehoram, King of Judah, 4 Years—from 889 to 885.

2 CHRONICLES XXI. VER. 1.

A. C. 889. 1 [13] Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 CHRONICLES XXI. VER. 5, 6, 7.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

2 CHRONICLES XXI. VER. 2, 3, 4.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

2 CHRONICLES XXI. VER. 11—16.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 ¶ [14] And there came a writing to him from Elijah the

[13] To understand the chronology of Jehoram's reign, it is necessary to observe that three several dates are assigned to the beginning of it. The first in the seventeenth year of Jehoshaphat his father, compare 2 Kings xxii. 51. 2 Kings i. 17. 2 Kings iii. 1. The second in the fifth year of Joram the son of Ahab, 2 Kings viii. 16. which was in the two-and-twentieth year of Jehoshaphat: and the third at his father's death. The first time, he was made viceroy, when his father went out to fight for the recovery of Ramoth-Gilead; and the second, he was again made viceroy on his father's absence in Moab with Jehoram. —Lightfoot's Prolegomena to the Harmony of the Evang., Works, vol. i. p. 387.

[14] The letter from Elijah to Jehoram, has given rise to much discussion. Elijah the Tishbite was taken up to heaven in the reign of Ahab, many years before the last accession of Jehoram. Jehoram was made king three several times. Once before the battle of Ramoth-Gilead, in which Ahab was killed: compare 1 Kings xxii. 51. 2 Kings i. 17. 2 Kings iii. 1.; once upon his father's going to war against the Moabites; and again likewise on his father's death. It is doubtful on

prophet, saying, Thus saith the LORD God of David thy A. C. father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. 889.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy

which of these occasions he destroyed his brothers, and attempted to restore idolatry. If on his first or second accession, the letter might have been written by Elijah immediately preceding his assumption. But it does not appear probable, either that Jehoram would have acted in this cruel and unnatural manner, or that he would have endeavoured to establish idolatry, during the lifetime of his father, who was zealous for the worship of the true God. This argument, therefore, prevents us from supposing that he deserved to receive the letter after his first or second accession; we must therefore conclude he destroyed his brothers, and restored superstition after his father's death.

But at this time, Elijah had ascended into heaven. Three hypotheses have been framed to account for this apparent difficulty. One supposes, that for Elijah we ought to read Elisha. Another, that the Elijah here mentioned is another prophet of that name, and not Elijah the Tishbite. The third conjectures, that immediately preceding his ascension into heaven, when Jehoram was first raised to the joint administration of the kingdom by his father Jehoshaphat, Elijah predicted the enormities of which he would be guilty, and left the writing with the sons of the prophets. When the circumstances prophesied by Elijah, had actually taken place, the writing was sent to Jehoram; the punishment of his offences was laid before him; an interval was allowed him for repentance; and at the end of a short time, he fell a victim to the disease foretold by Elijah.

If, then, we come to the conclusion, that this letter of Elijah to Jehoram, was written by the prophet before the murder of his brothers, it may be esteemed one of the most important passages in the books of Scripture. It may be regarded as the commencement of that part of the dispensations of Providence, which was continued nearly to the close of the Canon of Scripture; that is, it was the first written prophecy of which we read, which confined itself to the judgments about to be inflicted on an individual. It was a new mode of appeal to the princes and people of Israel and Judah. It was made at a time when the public corruption was at its height; it was confirmed by the most wonderful miracles, and authenticated by the witnesses among whom it was deposited, who were most probably the sons of the prophets.

Lightfoot is of opinion that the letter was sent by Elijah after Jehoram's first accession to the throne. Of the three hypotheses above mentioned, the first is advocated by Dr. Hales; the second by Dr. Wall; the third by Pfeiffer, and Bishop Patrick on the authority of Kimchi. There is yet another, which I mention as a specimen of the sober judgment exercised in Jewish or Rabbinical criticism. The Jews believe that Elijah sent the letter to Jehoram from heaven. In one of their books indeed, it is asserted that Elijah is still engaged in writing a history of the world.—Vide Patrick and Lightfoot in loc.; Pfeiffer, dubia vexata, &c. p. 471.

A. C. bowels, until thy bowels fall out by reason of the sickness day
889. by day.

2 CHRONICLES XXI. VER. 8, 9, 10.

888. 8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

2 CHRONICLES XXI. VER. 16 TO THE END.

887. 16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

886. 18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

885. 20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

2 KINGS VIII. VER. 23, 24.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his father in the city of David: and Ahaziah his son reigned in his stead.

2 KINGS VIII. VER. 17—23.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. A. C.
Then Libnah revolted at the same time. 885.

CHAPTER V.

PART II.

Events in the Kingdom of Israel, cotemporary with the Reign of Jehoram, King of Judah.

Continuation of the Reign of Jehoram, King of Israel.

Siege of Samaria—The Famine and sudden Deliverance.

2 KINGS VI. VER. 24 TO THE END.

24 ¶ And it came to pass after this, that Ben-hadad king of 887.
Syria, gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

2 KINGS VII.

1 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel in the gate of Samaria.

A. C. 887. 2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses: and the king sent after the host of the Syrians, saying, Go and see. A. C. 887.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

2 KINGS VIII. VER. 1—7.

1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. 885.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

CHAPTER VI.

PART I.

Reign of Ahaziah, King of Judah, 1 *year—from* 885 *to* 884.

2 KINGS VIII. VER. 25.

A. C. 885. 25 ¶ In the twelfth year[15] of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

2 CHRONICLES XXII. VER. 1—8.

1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old[16] *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

884. 6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

[15] In 2 Kings viii. 25. we read, in the twelfth year of Joram, Ahaziah began to reign; and in 2 Kings ix. 29. that it was in the eleventh year. The commencement of Ahaziah's reign is computed in the first passage from the year when Joram assumed the reins of government, in the last year of his father's life: in the second passage it is dated from his father's death.—Vide Lightfoot's Prolegomena to the Harmony of the Evangelists; Works, vol. i. p. 388.

[16] In 2 Chronicles xxii. 2. we read, Ahaziah was forty-two years old when he began to reign; and in 2 Kings viii. 26. we read, he was twenty-two years old at that time. This difficulty is solved, by reading with the Septuagint, Syriac, and Arabic versions, twenty-two instead of forty-two in the first passage; or by supposing with Lightfoot, that the author of the book of Chronicles computed from the accession of the house of Omri, his mother's name being Athaliah the daughter of Omri. The original properly signifies, Ahaziah was the son of the two and forty years, namely of the house of Omri. A similar mode of reckoning occurs in 2 Kings xxiv. 8. compared with 2 Chronicles xxxvi. 9. Vide Lightfoot in loc.; Hales's Anal. vol. ii. p. 428.

2 KINGS IX. part of VER. 27.

27 ¶ But when Ahaziah the king of Judah saw *this*[17], he fled by the way of the garden house. A. C. 884.

2 CHRONICLES XXII. VER. 8. and part of VER. 9.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu.

[17] This passage refers to the death of Joram, who was slain when he went out to meet Jehu accompanied by Ahaziah, 2 Kings ix. 23. The abruptness of this division is unavoidable, as the death of Ahaziah is related by the inspired writers in intimate connection with that of Joram: but in this arrangement it was absolutely necessary to separate them, that the account of Ahaziah's death might be given with his life and reign.

The circumstances attending on the death of this king, as they are related in 2 Chronicles xxii. 8, 9., seem at first sight to differ materially from those mentioned in 2 Kings ix 27, 28. In the former passage we read, that Ahaziah after making his escape from Jezreel, was brought to Jehu in Samaria, and when they had slain him they buried him. From which would be inferred, that Jehu had commanded that Ahaziah should be slain in Samaria. In the latter passage we, on the contrary, read, that he was mortally wounded at Gur, near Ibleam, while Jehu was following him. Notwithstanding these apparent contradictions, the two accounts, I think, may be reconciled, by observing the order of the events, as shewn in the book of Chronicles.

The chief cause of the apparent inconsistency, lies in the expression (2 Chron. xxii. 9.) "they brought him to Jehu." From which phrase it would appear, as if Ahaziah was actually made a prisoner, and as such brought to Jehu. But the word in the original, וַיֹּבִיאֻהוּ, though it signifies "brought," as our translators have rendered it; may have a wider signification, and may be thus translated, they caused him to be seen by Jehu: Ahaziah was pointed out, or made to appear, or caused to be seen by Jehu, when he fled from Samaria; who immediately, upon seeing him, issued the order to his soldiers, "smite him also in the chariot."

By interpreting the phrase in question in this manner, we solve the whole difficulty. Ahaziah, after the death of Joram, made his escape to Samaria, to which place he is followed (after Jehu had destroyed Ahab's brethren and children, as well as Ahaziah's kindred,) by Jehu and his soldiers. On their arrival at Samaria, they search for, and discover the retreat of Ahaziah; who, on perceiving that his hiding place was known, again attempted to make his escape. In so doing, Jehu sees him, and immediately gives the order, "smite him also in the chariot," (as Joram was smitten); and they did so at the going up to Gur, which is by Ibleam, where Ahaziah was overtaken. After the soldiers of Jehu had mortally wounded him, his charioteer escaped with him to Megiddo where he died.

On consulting the map of the tribe of Manasseh, in which these events took place, it will be found that they might all have occurred within the space of two days. Joram was killed at Jezreel, from which place Samaria was ten miles distant; Samaria to Gur, not quite eight; from Gur to Ibleam, twelve more; and Ibleam was less than four miles to Megiddo.—Vide the map of the tribe of Ephraim, in Heming's Scripture Atlas.

2 KINGS IX. part of VER. 27. and VER. 28.

A. C. 884. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

2 CHRONICLES XXII. part of VER. 9.

And when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

2 KINGS IX. VER. 29.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

2 KINGS VIII. VER. 26. TO THE END.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAPTER VI.

PART II.

Events in the kingdom of Israel, cotemporary with the reign of Ahaziah.

Reign of Jehoram king of Israel, concluded.

SECTION I.

Conspiracy of Hazael.

2 KINGS VIII. VER. 7—16.

885. 7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou A. C. mayest certainly recover: howbeit the LORD hath shewed me 885. that he shall surely die[18].

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

SECTION II.

Conspiracy of Jehu.

2 KINGS IX. VER. 1—14.

1 And Elisha the prophet called one of the children of the 884. prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

[18] This passage has been much misunderstood. The most probable meaning seems to be, Tell the king that his disease is not mortal, and therefore he might recover from it. The prophet, however, who foresaw that Hazael would murder the king, adds in a reproachful and significant manner, "howbeit the Lord hath shewed me he shall surely die;" intimating by these words, The king will die, but he would have recovered, had he not been prevented by your violence and treachery.

A. C. 884. 7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram.

SECTION III.

Death of Jehoram.

2 KINGS IX. part of VER. 14—27.

(Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

A. C. 884.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

SECTION IV.

Reign of Jehu; Death of Jezebel.

2 KINGS IX. VER. 30. TO THE END.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

A. C. 884. 37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

SECTION V.

Death of Ahab's sons.

2 KINGS X. VER. 1—12.

1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

SECTION VI.

Death of Ahaziah's kindred.

2 KINGS X. VER. 12, 13, 14.

12 ¶ And he arose and departed, and came to Samaria. A. C. 884. *And* as he *was* at the shearing house in the way,

13 Jehu met with the brethen of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

SECTION VII.

Death of Baal's Priests.

2 KINGS X. VER. 15—29.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt

A. C. 884. offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

CHAPTER VII.

PART I.

Reign of Athaliah, 6 years—from 884 to 878.

2 CHRONICLES XXII. VER. 10, 11, 12.

10 ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years; and Athaliah reigned over the land.

2 CHRONICLES XXIV. VER. 7—12.

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and

took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. A. C. 884.

2 CHRONICLES XXIII. VER. 1—16.

1 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. 878.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar

A. C. 878. at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

2 KINGS XI. VER. 1—17.

1 And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. A. C. 878.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

CHAPTER VII.

PART II.

Reign of Jehu continued.

2 KINGS VIII. VER. 29.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

CHAPTER VIII.

PART I.

Reign of Joash, King of Judah—Forty Years—From 878 *to* 838.

SECTION I.

Early Reign of Joash.

2 KINGS XI. VER. 21.

21 Seven years old *was* Jehoash when he began to reign.

2 KINGS XII. VER. 1—4.

1 In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

2 CHRONICLES XXIII. VER. 16. TO THE END.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

A. C. 878. 21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

2 CHRONICLES XXIV. VER. 3.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

SECTION II.

The Temple repaired.

2 CHRONICLES XXIV. VER. 4, 5.

856. 4 ¶ And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

2 KINGS XII. VER. 4—7.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, the money that every one is set at, *and* all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

2 CHRONICLES XXIV. VER. 6.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

2 KINGS XII. VER. 7—15.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of A. C. them that did the work, that had the oversight of the house of 856. the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

2 CHRONICLES XXIV. VER. 12—15.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

2 KINGS XII. VER. 15, 16.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

SECTION III.

Apostacy and Death of Joash.

2 KINGS XII. VER. 17, 18.

17 ¶ Then Hazael king of Syria went up, and fought against 840. Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

2 CHRONICLES XXIV. VER. 15—27.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

A. C. 840. 16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and requite it.

839. 23 ¶ And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

838. 25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith the Moabitess.

2 KINGS XII. VER. 20, 21.

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

2 CHRONICLES XXIV. VER. 27.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

A. C. 838.

2 KINGS XII. VER. 19.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

2 CHRONICLES XXIV. VER. 1, 2.

1 Joash *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

2 KINGS XI. VER. 17—21.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

CHAPTER VIII.

PART II.

Events in the Kingdom of Israel cotemporary with the Reign of Joash King of Judah.

SECTION I.

Death of Jehu.

2 KINGS X. VER. 30 TO THE END.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short: and 860. Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

A. C. 856. 35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

SECTION II.

Reign of Jehoahaz.

2 KINGS XIII. VER. 1—10.

1 In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

849. 3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

842. 4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a Saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as before time.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

839. 9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

SECTION III.

Reign of Jehoash.—Death of Elisha.

2 KINGS XIII. VER. 10. AND 14—22.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. A. C. 839.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

CHAPTER IX.

PART I.

Reign of Amaziah, 29 Years—from 838 to 809.

SECTION I.

Amaziah punishes the Murderers of his Father.

2 KINGS XIV. VER. 1—7.

1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. 838.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death

A. C. 838. for the fathers; but every man shall be put to death for his own sin.

SECTION II.

War with Edom.

2 CHRONICLES XXV. VER. 5—12.

827. 5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin; and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

2 KINGS XIV. VER. 7.

7 He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

2 CHRONICLES XXV. VER. 12—17.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and

bowed down himself before them, and burned incense unto them. A. C. 827.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

SECTION III.

War with Israel.

2 KINGS XIV. VER. 8—15.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. 826.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

SECTION IV.

Death of Amaziah.

2 CHRONICLES XXV. VER. 27, 28.

27 ¶ Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Je- 810.

A. C. 810. rusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

2 CHRONICLES XXV. VER. 25, 26.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

2 CHRONICLES XXV. VER. 1—5.

1 Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

2 CHRONICLES XXV. VER. 17—25.

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

2 KINGS XIV. VER. 19, 20.

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

2 KINGS XIV. VER. 17, 18.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. A. C. 810.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

CHAPTER IX.

PART II.

Events in the Kingdom of Israel, cotemporary with the Reign of Amaziah, King of Judah.

SECTION I.

Reign of Jehoash continued.

2 KINGS XIII. VER. 22 TO THE END.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz. 839.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

2 KINGS XIII. VER. 11, 12, 13.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel. 825.

2 KINGS XIV. VER. 15, 16.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

SECTION II.

Reign of Jeroboam the Second.

2 KINGS XIV. VER. 23, 24.

23 ¶ In the fifteenth year of Amaziah the son of Joash king

A. C. 825. of Judah Jeroboam the son of Joash king of Israel began to reign, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

CHAPTER X.

PART I.

Reign of Uzziah—51 *Years from* 810 *to* 758.

SECTION I.

Early Reign and Prosperity of Uzziah.

2 CHRONICLES XXVI. VER. 1—5.

810. 1 Then all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

2 KINGS XV. VER. 1.

1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 CHRONICLES XXVI. VER. 5—16.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and fortified him.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

A. C. 810.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones.

15 And he made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

SECTION II[19].

On the increase of his Army by Uzziah, Joel predicts the future Overthrow of the Kingdom of Judah by a foreign Army.

JOEL I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

About 787. 1 The word of the LORD that came to Joel the son of Pethuel.

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19 The kingdom of Judah began to decline immediately after the murder of Zacharias, son of Barachias or Jehoiada. Then it was that the prophet and the priest of the Lord was slain in the very courts of the temple. This was the climax of their wickedness, when, in the language of Hosea, "blood touched blood," (Hosea iv. 2.); when the people strove with the priest, and the blood of the sacrificer was mingled with the blood of the sacrifice. The king and people of Judah became open idolaters, as Israel had long been, and Syria and Israel punished and oppressed them together.

At this period, the providence of God began to raise up that succession of prophets whose writings have been transmitted to, and have ever been held sacred by, the Christian church. Joel, Amos, and Hosea, flourished together, predicting the future calamities of the Jews, the blessings of their restoration, the judgments of God upon their enemies, with other subjects of this high nature. These prophets commenced their office by predicting three judgments of the most fearful kind. The earthquake which took place in the reigns of Uzziah and Jeroboam the Second, was foretold by Amos two years before it happened, (Amos i. 1.) Many suppose it was likewise predicted by Joel, about the same time. The second plague was that of locusts, caterpillars, and cankerworms, such as the oldest men had never seen, (Joel i. 2, 3, &c.); these came towards harvest time, in the beginning of the growth after mowing, (Amos vii. 1.); the vines were laid waste, the fig trees barked, (Joel i. 7.) The harvest perished, and the trees withered, so that there was not corn and wine sufficient for a meat offering and a drink offering in the house of the Lord. The third plague was a miraculous drought, with which were mingled fearful flashes of fire from heaven; the fire (Joel i. 19.) devoured all the pastures of the wilderness, and the flame burnt up all the trees of the field. Hosea also alludes to the same plague, (Hos. iv. 3.) Jonah is supposed to have been the cotemporary of these prophets; but none of his prophecies are extant, except that against Nineveh.

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2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the cankerworm hath left hath the caterpiller eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from

The prophecy of Joel seems to have been the first that was delivered to the kingdom of Judah; though some have supposed that he lived in the reign of Joram, and others place him in the reign of Manasseh. He predicted, according to the best authorities, the same immediate events as Amos, and it is therefore natural to presume he lived about the same time. The book of Joel is placed here on the united authorities of its internal evidence, and the general opinion of modern commentators. Lightfoot; Blair, in his Chronological Tables; Dr. Gray, in his Introduction, &c.; Vitringa, in his Typus Doctrinæ Propheticæ, cap. iv. p. 35, &c.; Moldenhawer, Introductio in Libros canonicos Vet. et Nov. Test. p. 120, 121; of Rosenmüller, in his Scholia in Vet. Test. partis septimæ, vol. i. p. 433, 434; and of Dr. Taylor. It is inserted here too, because Joel only speaks of Egypt and Edom (iii. 19.) as the enemies of Judea, without mentioning the Assyrians or Babylonians; he likewise denounces the same judgments as Amos against the Tyrians, Sidonians, and Idumeans, who had invaded the kingdom of Judah, and taken off many of the inhabitants for slaves; and in his time, the Jews were in full possession of their religious worship, (ii. 15—17.) Vide Horne's Introduction, vol. ii. p. 264.

The great majority of commentators having thus assigned the publication of the prophecy of Joel to the reign of Uzziah, we may conclude from internal evidence, that it was delivered at the time when that king had increased his army, and made himself formidable to the surrounding nations by the number of his engines of war, and the abundance of his arms. Confiding in his military power and greatness, "his heart was lifted up to his destruction," (2 Chron. xxvi. 16.) At this time, it is most probable, Joel predicted the entire overthrow of the kingdom of Judah by a foreign army, which he beautifully compares to that predicted flight of locusts, which about this time ravaged the country. The prophets commonly took advantage of the passing events of the day in which they lived, to predict from them the future destiny of nations and empires. The occasions on which the prophecies were delivered, therefore, are generally to be found in the history of their own times.

A. C. About 787.

the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD.

15 Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture: yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

JOEL II.

1 *He sheweth unto Zion the terribleness of God's judgment.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.*

1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

A. C. About 787.

4 The appearance of them *is* as the appearance of horses; and as horsemen so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways: and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

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20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

JOEL III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

A. C. About 787.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children, also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

A. C. About 787.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

SECTION III.

Uzziah struck with Leprosy.

2 CHRONICLES XXVI. VER. 16—22.

787 or 765.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

SECTION IV.

Designation of Isaiah to the prophetic Office.

ISAIAH I. VER. 1.

758.

1 [20]The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

[20] The question has been much controverted whether the vision of Isaiah in the sixth chapter, was seen on his designation to the prophetic office, or after that time. Isaiah prophesied (i. 1.) in the days of Uzziah; and afterwards we find that he saw the vision in the year that king Uzziah died. (Isa. vi. 1.) Bishop Lowth is of opinion, that the five first chapters were delivered prior to the death of Uzziah, and the sixth immediately after it, and he interprets the phrase "in the year that king Uzziah died," to signify, after his death, in the year that he died. Dr. Wells and Lightfoot agree in this opinion. Bishop Horsley and Dr. Taylor unite in supposing that the first chapter is more descriptive of the reign of Ahaz than that of Uzziah, as in the reign of the

ISAIAH VI.

1 *Isaiah, in a vision of the Lord in his glory,* 5 *being terrified, is confirmed for his message.* 9 *He sheweth the obstinacy of the people unto their desolation.* 13 *A remnant shall be saved.*

A. C. 758. 1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

latter the land was at rest, and the king good. It flourished likewise under the government of Jotham, who was also a good man; therefore, from its internal evidence, which is certainly the best, as well as from the opinion of many commentators, the first chapter of Isaiah is placed in the reign of Ahaz, with the exception of the first verse of that chapter, which may be considered as an introduction to the whole book. Isaiah was the greatest and the most important of all the prophets, through all ages of the church, and was in all probability appointed to his great office with more than usual solemnity. Jeremiah, Ezekiel, Hosea, &c. all give some account in the beginning of their writings, of the manner, or of the circumstances under which they were respectively called to fill the prophetic office. We have every reason to suppose, therefore, that the chief prophet would likewise have been favoured with similar demonstrations of his divine appointment.—Vide Lowth's Isaiah, note in loc.; Lightfoot, vol. i. p. 98.; Horsley's Bib. Crit. vol. ii. p. 4.; Vitringa, tom. i. p. 25—29.; Gray and Horne's Introductions; Taylor's Scheme of Divinity, ch. xxxiv.

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. A. C. 758.

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

ISAIAH II.

1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land is also full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

A. C. 758. 14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

ISAIAH III.

1 *The great confusion which cometh by sin.* 9 *The impudence of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water.

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

A. C. 758.

10 Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him:* for the reward of his hands shall be given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

ISAIAH IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the LORD be beautiful and

A. C. 758. glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

ISAIAH V.

1 *Under the parable of a vineyard God excuseth his severe judgment.* 8 *His judgments upon covetousness,* 11 *upon lasciviousness,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

1 Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. A. C. 758.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall

A. C. 758. slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it:*

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

SECTION V.

Death of Uzziah.

2 CHRONICLES XXVI. VER. 22, 23.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

2 KINGS XIV. VER. 21, 22.

21 ¶ And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

2 KINGS XV. VER. 2—5.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

2 KINGS XV. VER. 5—8.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

CHAPTER X.

PART II.

Events in the kingdom of Israel, cotemporary with Uzziah king of Judah.

SECTION I.

Reign of Jeroboam the second, concluded.

2 KINGS XIV. VER. 25, 26, 27.

809. 25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of

the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher. A. C. 809.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

SECTION II.

Hosea's first appeal to the ten tribes.

HOSEA I [21].

1 The word of the LORD that came unto Hosea, the son of 801.

[21] The three first chapters of Hosea are inserted here, on the joint authorities of Dr. Wells, Blair, Dr. Gray, Lightfoot, Taylor, and the introductory verse. Hosea is supposed to have been the most ancient of the minor prophets. The general scope of this prophet's predictions is supposed by all commentators to be, 1. Partly to detect, reprove, and convince the Jewish nation generally, and the Israelites in particular, of their many and heinous sins, especially of their gross idolatry; the corrupt state of the kingdom is also incidentally noticed;—2. Partly to denounce the imminent and utter rejection, final captivity, and destruction of the Israelites by the Assyrians (if the former persisted in their wicked career), notwithstanding all their vain confidence in the assistance to be afforded them by Egypt; and 3. Partly to invite them to repentance, with promises of mercy, and evangelical predictions of the future restoration of the Israelites and Jews, and their ultimate conversion to Christianity. Bishop Horsley in the introduction to his translation of this book, observes, that the prophecies ought by no means to be limited to their inferior and literal signification. Acting upon that system of interpretation laid down in his beautiful sermon on 2 Peter i. 20, 21.; no scripture is of private interpretation, or no prophecy of scripture is of self-interpretation; he shews that the prophecies of Hosea, like all others in the volume of scripture, are not predictions of separate independent events, but are united in a regular and entire system, all terminating in one great object, the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom. Of this system, every particular prophecy makes a part, and bears a more immediate or more remote relation to that which is the great object of the whole. Acting upon the principles thus clearly laid down, the Bishop observes; "a prejudice, which for a long time possessed the minds of Christians, against the literal sense of the prophecies relating to the future exaltation of the Jewish nation, gave occasion to a false scheme of interpretation; which, assuming it as a principle, that prophecy, under the old dispensation, looked forward to nothing beyond the abrogation of the Mosaic ritual and the dispersion of the Jews by the Romans, either wrested every thing to the history antecedent to that epoch, and, generally, as near as possible to the prophet's times (as if it were not the gift and business of a prophet to see far before him), or, by figurative interpretations, for the most part forced and unnatural, applied, what could not be so wrested, to the Christian Church; and rarely to the Christian Church on earth, but to the condition of the glorified saints in heaven. This method of exposition, while it prevailed generally, and it is not yet sufficiently exploded, wrapt the writings of all the prophets in tenfold obscurity, and those of Hosea more than the rest. Because, what with all the prophets was the principal,

A. C. 801. Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

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with him is the single subject. It might have been expected, that when once the principle was understood to be false, a better system of interpretation would have been immediately adopted. But this has only partially taken place. Expositions of many passages upon the erroneous scheme had obtained a general currency in the world, and were supported by the authority of great names. Amongst ourselves, it has long been the persuasion of our best biblical scholars and ablest divines, that the restoration of the Jews is a principal article of the propheey, being indeed a principal branch of the great scheme of general redemption. Notwithstanding this, we have followed expositors who had a contrary prejudice, with too much deference to their authority; and, discarding their principle, have, in too many instances, sitten down content with the interpretations they have given us." The whole of this translation, the introduction, and the notes, are well worthy the study of the biblical reader.—Bishop Horsley on Hosea.

HOSEA II.

1 The idolatry of the people. 6 God's judgments against them. 14 His promises of reconciliation with them.

1 Say ye unto your brethren, Ammi; and to your sisters, A. C. 801. Ruhamah.

2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hands.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.

A. C. 801. 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

HOSEA III.

1 *By the expiation of an adulteress,* 4 *is shewed the desolation of Israel before their restoration.*

1 Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

SECTION III.

Amos denounces judgment against the neighbouring nations, and against Israel and Judah.

AMOS I [22].

1 *Amos sheweth God's judgment upon Syria,* 6 *upon the Philistines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*

793. 1 The words of Amos, who was among the herdmen of

[22] Amos prophesied two years before the earthquake which devastated Judea, in the days of Uzziah, but we have no means of ascertaining the exact year in which this event took place. It is generally referred by commentators to the year when that prince usurped the sacerdotal office, by attempting to offer incense. Dr. Hales supposes it occurred in the year when Uzziah was struck with leprosy; fixing it as the twenty-fourth of his reign. Others again conjecture, that the king was not afflicted with this disease till about seven years before his death. But the earthquake could not then have happened, as Amos prophesied, during the life of Jeroboam the second, who must have been long dead at this period of Uzziah's reign. It must therefore, in all probability, have occurred, either in the last year of Jeroboam the second's reign, or in the year after his death. An eminent commentator is of opinion that the prophet Amos (in viii. 9, 10.), foretells that during their solemn festivals, the sun should be darkened by an eclipse, which in those days was accounted ominous, and should turn their joy into mourning. According to Archbishop Usher (A.M. 3213.), about eleven years after Amos prophesied, there were two great eclipses of the sun, one at the feast of tabernacles, the other at the time of the passover. Dr. Hales coincides with this opinion; and fixes, accordingly, the date of Amos's prediction in the year B.C. 793. The first chapters of Amos are inserted here, on the joint authorities of Archbishop Usher, Dr. Hales, Taylor, Lightfoot, and Dr. Gray. On the authority of Lightfoot, I have placed the latter part of the prophecy a few years later.

Tekoa, which he saw concerning Israel in the days of Uzziah A. C. king of Judah, and in the days of Jeroboam the son of Joash 793. king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

A. C. 793. 10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

AMOS II.

1 *God's wrath against Moab,* 4 *upon Judah,* 6 *and upon Israel.* 9 *God complaineth of their unthankfulness.*

1 Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks: yet I destroyed his fruit from above, and his roots from beneath.

A. C. 793.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

AMOS III.

1 *The necessity of God's judgment against Israel.* 9 *The publication of it, with the causes thereof.*

1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophecy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

A. C. 793. 12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts.

14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

AMOS IV.

1 *He reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

1 Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them;* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

A. C. 793. 11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, the God of hosts, *is* his name.

AMOS V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

1 Hear ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land: *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it,* and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right.*

13 Therefore the prudent shall keep silence in that time: for it *is* an evil time.

14 Seek good, not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

A. C. 793. 15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandmen to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*; neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

AMOS VI.

1 *The wantonness of Israel,* 7 *shall be plagued with desolation,* 12 *and their incorrigibleness.*

1 Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David; A. C. 793.

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The LORD GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

AMOS VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By the wall of a plumbline is signified the rejection of Israel.* 10 *Amaziah complaineth of Amos.* 14 *Amos sheweth his calling,* 16 *and Amaziah's judgment.*

1 Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

A. C. 793. 6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and, behold, the LORD stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

SECTION IV.

History of Jonah [23].

JONAH I.

1 *Jonah sent to Nineveh, fleeth to Tarshish.* 4 *He is bewrayed by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

About 787. 1 Now the word of the LORD came unto Jonah the son of Amittai, saying,

[23] The first mention of the prophet Jonah in Scripture, is found in 2 Kings xiv. 25. "Jeroboam restored the coast of Israel from the enter- "ing of Hamath, unto the sea of the plain, according to the word of "the Lord, which he spake by the hand of his servant Jonah, the son "of Amittai the prophet, which was of Gath-hepher." Bishop Lloyd fixes the date of this book nearer to the probable time of Jonah's first prophecy, than other commentators have done. Archbishop Newcome places it between 856, and 784.—Taylor in the year 770, in the second year of Menahem, and about the 70th year of Jonah's age. At this time, when his reputation was established by the accomplishment of his first prophecy, it is by many supposed that Jonah was commanded to go to Nineveh. He was peculiarly qualified for the performance of this commission, from being a native of Gath-hepher, in the tribe of Zebulun; a town in the most remote part of that district. This province was that part of the district of Galilee, more particularly called Galilee of the Gentiles, on account of the great admixture of people who had forced themselves into the country, and had brought with them their various forms of worship. In the midst of these lived Jonah, who appears to have been more or less affected with the idolatry of this mixed multitude, and to have imbibed an idea, very prevalent among the Pagan nations, that particular gods presided over particular districts, or provinces. In conformity to this doctrine, he considers Jehovah as the local God of Judea, and in order to escape from his presence he "rose up to flee unto Tarshish." And for this purpose "he went down to Joppa." At the latter place was worshipped a marine deity, Derceto, Atargatis, or Cetus, θαλασσιος ιχθυς παμμεγεθης, a sea fish of an immense size; and Jonah, who at this time must have apostatized from the faith of the true God, would, without doubt, now commit himself to the protection of this idol, and we must conclude that "when the mariners were afraid, and cried every one unto his god," that they invoked this sea deity. What must have been their astonishment then, on throwing Jonah overboard, to behold him swallowed up by their own god, who was thus converted into an unresisting instrument of punishment and preservation by the God of heaven, "which hath made the sea and the dry land," on whom the prophet in his distress had professed to believe. But to give a more unequivocal and general demonstration of the weakness and helplessness of this deified monster of the deep, Jonah after having passed three days and three nights in the belly of the fish was brought back again to Joppa, (the very place he had so lately left,) and in the immediate view of the temple of Derceto, and in the presence of its numerous votaries, the prophet was disgorged from the belly of their god! That Jonah was ejected at Joppa seems to be confirmed by the large bones of such an animal being there preserved. Pliny mentions these enormous bones, and informs us they were brought as a great curiosity to Rome, and they were exhibited by M. Scaurus in his Ædileship. The ribs appeared more in height than those of an Indian elephant, and the length of the bones forty feet.

The history of Jonah has been esteemed by many as merely allegorical and descriptive; but it cannot for a moment be considered in this light, when it is remembered that our Lord himself refers to it as a type of his own imprisonment in the bosom of the earth; and he alludes, likewise, to the history of Jonah as a fact, when He declares that the Ninevites repented at his preaching. Without this incontestible evidence, there is a reason and fitness throughout the whole relation, which wonderfully prove the propriety, justice, wisdom, and power of the Supreme Being, and the object and design of this miracle. No punishment could have been more analogous to the offence of the prophet, and no appeal more convincing to the idolaters, of the inferiority of their powerless god. To this miracle may be attributed, in great measure, through the mercy of God, the successful preaching of Jonah to the Ninevites.

Vide Observations upon some passages of Scripture, which the enemies to Religion have thought most obnoxious, and attended with difficulties not to be surmounted, by Jacob Bryant, 4to. p. 199, &c. &c.

2 Arise, go to Nineveh, that great city, and cry against it; A. C. About 787. for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go down with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation?

A. C. About 787. and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of Heaven, which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

JONAH II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

1 Then Jonah prayed unto the LORD his God out of the fish's belly.

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD. A. C. About 787.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

JONAH III.

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

1 And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three day's journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not.

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

JONAH IV.

1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

1 But it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country. Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well to be angry?

A. C. About 787. 5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose, the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

SECTION V.

Death of Jeroboam the second.

2 KINGS XIV. VER. 28.

784. 28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

AMOS VII. VER. 10 TO THE END.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. A. C. 784.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

AMOS VIII.

1 *By a basket of summer fruit is shewed the propinquity of Israel's end.* 4 *Oppression is reproved.* 11 *A famine of the world threatened.*

1 Thus hath the LORD God shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the

A. C. 784. north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall and never rise up again.

AMOS IX.

1 *The certainty of the desolation,* 11 *The restoring of the tabernacle of David.*

1 I saw the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, hence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. A. C. 784.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

2 KINGS XIV. VER. 29.

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

SECTION VI.

Interregnum after the Death of Jeroboam the Second.

HOSEA IV [24].

1 *God's judgments against the sins of the people,* 6 *and of the priests,* 12 *and against their idolatry.* 15 *Judah is exhorted to take warning by Israel's calamity.*

1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. 776.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of the heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing that thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

[24] The fourth chapter of Hosea contains a description of the violence, idolatry, and disorder which existed in Israel during the interregnum between the death of Jeroboam and the accession of Zechariah. A civil war raged in the country, and a general and increasing corruption of manners characterized the apostate tribes. The chapter is inserted here on the joint authorities of Dr. Wells and Taylor.

A. C. 776. 8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed of the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

SECTION VII.

Reign of Zachariah.

2 KINGS XV. VER. 8—13.

773. 8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months,

9 And he did ***that which was*** evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This ***was*** the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth ***generation***. And so it came to pass.

SECTION VIII.

Reign of Shallum.

2 KINGS XV. VER. 13—16.

A. C. 772. 13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

SECTION IX.

Reign of Menahem.

2 KINGS XV. VER. 16—23.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women that were therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and* ***reigned*** ten years in Samaria.

18 And he did ***that which was*** evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

SECTION X.

Reign of Pekahiah.

2 KINGS XV. VER. 23—27.

761. 23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, ***and reigned*** two years.

24 And he did ***that which was*** evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

759. 25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of

A. C. 759. the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

CHAPTER XI.

PART I.

Reign of Jotham, 16 *Years*—758 *to* 742.

2 KINGS XV. VER. 32.

758. 32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

2 CHRONICLES XXVII. VER. 1, 2.

1 Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

2 KINGS XV. PART OF VER. 35.

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places.

MICAH I [25].

1 *Micah sheweth the wrath of God against Jacob for idolatry.* 10 *He exhorteth to mourning.*

753. 1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

[25] I. Micah, the third of the minor prophets, according to the arrangement in the Hebrew and all modern copies, as well as in the Septuagint, was a native of Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of that country: consequently he was contemporary with Isaiah, Joel, Hosea, and Amos.

II. The people of Judah and Israel being very profane and impenitent in the days of Isaiah, (in consequence of which the Assyrian captivity was then hastening upon Israel, and the Chaldean not long after fell upon Judah,) the prophet Micah was raised up to second Isaiah, and to confirm his predictions against the Jews and Israelites, whom he invited to repentance, both by threatened judgments and by promised mercies.

These two chapters were delivered before the destruction of Samaria, which is predicted (chap. i. 6.), in the reign of Jotham. Dr. Wells differs from Taylor and Lightfoot, and places the first chapter in this reign: he refers the second to the reign of Ahaz. There does not, however, appear sufficient grounds for his conjecture. The first chapter denounces the judgments of God upon Judah and Israel; the second is an uninterrupted continuation of the address to these nations, and specifies those sins for which punishment was threatened.

2 Hear, all ye people; hearken, O earth, and all that therein A. C. is: and let the Lord GOD be witness against you, the Lord 753. from his holy temple.

IV. The book of Micah, the contemporary of Isaiah, contains a summary of the prophecies delivered by the latter concerning the Messiah and the final return of the Jews, which are thus translated and arranged by Dr. Hales.

Chap. V. 2. "And art thou, *Bethlehem Ephratah little to be* [*esteemed*]
Among the thousands of *Judah*?——
From thee shall issue [THE LEADER,]
Who shall rule my people, the Israel [of God]
II. (But *his issuings* are from *old*,
From *days of eternity*.)
III. 3. Therefore he will give them up [for a season]
Until the time that *she which shall bear*
Have borne: Then *shall return*
The residue of thy brethren [the *Jews*]
Along with the outcasts of Israel.
IV. 4. And He shall *stand* and *guide them*
In the strength of THE LORD,
In the majesty of THE NAME OF THE LORD HIS GOD.
And *when they return*, He shall be magnified
Unto the ends of the earth,
And He *shall be their* PEACE."

"This prophecy," Dr. Hales remarks, "consists of four parts, 1. The human birth-place of CHRIST. 2. His eternal generation. 3. His temporary desertion of the Jews, until his miraculous birth of the Virgin, after which they are to return with the true Israelites. 4. His spiritual and universal dominion."

The application of the first part of this prophecy was decided at the time of OUR SAVIOUR'S birth, by the most respectable Jewish synod that ever sate, convened by Herod, to determine from prophecy the birth-place of the MESSIAH, which they agreed to be *Bethlehem*, upon the authority of Micah, which they cited. Their citation of the first part only is given by the evangelist Matthew, in an improved translation of the original, greatly superior to any of the ancient versions.

Matt. ii. 6. "And thou *Bethlehem*, territory of *Judah*,
Art by no means least among the *captains of Judah*;
From thee shall issue THE LEADER,
Who shall guide my people, the Israel [of God.]

1. Here the evangelist has removed the ambiguity of the question proposed by the prophet, by supplying the answer in the negative. As in Nathan's prophecy, "*Shalt thou build me an house?*" (2 Sam. vii. 5.) the parallel passage answers in the negative, "*Thou shalt not build me an house*," (1 Chron. xvii. 4.)

2. He has supplied a chasm in the Masorete text, of נגיד, *Nagid*, an usual epithet of the MESSIAH (1 Chron. v. 2. Isa. lv. 4. Dan. ix. 25.) usually rendered Ἡγούμενος, "*leader*," by the Septuagint, and retained here by the evangelist, as a necessary distinction of his character, as supreme commander, from "the *captains of thousands*," styled Ἡγεμόσι, judiciously substituted for *the thousands* themselves in Micah, to mark the analogy more correctly.

3. He has also determined the *pastoral* nature of the MESSIAH'S "rule" by the verb ποιμανεῖ, "shall guide as a *shepherd*," afterwards intimated by Micah, ורעה, καὶ ποιμανεῖ, as there rendered by the Septuagint. For He is "*the shepherd of Israel*," (Gen. xlix. 24. Psal. lxxx. 1.) "*the chief shepherd*," (1 Pet. v. 4.) and "*the good shepherd*," (John x. 14.) who appointed his apostles to "*guide* and *pasture* his *sheep*," (John xxi. 6.)

A. C. 753. 3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achsib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

4. The *human* birth of the MESSIAH is carefully distinguished by Micah from his *eternal* generation, in the parenthetical clause, which strongly resembles the account of the primeval birth of Wisdom, (Prov. viii. 22—25.)

5. *The* blessed *virgin* of Isaiah's former prophecy (vii. 14.) is evidently alluded to by Micah, and also the *return of the remnant* of the Jews (Isa. x. 20, 21.) and of the final *peace* of his kingdom (Isa. ix. 6, 7.)

This prophecy of Micah is perhaps the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the MESSIAH, and his successive manifestation to the world. It crowns the whole chain of prophecies descriptive of the several limitations of *the blessed seed of the woman* to the line of Shem, to the family of Abraham, Isaac, and Jacob to the tribe of Judah, and to the royal house of David, here terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his eternal generation; foretels the rejection of the Israelites and Jews for a season; their final restoration, and the universal *peace* destined to prevail throughout the earth in the *Regeneration*. It forms, therefore, the basis of the New Testament, which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; his eternal generation, as the ORACLE OF WISDOM, in the sublime introduction of John's Gospel; his prophetic character, and second coming, illustrated in the four *Gospels* and *Epistles*, ending with a prediction of the speedy approach of the latter in the *Apocalypse*," (Rev. xxii. 20.)—Dr. Hales's Analysis of Chronology, vol. ii. pp. 462, 463.

A. C. 753.

MICAH II.

1 Against oppression. 4 A lamentation. 7 A reproof of injustice and idolatry. 12 A promise of restoring Jacob.

1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

A. C. 753. 12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

2 CHRONICLES XXVII. VER 3. TO THE END.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

742. 9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

2 KINGS XV. VER. 37.

37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

2 KINGS XV. VER. 33, 34, PART OF VER. 35, 36, 38.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XI.

PART II.

Events in the Kingdom of Israel cotemporary with the Reign of Jotham King of Judah.

Reign of Pekah.

2 KINGS XV. VER. 27, 28, 29.

758. 27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

A. C. 758.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

CHAPTER XII.

PART I.

Reign of Ahaz, 16 Years—from 742 to 726.

SECTION I.

Character of Ahaz.

2 KINGS XVI. VER. 1—5.

1 IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. 742.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

SECTION II.

Invasion of Rezin and Pekah.

2 KINGS XVI. VER. 5.

5 ¶ Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

ISAIAH VII.

1 [26] And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field:

[26] The date and place of these chapters of Isaiah are assigned in the sacred text. Compare 2 Kings xvi. 5. with Isaiah vii. 1.

A. C. 742. 4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

7 Thus saith the Lord GOD, it shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God: ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David? *Is it* a small thing for you to weary men, but will ye weary my God also?

14 [27] Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

[27] In this and the following verses are contained the most undoubted and clear predictions of the birth of the Messiah, and as such it is alluded to by the inspired evangelist, Matt. i. 23. There is great difficulty in apprehending how the birth of this child Emmanuel could be a sign to Ahaz, who died several hundred years before our Saviour was born. Ahaz, at the time this prophecy was given, was besieged in Jerusalem by the two kings, Rezin and Pekah, who confederated together in the hopes of taking that city, and of destroying Ahaz, and the family of David. But God, who had always, for the sake of his servant David, expressed mercy and favour for this house, sent his prophet to encourage Ahaz, and to assure him that the designs of his enemies should not stand nor come to pass, and that "within threescore and five years, Ephraim shall be broken." He adds, that if the king will not believe this prediction, he "shall not be established." To confirm his faith, Isaiah offers Ahaz any sign that will best satisfy him out of the whole compass of nature; which the king refusing, the prophet immediately addresses the house of David, and declares that God himself will give them a sign; "Behold a virgin shall conceive, and bear a son, and before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." It is generally supposed by commentators, that Ahaz received a sign with this prediction: and that the sign given to him, and the original and primary meaning of the prophecy was; that Isaiah should marry a young woman, then a virgin, and that within the time that she should conceive, and bring forth a child, and before that child should arrive at such an age as to be able to distinguish between good and evil,

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. A. C. 742.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD

(viii. 4.) the enemies of Judah should be destroyed. Immediately after this, Isaiah takes a wife; and before Maher-shalalhash-baz, the fruit of that marriage, could discern between evil and good, both these kings were slain; Rezin in the third year of Ahaz, and Pekah the next year after. And, according to the word of the prophet (v. 7.), these two kings, failing in their design, were obliged to raise the siege and return home.

But this prophecy is introduced in so solemn a manner; the sign is so marked and peculiar, chosen by God himself; the name of the child so expressive, that it must have raised hopes far beyond what the present occasion suggested: and in its higher signification, must have been supposed to describe the great Deliverer who was to spring from the house of David. The further accomplishment of this prophecy, therefore, must have reference to the birth of the Great Immanuel. Ahaz is told, if "ye believe not, ye shall not be established," (v. 9.) that is, unless ye believe this prophecy of the destruction of Israel, ye Jews, also, as well as the people of Ephraim, shall be destroyed. Accordingly, we read that Ephraim was taken captive by Esarhaddon, for the third time, exactly sixty-five years from the beginning of the reign of Ahaz. This king carried all the remnant of the ten tribes of Israel who had revolted from the house of David, into Babylon and Syria; and they were now brought to full and utter destruction, and never after recovered themselves. After Esarhaddon had possessed himself of the land of Israel, he sent his army into Judea; where Manasseh was vanquished, taken prisoner, and conveyed in chains to Babylon, the same year, (2 Chron. xxxiii. 11.) The near connection of these two facts, makes the prediction of the one naturally cohere with the prediction of the other; and the words are well suited to this event in the history of the people of Judah.

But the full accomplishment of this prophecy could not take place till Emmanuel was born; when both these monarchies were brought to an end. The kingdom of Judah, which at that time extended over the dominions of both nations, was destroyed in the second year of our Lord's age, by the death of Herod the Great. Ten years after, Judea was reduced to the form of a Roman province: in the meanwhile, it was governed by Archelaus with the title of Ethnarch, who was a mere vassal of the emperor, and to whom he assigned only half his father's dominions.

By referring to the two next sections, it will be seen that after this sign was given, Ahaz sustained the greatest defeat ever experienced by a king of Judah; which must be considered as a punishment to the king for his mistrust of God's promises, as well as for his own and the people's idolatry. The faithful worshippers of Jehovah in the midst of this calamity would be comforted by the prediction of the prophet; which strengthened their expectation of the future Saviour, and at the same time convinced them that their kingdom should last till his birth.—Vide Lowth's notes to Isaiah, 4to. edit. p. 62; Prideaux, Connect. vol. i. p. 5; Horsley's Biblical Criticisms, vol. ii. p. 46, &c.

A. C. 742. shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the Lord shave with a rasor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

ISAIAH VIII.

1 *In Maher-shalal-hash-baz he prophesieth that Syria and Israel shall be subdued by Assyria.* 5 *Judah likewise for their infidelity.* 9 *God's judgments shall be unresistible.* 11 *Comfort shall be to them that fear God.* 19 *Great afflictions to idolaters.*

1 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. A. C. 742.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel for the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

ISAIAH IX.

1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their hypocrisy,* 18 *and for their impenitency.*

1 Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

A. C. 742. 3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; A. C. 742. and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

ISAIAH X. VER. 1—5.

The woe of tyrants.

1 Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless?

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

SECTION III.

Isaiah's Prophecy of the Ruin of Damascus, and of the Ten Tribes [28].

ISAIAH XVII.

1 *Syria and Israel are threatened.* 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

1 The burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

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[28] This prophecy was probably delivered soon after those of the seventh and eighth chapters in the beginning of the reign of Ahaz: and was fulfilled when Tiglath-Pileser, after having slain Rezin its king in battle, took Damascus, (2 Kings xvi. 9.) reduced all that country under his dominion; and put an end to the kingdom of the Syrians in Damascus; after it had lasted there for ten generations, that is, from the time of Rezin, the son of Ehadah, who first founded it, while Solomon was king of Israel. After this, Tiglath-Pileser marched against Pekah, and seized all that belonged to Israel beyond Jordan, and also all the land of Galilee, and carried a great number of the Israelites captives to Assyria. This prophecy was still more fully accomplished in regard to Israel, by the conquest of the kingdom, and the captivity of the people a few years after by Shalmaneser. (2 Kings xviii. 11.)—Bishop Lowth's notes on Isaiah, 4to. edit. p. 205.—Prideaux's Connection, vol. i. p. 6.

Bishop Horsley observes, "I think, with Casaubon, that the threatenings against the Jews in this chapter, though the captivity of the ten tribes might be the more immediate object; have a distant reference, however, to the final dispersion of the whole nation by the Romans, which seems particularly to be the subject of this eleventh verse.

After the mention of this ruin of the Jewish nation; the prophet goes on to declare, that, notwithstanding this visitation of God's people; the schemes of the heathen, who thought, in their destruction, to triumph over the true religion, would be disappointed: and the fourteenth verse gives the Jews hope of recovery from the calamities threatened in the eleventh.

A. C. 742. 2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaming grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters?

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eventide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

SECTION IV.

Devastation of Judah, by Pekah.

2 CHRONICLES XXVIII. VER. 4—20.

741. 4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand

of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. A. C. 741.

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

A. C. 741. 18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

OBADIAH [29].

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The salvation and victory of Jacob.*

740. 1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men,* O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and

[29] The time when Obadiah flourished is quite uncertain. Lightfoot makes him cotemporary with Hosea, and imagines that as the prophecy is solely written against Edom, that the Edomites united with Shishak king of Egypt, against Jerusalem (1 Kings xiv. 25.), or with the Philistines and Arabians (2 Chron. xxi. 16, 17.), or with Joash king of Israel (2 Chron. xxv. 21.): but in all these expeditions, we have no account whatever that the Edomites took any part. Archbishop Newcome supposes that he prophesied before the taking of Jerusalem, and the destruction of Idumea by Nebuchadnezzar; and this opinion is generally adopted. I have, however, ventured to place the book of Obadiah in this place, from comparing the tenor of the prophecy contained in it with 2 Chron. xxviii. 17. where we expressly read, "for again the Edomites had come, and smitten Judah, and carried away captives." In this passage there is an account of injuries certainly inflicted at a time when Judah was in the greatest distress, and brought very low. It certainly alludes to some predatory incursion of the Edomites alone: apparently unconnected with the invasion of the Philistines mentioned in the following verse. And from the expression "again the Edomites had come," may be inferred, that they had often, before this attack, taken advantage of the calamities and distresses of the land of Judah. Dupin confirms this arrangement of Obadiah's prophecy.

A. C. 740.

A. C. 740. the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

ISAIAH I. VER. 2. TO THE END [30].

1 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service.* 16 *He exhorteth to repentance, with promises and threatenings.* 21 *Bewailing their wickedness, he denounceth God's judgments.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

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30 At this period of the history of Judah, the land was suffering under an idolatrous king, successfully invading armies, captivity, and ruin. In 2 Chron. xxviii. 6, 8, 9, we read that Pekah had slain in Judah an hundred and twenty thousand in one day, that the children of Israel had carried away captive two hundred thousand of their women, sons, and daughters, because the Lord God was wroth with Judah; that the Philistines and Edomites had alike ravaged the country, and taken many of their towns, (ver. 17, 18.) The expressions, therefore, "your country is desolate," "your cities burnt with fire," describe most forcibly the ruinous condition to which Judah was now reduced; and in all probability, the prophet took advantage of the desolation that surrounded him to exhort the people to repentance. This chapter is an animated appeal to the Jews, both by promises and threatenings; and well calculated to arrest their attention. It is probable, on this account, that Ezra, when he reformed the canon of Scripture, placed this chapter first in Isaiah, considering it a good introduction to the whole book. Bishop Lowth supposes that it may have been delivered towards the end of the reign of Jotham; but there is no historical proof of the correctness of his supposition. He mentions the general opinion that the chapter describes the distress in the reign of Ahaz, and its unsuitableness to the reigns either of Uzziah, or Jotham, who were both powerful princes. And on the strength of those arguments the chapter is inserted here, as being more descriptive of the state of Judah at this time, than at any other period of the prophet's mission.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. A. C. 740.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them.*

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it.*

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

A. C. 740. 28 ¶ And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

SECTION V.

Alliance of Ahaz with Tiglath-pileser, King of Assyria.

2 KINGS XVI. VER. 6—10.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it *for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

ISAIAH XXVIII [31].

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error. 9 Their untowardness to learn, 14 and their security. 16 Christ the sure foundation is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

2 Behold, the LORD hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

[31] This chapter denounces the approaching destruction of the ten tribes by Shalmaneser, without any mention of Syria, or Damascus. The fifth verse turns to the two tribes of Judah, and Benjamin, who were to continue a kingdom after the final captivity of the Israelites. The exact time of its delivery is uncertain; it is conjectured that it was given after the destruction of Damascus, 740, and before the first captivity of the ten tribes, 721.—Lowth; Taylor; Lightfoot.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet: A. C. 740.

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line: here a little, *and* there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it.

A. C. 740. 19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

26 For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

2 CHRONICLES XXVIII. VER. 20—24.

739. 20 And Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not [32].

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

[32] Tiglath-pileser, we are informed (2 Kings xvi. 9.) hearkened unto Ahaz, and went up against Damascus, and took it; and carried the people of it captive to Kir and slew Rezin. It seems difficult to reconcile this account with that mentioned in this verse. They are, however, both to be reconciled by considering, that the assistance thus rendered to Ahaz by the king of Assyria was of little real service. He did not assist him in recovering the cities taken from his Philistines, nor did he lend him any forces, or enable him to recruit his strength, but rather weakened him by exhausting his treasures, v. 21. and by destroying Samaria, by which the way was opened for the more easy invasion of the country in the ensuing reign.—Bishop Patrick; Dr. A. Clarke.

23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. A. C. 739.

2 KINGS XVI. VER. 10—19.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

2 CHRONICLES XXVIII. VER. 24, 25.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD God of his fathers.

HOSEA V[33].

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,* 15 *until they repent.*

A. C. 739. 1 Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have dealt treacherously with the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 ¶ The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

[33] The predictions contained in the fifth and sixth chapters of Hosea, according to Lightfoot, were uttered after Ahaz had applied to the Assyrians for help. In chap. v. 13. both Israel and Judah are reproved for this reliance on Tiglath-Pileser, for which they are threatened with punishment. Ephraim is more particularly mentioned in this passage, although Judah was guilty of the same sin; because Ephraim was the first offender. (2 Kings xv. 19.) These chapters are supposed principally to refer to the ten tribes: yet as Judah is so closely connected with them in the prophecy, I have inserted these chapters in the reign of Ahaz, in preference to that of Pekah; as after the revolt of Israel under Jeroboam, the kingdom of Judah became the chief object of attention.

14 For I *will be* unto Ephraim as a lion, and as a young A. C. lion to the house of Judah: I, *even* I, will tear and go away; 739. I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

HOSEA VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath sent an harvest for thee, when I returned the captivity of my people.

SECTION VI.

Death of Ahaz, and Prediction of the power of Hezekiah.

2 CHRONICLES XXVIII. VER. 26, 27.

26 ¶ Now the rest of his acts and of all his ways, first and 726. last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

ISAIAH XIV. VER. 28 TO THE END.

A. C. 726. 28 In the year that king Ahaz died was this burden [34].

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

2 CHRONICLES XXVIII. VER. 1—4.

1 Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

2 KINGS XVI. 19, 20.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAPTER XII.

PART II.

Events in the kingdom of Israel cotemporary with the reign of Ahaz, King of Judah.

Reigns of Pekah and Hoshea.

2 KINGS XV. VER. 30, 31.

739. 30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him,

[34] *Verse* 28. "In the year that king Ahaz died"—The Philistin were reduced and kept under by Uzziah. He destroyed the fortifications of their principal towns, and raised fortifications of his own in their territory; 2 Chron. xxvi. 6. In the two succeeding reigns they raised their heads again, and in the reign of Ahaz they got possession of many cities in the south of Judah; 2 Chron. xxviii. 18. But they were again reduced by Hezekiah, and recovered themselves no more. Upon the death of Ahaz, the Prophet denounces their impending fate. He bids them no longer rejoice for their successes in the late reign, the reverse of their fortune being now at hand.—Bishop Horsley on Isaiah.—Bishop Lowth—Prideaux.

and reigned in his stead, in the twentieth year of Jotham the son of Uzziah [35]. A.C. 739.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of chronicles of the kings of Israel.

2 KINGS XVII. VER. 1, 2.

1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. 730.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

CHAPTER XIII.

Reign of Hezekiah Twenty-nine Years—from 726 to 698 [36].

SECTION I.

Character of Hezekiah, and Reformation of Worship.

2 KINGS XVIII. 1—7.

1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign. 726.

[35] Jotham is here said to have reigned twenty years, whereas it has been before asserted that he reigned only sixteen. 2 Kings xv. 33. He must, therefore, have reigned four years with his father, according to the usual custom among the kings of Israel, of associating the son with the father in the government, more effectually to secure the succession. An interregnum appears to have followed the murder of Pekah by Hoshea; as the latter is said, in the first of these passages, to have begun his reign upon Pekah's death; and in the other, not to have reigned till nine years after, by which it may be inferred that he had not secured the kingdom to himself till that interval had elapsed, in consequence of the tumults and disorders which prevailed after the death of Pekah.

[36] The reign of Hezekiah may be considered the most important of all the kings of Judah. It comprises many remarkable events, miracles, and prophecies; for the better comprehension of which, is inserted the following table from the second volume of Prideaux's Connection.

HEZEKIAH 29 YEARS.

726 Hezekiah restores religion.
725
724 Salmaneser lays seige to Samaria.
723
722
721 Salmaneser takes Samaria—Kingdom of Israel extinguished.
720 ———— maketh war on Tyre, and besieges it 5 years.
719 Sevechus succeedeth So in the kingdom of Egypt.
718
717
716
715 Sennacherib succeeds Salmaneser.
714 ———— invades Judea—Hezekiah's sickness.
713 Mesodach Baladan's embassy to Hezekiah—Sennacherib invades Egypt.
712
711

A. C. 726. 2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

2 CHRONICLES XXIX. VER. 3 TO THE END.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street.

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the

710 Sennacherib on his return from Egpyt, invades Judea—his army destroyed.
709 The Medes revolt from Sennacherib.
708
707
706 Sennacherib slain—Esarhaddon succeeds.
705 Tirhakah succeeds Sevechus in Egypt.
704
703
702
701
700
699
698 Hezekiah is succeeded by Manasseh.

LORD God of Israel, that his fierce wrath may turn away A. C. 726. from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel; and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jehiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation

A. C. 726. with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

2 CHRONICLES XXX.

1 Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, keep the feast fourteen days. 27 The priests and Levites bless the people.

A. C. 726. 1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, bscause the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now be ye not stiff necked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

A. C. 726. 14 And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekieh, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

2 CHRONICLES XXXI.

1 The people is forward in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 The sincerity of Hezekiah.

1 Now when all this was finished, all Israel that were present A. C. went out to the cities of Judah, and brake the images in pieces, 726. and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit,* for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them.*

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

A. C. 726. 13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

SECTION II.

Isaiah's Prophecy of the Destruction of Moab.

ISAIAH XV[37].

The lamentable state of Moab.

1 The burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

[37] The fifteenth and sixteenth chapters of Isaiah form one entire prophecy, and are very improperly divided into two parts. The time of its delivery, and accomplishment, which was to be three years after chap. xvi. 14. are uncertain. In all probability, it was uttered in the first year of Hezekiah, and fulfilled in his fourth, when Shalmaneser, invading Israel, is supposed to have marched through Moab, and to secure every thing behind him, took possession of their principal strong places, Ar and Kirhares.—Notes to Isaiah, Lowth, p. 99.—Abp. Usher.

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off. A. C. 726.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

ISAIAH XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom.* 6 *Moab is threatened for her pride:* 9 *the prophet bewaileth her.* 12 *The judgment of Moab.*

1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment: make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the pride of Moab: *he is* very proud: even of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants

A. C. 726. thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude: and the remnant *shall be* very small *and* feeble.

SECTION III.

The Reformation by Hezekiah supported by the Prophecies of Micah[38].

MICAH III.

1 *The cruelty of the princes.* 5 *The falsehood of the prophets.* 8 *The security of them both.*

722. 1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.

8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

MICAH IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

1 But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us

[38] The extent and nature of the apostacy among the people of Judah and Israel, may be clearly ascertained from their conduct, when Hezekiah attempted his great reformation. At this time idolatry was so prevalent, and consequently, the temple service so neglected, that in 2 Chron. xxix. 34. we find there were not a sufficient number of priests to perform the temple service. The temple itself had been so neglected, and polluted, that even the inner part of it required to be cleansed. (2 Chron. xxix. 16.) When Hezekiah sent his messengers to invite the people of Israel to keep the passover of the Lord at Jerusalem, many laughed them to scorn, and mocked them. 2 Chron. xxx. 10. It is not to be supposed, after such a total and long alienation of the Jews from the worship of the true God, that any real reformation could suddenly take place; therefore we must conclude, that the exertions and edict of Hezekiah were only partial, and temporary in their effects. Jeremiah informs us, chap. xxvi. 18. that Micah prophesied in the reign of Hezekiah: he predicted the captivity of the ten tribes (Micah i. 6.), which took place in the year 721, in the sixth year of Hezekiah; and in the chapters here inserted, he addresses both the princes of Judah and of Israel, and declares that the fate of the former should be similar to that of the latter. He then predicts the ultimate restoration of the Jews, and the reign, the time, and the birth-place of the Messiah.

From the manner in which the prophet addresses the princes of Israel and Judah (chap. iii. 9.), it is probable that the ten tribes had not yet been carried captive; and that the predictions contained in these chapters were given soon after the decree of Hezekiah, when the first affection to the reformation had subsided, and the princes of Israel had again relapsed into the vices of which the prophet complains. These considerations have induced me to place them here, four years after the accession of Hezekiah, and more than one year before the captivity of the ten tribes.

A. C. 722.

A. C. 722. go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

MICAH V.

1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come

forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. A. C. 722.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

MICAH VI.

1 *God's controversy for unkindness,* 6 *for ignorance,* 10 *for injustice.* 16 *and for idolatry.*

1 Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

A. C. 722. 3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal: that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

MICAH VII.

1 The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence not in man, but in God. 8 She triumpheth over her enemies. 14 God comforteth her by promise, 16 by confusion of the enemies, 18 and by his mercies.

1 Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

2 The good *man* is perished out of the earth: and *there is* A. C. none upright among men: they all lie in wait for blood; they 722. hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

A. C. 722. he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

2 KINGS XVIII. VER. 7, 8.

7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

SECTION IV.

Isaiah's Prophecy of the Restoration of the ten Tribes, the punishment of Egypt, and the Conversion of Egypt and Assyria.

ISAIAH XVIII [39].

1 *God in care of his people will destroy the Ethiopians.* 7 *An access thereby shall grow unto the church.*

721. 1 Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

[39] The eighteenth chapter of Isaiah is generally acknowledged to be the most obscure of all his prophecies. The subject of it, the end and design of it, the people to whom it is addressed, the person who sends the messengers, and the nation to whom they are sent, are, in bishop Lowth's opinion, all obscure and doubtful. But Lowth unites with Vitringa in supposing the chapter to refer to Sennacherib, and Houbigant applies it to that king, and Tirhaka; the swift messengers representing the messengers sent by Tirhaka to the Jews, to inform them that he was upon the march against their enemy Sennacherib: Dr. Wells's paraphrase of this chapter is by no means satisfactory. Most interpreters have supposed that this prophecy referred to Egypt, and that it denounced a great woe, or judgment; consequently such interpretations have been adopted as suited this pre-conceived opinion, without any grammatical examination of the words in which it was delivered. This opinion has been generally founded from the description of the geographical site of the countries "beyond the rivers of "Ethiopia," and from this very description bishop Horsley supposes that it cannot possibly mean Egypt, p. 127, 128. After having ably discussed the different opinions on this difficult prophecy, he concludes that it relates entirely to the restoration of the Jews, and to the ultimate destruction of Anti-christ, who will be the instrument of those judgments by which the Church will be purified, and that it contains an account of that people, who under the hand of Providence will be engaged in the great work of the re-establishment of the Jews in the holy land. The time present in prophetic vision, is not the time of delivery, but the time of accomplishment. If, therefore, the prophecy is not yet fulfilled, the application of it to Egypt must be erroneous, for that people has long since ceased to be of any consideration.

A. C. 721. 2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from

While the people of the Jews have been from the very beginning, and are to this day, terrible, or awfully remarkable, (as the word נורא may be here translated,) and on account of God's plagues made all other nations afraid of the like, as God threatened. The particle הוי, rendered "woe to," in ver. 1. may be used as an exclamation of surprize, and very often it is compellative of persons at a distance, and it is so taken here by Calvin, Castalia—the great Bible—the Bishops'—and the English Geneva Bible. "Shadowing of wings" may be intended to characterize some great people, and is an usual image in prophetic language for describing protection afforded by the stronger to the weak. The expressions, a "nation meted out, and trodden down," are particularly descriptive of the present state of the Jews, who are, even at this day, every where trampled under foot, held in subjection, and treated with contempt and derision; and this is likely still to be their condition, till their conversion shall take place. The inundation of rivers is a frequent image in the prophetic style, of the ravages of armies of foreign invaders, and it is here used representing the devastation committed by the enemies of Judah. Ver. iii. calls on the whole world to witness a display of God's power and providence, which alludes to a renewed preaching of the Gospel in the latter ages. I will "take my "rest," in ver. iv. seems to imply a long suspension of the visible interpositions of Providence in the affairs of this world, and in favour of his people, under an image of the extreme stillness of the atmosphere in summer. The season of the harvest, and the gathering of fruit, is the prophetic image of that period, when our Lord will send forth his angels to gather his elect from the four winds of heaven. The awful predictions against insincere and nominal members of the Church, and their separation from it, by God's judgments, are illustrated by the cutting off the sprigs with pruning hooks, and the cutting down of the branches, and this is to take place before that great event. It was a prevailing opinion in the primitive ages, that Anti-christ's last exploit would be to fix his seat of empire at Jerusalem, where he would ultimately perish. The pronoun translated "them," summer upon them, winter upon them, in the original is singular, and ought to be rendered "it," as the true antecedent of this pronoun is the word מכוני, my dwelling place, ver. iv. which dwelling place may be understood literally of Mount Sion. "In that time," ver. vii. that is, immediately after this purgation of the Church, at the very time when the fowls of the mountains, with all the beasts of the earth, when Anti-christ with his rebel rout shall have fixed his seat between the seas, in the holy mountain—a present shall be brought; the nation described in ver. ii. shall be brought to the place of the name of the Lord of Hosts, the Mount Zion. Persuaded as I am that prophecies were generally given in reference to some great passing event, I have endeavoured to connect this with the taking of Samaria, and the captivity of the ten tribes by Shalmaneser. It seems impossible that Isaiah would have permitted this remarkable, and to the Jews most interesting event, to pass unnoticed. I suppose, therefore, he broke out into this prediction of the restoration of the Jews, at the time when the people of Judah witnessed the destruction of their apostate brethren; and, perhaps, from their signal punishment, apprehended for themselves a similar fate. To the remarks above, taken from Bishop Horsley, I shall only add his translation with notes of this prophecy, referring the reader to the book itself.—Horsley's Biblical Criticisms, vol. ii. p. 107—178.

A. C. 721. their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

1 Ho! Land spreading wide the shadow of (thy) wings *, which art
beyond the rivers of Cush †.
2 Accustomed to send ‡ messengers by sea,
Even in bulrush-vessels §, upon the surface of the waters,
Go, swift messengers ‖,
Unto a nation ¶ dragged away and plucked,
Unto a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled.
3 All the inhabitants of the world and dwellers upon earth
Shall see the lifting up, as it were, of a banner ** upon the moun-
tains,
And shall hear the sounding as it were of a trumpet **.
4 For thus saith Jehovah unto me:

* That is, affording aid and protection to friends and allies in remote countries.

† The land of Cush in holy writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian Gulph, to the confines of Susiana; and westward, across the Arabian Gulph, into the region since called Abyssinia, which extended along the coast from Ptolemais to Arsinoë, and inland to the very sources of the Nile: the land of Cush is often taken more largely for a great tract of country, not only comprehending the whole of Arabia Felix, but having for its eastern boundary the branch of the Tigris, below the town of Asia, and for its western boundary the Nile. The rivers of Cush, in this place, may be either the Euphrates and the Tigris on the east, or the Nile, the Astaboras, and the Astapus, on the west. But which of these are meant, it must be left for time to shew.

‡ "Accustomed to send"—The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually.

§ Sending by sea, in bulrush-vessels, is a figurative expression, descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages.

‖ "Go, swift messengers"—You who, by your skill in navigation and your extensive commerce and alliances, are so well qualified to be carriers of a message to people in the remotest corners, Go with God's message.

¶ "Unto a nation," &c. viz. to the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the beginning to this very time, for the special providence which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose lands, 'rivers,' armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens, and Turks, have over-run and depopulated.

** "A banner—a trumpet." The banner of the cross, to be lifted up more conspicuously than ever before; the trumpet of the Gospel, to be sounded more loudly than ever before in the latter ages.

A. C. 721. 3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

I will sit still * (but I will keep my eye upon my prepared habitation.)
As the parching heat just before lightning,
As the dewy cloud in the heat of harvest.
5 For afore the harvest †, when the bud is coming to perfection,
And the blossom is become a juicy berry,
He will cut off the useless shoots with pruning hooks,
And the bill shall take away the luxuriant branches ‡.
6 They shall be left together to the bird of prey of the mountains,
And to the beasts of the earth.
And upon it § shall the bird of prey summer,
And all beasts of the earth upon it shall winter.
7 At that season a present shall be led ‖
To Jehovah of hosts,
A people dragged away and plucked;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled,
Unto the place of the name of Jehovah of hosts, Mount Sion.

* This 4th verse represents a long cessation of visible interpositions of Providence, under the image of God's sitting still; the stillness of that awful pause, under the image of that torpid state of the atmosphere in hot weather, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no ripling wave curls upon the sleeping surface of the waters; the black ponderous cloud covering the whole sky seems to hang fixed and motionless as an arch of stone; nature seems benumbed in all her operations. The vigilance nevertheless of God's silent providence is represented under the image of his keeping his eye while he thus sits still upon his prepared habitation. The sudden eruption of judgment threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder at such seasons is the welcome harbinger of refreshing and copious showers, so it appears the thunder of God's judgments will usher in the long desired season of the consummation of mercy. So accurate is the allusion in all its parts.

† The harvest is the constant image of that season when God shall gather his elect from the four winds of heaven, reap the field of the world, gather his wheat into his barns, and burn up the chaff with unquenchable fire. Images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell, but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.

‡ God in the later ages will purify his Church with sore but wholesome judgments. Compare John xv. 1, 2.

§ It was a prevailing opinion among the early fathers, that Antichrist is to possess himself of the Holy Land, and that there he is to perish.

‖ Compare Isaiah lxvi. 20. and Zeph. iii. 9, 10.

A. C. 721. 5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

ISAIAH XIX *.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

1 The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the

* The nineteenth chapter is inserted in this section on account of its obvious connection with the preceding chapter. The captivity of the ten tribes had been, in a great measure, occasioned by their reliance upon Egypt. Both Israel and Judah placed their dependance upon this country, contrary to the express commands of God, given to them by the Prophets; and now Egypt in its turn is threatened with destruction. Ver. iv. foretells the invasion and conquest of Egypt by Nebuchadnezzar, and afterwards by the succession of the Persian kings. After ver. xviii. is contained an intimation of the future propagation of the knowledge of God in Egypt and Assyria, and an explicit prophecy of the final admission of these countries, as well as of Israel, into the Church of God—forming together one spiritual Church and unity in the common worship of the God of Israel.—Bp. Lowth.

brooks, and every thing sown by the brooks, shall wither, be A. C. 721. driven away, and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they: where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the

A. C. 721. Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

SECTION V.

The Prophecy of Nahum against Nineveh.

NAHUM I [40].

The majesty of God in goodness to his people, and severity against his enemies.

720. 1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.

[40] Nahum describes himself as an Elkoshite, from which expression many suppose that he was a descendant of Elkosha, while others infer that he was born at Elkosh or, Elkosha, a village in Galilee. The subject of his prophecy is the destruction of Nineveh, and the ruin of the Assyrians for their cruel tyranny over the Israelites. The captivity of the ten tribes took place in 721, and as there is ample authority for concluding that the prophet lived at this period, it is most probable that he made his escape, when Israel was taken captive into Judah, and there uttered his predictions against the oppressors of his country. Archbishop Newcome—Dr. Gray—Horne.

A. C. 720. 12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

NAHUM II.

The fearful and victorious armies of God against Nineveh.

1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the river shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and

A. C. 720. strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

NAHUM III.

The miserable ruin of Nineveh.

1 Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.

10 * Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

* This verse has been supposed to refer to the capture of Nineveh by Sennacherib, in which case the prophecy must be dated some years later; but Archbishop Newcome translates the verse in the future, and refers the prediction to the capture of Nineveh by Nebuchadnezzar.

A. C. 720.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

SECTION VI.

Isaiah's Prophecy of the Destruction of Tyre.

ISAIAH XXIII [41].

1 *The miserable overthrow of Tyre.* 17 *Their unhappy return.*

715. 1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

[41] After the captivity of the ten tribes, the city of Tyre was besieged by Shalmaneser. The siege continued five years, at the end of which time they were delivered by the death of this king. Success made them insolent, and drew upon them this prophecy of Isaiah, which foretels the miserable overthrow the Tyrians should hereafter receive from Nebuchadnezzar.—Prideaux's Connect. vol. i. p. 27.; see too Bishop Newton's account of the fulfilment of the prophecies against Tyre.

A. C. 715. 7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

SECTION VII.

Prophecy of Isaiah on the Invasion of Palestine by the Assyrian Army.

ISAIAH X. VER. 5 TO THE END[42].

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

[42] Bishop Horsley supposes that the prophecy beginning at Isaiah x. 5. was uttered on the occasion of Sennacherib's invasion. It is equally probable that it was spoken for the purpose of encouraging Hezekiah, when Sennacherib, immediately upon his father Shalmaneser's death, renewed the demand for the tribute-money which had been paid to him and to Tiglath-pileser by that king and Ahaz. When Hezekiah refused to comply with this demand, the king of Assyria declared war against Judah. Bishop Horsley supposes that the prophecy extends only to the thirty-second verse of this chapter; its immediate subject, he observes, is Sennacherib's invasion of Judea; but in speaking of the miraculous deliverance of the Jews from that calamity, the prophet's views are sometimes carried forward to the greater and more general deliverance of the elect of God. And in the end he passes from this subject of Sennacherib into an explicit prophecy of the final redemption, which is contained in the eleventh and twelfth chapters. The transition is so artificial, that the two last verses of this chapter may be considered either as the conclusion of this prophecy, or the beginning of the next.

It is curious to observe the beautiful manner in which the prophecy of our Saviour, is introduced in the beginning of the eleventh chapter. At the conclusion of the tenth, the prophet had compared the enemies of God and his church, to the proud and lofty forests of Lebanon, the ruin of which is thus predicted, "He shall cut down the thickets of the forests with iron, and the high ones of stature shall be hewn down." Pursuing the metaphor, he represents, in the midst of the general storm, while the proud oaks of the forests are torn up by their roots, or lopped of their branches, the promised Deliverer, as a twig, springing out of a tree cut down to the ground,—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." This mention of the stump of Jesse, shews that the royal house of Judah is considered as one of the trees thrown down by the hurricane, which is typical of Sennacherib's invasion, and proves the general extent of that prophetic commination.

Chapters xiii. and xiv. to ver. 28, are added to this prophecy, as well on the authority of Lightfoot, as on account of their apparent connection with it. The prophecy commences with a denunciation against Assyria, (ch. x. 5, &c.) It proceeds (ch. xi.) to describe the reign of the Messiah, and concludes with a song of praise for the anticipated blessings of that period. The prophet then, foreseeing the fate of Babylon, takes up the burden of its desolation. Isaiah, in prophetic vision, saw that Babylon would become the capital of Assyria (it being taken some few years after by Esarhaddon,) and would be the cause of that empire's aggrandisement and consequent fall; therefore, in denouncing vengeance against that city, he was in fact continuing his predictions against Assyria. Animated with this idea, he proceeds to describe the joy of the whole world upon the overthrow of the king of Babylon, when Lucifer, the son of the morning, shall fall from heaven (ch. xiv. 12.) The bold and emphatic language of chapter xiv. must be referred to the overthrow of that spiritual Babylon, Antichrist, of which pagan Babylon was but the type. The capture of Babylon referred to, took place by the Medes and Persians, under Cyrus, about a hundred and seventy-six years after the prediction. At the time of the delivery of the prophecy, the Medes were an obscure people, without any apparent means of obtaining that power necessary to bring about its accomplishment.

A. C. 715. 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings.

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and

A. C. 715. whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of host send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and

as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. A. C. 715.

27 And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

ISAIAH XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and vocation of the Gentiles.*

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

4 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain:

A. C. 715. for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

ISAIAH XII.

A joyful thanksgiving of the faithful for the mercies of God.

1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

ISAIAH XIII.

1 *God mustereth the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation of Babylon.*

1 The burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. A. C. 715.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

A. C. 715. 20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

ISAIAH XIV. VER. 1—28.

1 *God's merciful restoration of Israel.* 4 *Their triumphant insultation over Babel.* 24 *God's purpose against Assyria.* 29 *Palestina is threatened.*

1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

A. C. 715.

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back*?

* Bishop Lowth remarks that this chapter contains a poem superior to any thing of its kind extant in any language. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled. Chap. xiii. opens with the gathering together of the different nations, appointed to execute the divine wrath on Babylon; and from ver. 11. to the end predicts the dreadful destruction of its inhabitants, and the everlasting desolation to which that great city was doomed. It is one of the most beautiful examples of variety of image,

SECTION VIII.

General Prophecy of the Desolation and Recovery of Judea.

ISAIAH XXIV [43].

1 *The doleful judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

A. C. 714. 1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

sublimity of sentiment, and diction, that can be given in the prophetic style. The deliverance of Judah from captivity, the immediate consequence of this great event is celebrated in ver. 1, 2. chap. xiv. The ode then commences with a chorus of Jews rejoicing in the downfall of the oppressor, and the destruction of the "golden city." The whole earth shouteth for joy, and the cedars of Lebanon; (or all those rulers, or kingdoms, who had been harassed or oppressed) utter a severe taunt over the fallen tyrant. The regions of the dead are then laid open, ver. 9.; and Hades is represented as rousing up the shades of the departed monarchs, to receive the king of Babylon on his entrance, and to insult him on being reduced to the same miserable state of impotence and dissolution with themselves. The Jews now resume the speech, ver. 12. and address the king of Babylon as the morning star fallen from heaven; and compare in bitter terms of reproach, his former arrogant boasts of power, with his present low and abject condition. His body is then represented as being cast out, and lying naked on the ground, with the common slain, just after the taking of the city; and he is again reproached, with the severest taunts, for his cruel usage of the conquered, which deservedly brought upon him this ignominious treatment. To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, the total desolation of the city, the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath. This prophecy was delivered one hundred and eighty years before its accomplishment; and the Medes, who are expressly mentioned, chap. xiii. 7. as the principal agents in the overthrow of Babylon, were at that time an inconsiderable people, having been in a state of anarchy ever since the fall of the Assyrian Empire, of which they had made a part, under Sardanapalus, and did not become a kingdom under Deioces till about the 17th of Hezekiah.—Notes on Isaiah, in loc. Lowth.

[43] These chapters are generally supposed to allude to Sennacherib's invasion. Bp. Lowth is of opinion, that they refer to the three great desolations of Judea, by Shalmaneser, Sennacherib, and the Romans. Bp. Horsley, to the general tribulation of the latter ages, and the succeeding prosperity of the Church in the end of the world. They are placed here chiefly on the authority of Lightfoot; and seem to have been written to console the faithful people of Judea, in the desolation caused by Sennacherib's army.

5 The earth also is defiled under the inhabitants thereof; A. C. 714. because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

ISAIAH XXV.

1 *The prophet praiseth God, for his judgments,* 6 *for his saving benefits,* 9 *and for his victorious salvation.*

A. C. 714. 1 O LORD, thou *art* my God: I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made of the city an heap; *of* a defenced city a ruin; a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

ISAIAH XXVI.

1 *A song inciting to confidence in God,* 5 *for his judgments,* 12 *and for his favour to his people.* 20 *An exhortation to wait on God.*

1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

A. C. 714. 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee: the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us; for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

A. C. 714. 20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

ISAIAH XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of Jews and Gentiles.*

1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

SECTION IX.

Prophecy of the Invasion of Judea; and the Destruction of Babylon.

ISAIAH XXII. VER. 1—15 [44].

1 *The prophet lamenteth the invasion of Jewry by the Persians.* 8 *He reproveth their human wisdom and worldly joy.*

1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? A. C. 713.

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield.

7 And it shall come to pass, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

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[44] In this animated and beautiful chapter, the prophet represents the people of Jerusalem as running to the house tops, to gaze on an approaching army. At the time of the delivery of this prophecy, it is most probable that the host of Assyria was daily expected to appear before Jerusalem. On comparing Isaiah xxii. 9. with 2 Chron. xxxii. 5. it will be evident that the Prophet alludes in the plainest terms to the warlike preparations of Hezekiah for the defence of the city. Bishop Horsley's conjecture, however, is very probable, that these first fourteen verses refer to the siege and capture of Jerusalem in the reign of Zedekiah. In his opinion the impenitence alluded to in ver. 11 and 13, and the utter ruin denounced in ver. 14, suit not the times of Hezekiah, nor the event of Sennacherib's expedition. This prophecy may indeed be considered as referring to both these events; one may be regarded as it were the type of the other. Horsley's Bib. Crit. vol. ii.

A. C. 713. 14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

ISAIAH XXI [45].

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 14 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

1 The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

[45] Part of this prophecy was to be fulfilled within a year of its delivery, see ver. 16; and it was probably given about the same time with the others contained in this part of the book of Isaiah; that is, immediately before, or after, the fourteenth of Hezekiah, the year of Sennacherib's invasion. It is supposed the king of Assyria overran these several clans of Arabians on his first march into Judea, or perhaps on his return from the Egyptian expedition.

The operation of the Spirit of God upon the minds of his prophets may be supposed to bear some analogy to the ordinary operations of the human intellect. In the latter instance the process of recollection is effected, by one idea suggesting another; which being usual, and common, is denominated natural: in the former, future events are anticipated by what may be considered prophetic association; that is, on the occurrence of any great event, God, by his Spirit, enables the prophet to foresee a succession of future events, which will succeed the one which is immediately present before him; and this being unusual, and uncommon, can be attributed only to divine and miraculous influence. The grand subject of the prophecy in chap. xxi. is the overthrow of the Babylonian empire; the destruction of which appears to have been associated in Isaiah's mind, with the ruin which hung over, and menaced Jerusalem.

For a very curious, and not improbable correct interpretation of ver. 11, 12, vide Fragments of Calmet.

After the burthen of Jerusalem he recurs to the burthen of Babylon, "the desert of the sea," which he foresees would bring on his native land, a more fatal ruin than that with which she was then threatened; and that Babylon, in her turn, would be destroyed by the increasing greatness of that power, which now, comparatively small, and obscure, was enrolled in the service of the enemies of Judah. He sees the men of Kir and Elam, chap. xxii. 6. (the Medes and Persians) among the soldiers of Assyria, he sees their future greatness, and the final overthrow of Babylon. He foresees these circumstances in prophetic vision, and relates them, as orderly as an uninspired writer would have done from association or recollection. At the very moment when these united forces were in array against Jerusalem; he predicts the time, when the Medes and Persians, arrived at their height of power, should in like manner be leagued against Babylon. He enters into the midst of things; and describes in bold and animated language, the very banquet at which the princes and nobles should be seated when "all the images of her gods should be broken to the ground."

"Prepare the table, watch in the tower," are terms literally expressive of the actual security and revelling of the sovereign: Belshazzar was eating and drinking with his wives and concubines, till the Persians entered his palace, forced the goblet from his lips, and compelled his princes to "arise, and anoint the shield." Ver. 5. Compare this prophecy with its wonderful accomplishment, Daniel v.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.* A. C. 713.

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, a lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

SECTION X.

First Invasion of Sennacherib.

2 CHRONICLES XXXII. VER. 1—9.

1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

A. C. 713. 4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him is an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Submission of Hezekiah, and Capture of Ashdod.

2 KINGS XVIII. VER. 13—17.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it the king of Assyria.

ISAIAH XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

1 In the year that Tartan came unto Ashdod[46], (when Sargon

[46] Ashdod was long in the possession of the Philistines, and formed one of the five governments of that people. It was originally assigned by Joshua to the tribe of Judah. This town was so strongly fortified, that Psammetichus lay before it nine and twenty years, before he effected its reduction. It was afterwards retaken, and added to Judah by Uzziah, (2 Chron. xxvi. 6.), and its conquest was secured by Hezekiah's defeat of the Philistines, (2 Kings xviii. 8.) On this king's consenting to pay tribute to Sennacherib (2 Kings xviii. 14.), the latter marched against Egypt, to punish it for its alliance with Judah; and the better to open his way into that country, he sent Tartan one of his generals (2 Kings xviii. 17.) before him, to take Ashdod or Azotus. From the capture of this place, the prophet Isaiah dates the beginning of the war, which Sennacherib carried on against the Egyptians, and foretells their captivity and ruin; which was accomplished, according to the prediction, within the space of three years (ver. 3.)—Prideaux's Connection, p. 31.

the king of Assyria sent him,) and fought against Ashdod, and A. C. 713. took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitants of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

SECTION XI.

Prophetic Appeal to Jerusalem, while Sennacherib's Army was in the Country.

ISAIAH XXIX[47].

1 *God's heavy judgment upon Jerusalem.* 7 *The unsatiableness of her enemies.* 9 *The senselessness,* 13 *and deep hypocrisy of the Jews.* 18 *A promise of sanctification to the godly.*

1 Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices.

[47] ¶ In the beginning of chap. xxix. the prophet is supposed to describe the distress and anxiety that would exist during the siege of Jerusalem by Sennacherib, and the miraculous destruction of the Assyrian army. He then proceeds to upbraid the Jews for their hypocrisy, disobedience, and stupidity, in not discerning the signs of the times; and in the two next chapters condemns the people and their king for relying on Egypt, and again predicts the calamities of that country. Bishop Horsley, however, asserts, in opposition to the most able commentators, Lowth, father and son, Lightfoot, Wells, Wogan, and Bishop Wilson, that the Jews did not at this time solicit the assistance of the Egyptians, and that there is nothing in the thirtieth chapter corresponding with the times of Hezekiah; he therefore applies it to the ruinous consequences that followed the alliance of the Jews with the Egyptians, in the reign of Nebuchadnezzar. He further remarks, that this chapter ends with denunciations of judgment against the Jews, accompanied, as they always were, with promises of their conversion, and restoration to prosperity; and that it predicts the final vengeance that would be executed on the enemies of the true religion. Although many circumstances detailed in this chapter cannot be ascribed to Sennacherib's invasion, it must be remembered, that the prophets often grounded their predictions on the passing events of the day; and that they were enabled by the Spirit of God to avail themselves of important occurrences to predict the fate of nations, and by looking, as it were, through the present, to foresee the future, and so to pass on from "things temporal to things spiritual." Bishop Horsley's opinion, therefore, that these chapters allude to a great contest between the church of God and the enemies of God, may be undoubtedly correct; yet it does not follow, that because the prophet wished to direct the attention of the people to these sublimer subjects, that he would not first endeavour to make

A. C. 713. 2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

an impression on them, by placing before them the circumstances of the time in which they lived; and, by so doing, gradually prepare their minds for the reception of more important and eternal truths. In conformity to the general opinion, I have supposed that this prophecy had its first and proximate completion, in the judgments executed on Sennacherib: and I have assumed, that Hezekiah applied to Egypt for help, when Sennacherib came up with a great army against the fenced cities of Judah, and took several of them, (2 Kings xviii. 13.); and have placed these chapters here, as they upbraid the Jews for their contempt of God's command, in placing their dependance upon Egypt. I have supposed that the twenty-ninth was uttered, with the other two, on Sennacherib's first attempt to attack Jerusalem, when the prophet foresaw and predicted his treachery, and destruction, with the great overthrow of his army. The Assyrian being at this time the most powerful foe, and the terror of God's people, stands as the type of the irreligious faction leagued against the Church of Christ.—Lowth; Horsley, Bib. Crit. vol. ii. p. 271.

A. C. 713. 13 ¶ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

ISAIAH XXX.

1 *The prophet threateneth the people for their confidence in Egypt,* 8 *and contempt of God's word.* 18 *God's mercies towards his church.* 27 *God's wrath, and the people's joy, in the destruction of Assyria.*

1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt?

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

A. C. 713. 5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a shred to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift: therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.

21 And thine ears shall hear a word behind thee, saying,

This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. A. C. 713.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

ISAIAH XXXI.

1 The prophet sheweth the cursed folly, in trusting to Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He sheweth the fall of Assyria.

1 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in

A. C. 713. horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it*.

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

SECTION XII.

The Sickness of Hezekiah—Introduction.

2 CHRONICLES XXXII. VER. 24—27.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

2 KINGS XX. VER. 1—12.

1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the A. C. 713. LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 And it came to pass afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

ISAIAH XXXII[48].

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.* 15 *Restoration is promised to succeed.*

1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

[48] In the first verse of this chapter, there seems to be an evident allusion to the recent recovery of Hezekiah. "This thing was not done in a corner:" and while the minds of the people were filled with the remembrance of this astonishing miracle; while they beheld their king healed, and on the third day going up into the house of the Lord, (2 Kings xx. 5.) At this moment of exultation and gratitude, it is not improbable that Isaiah would call upon them to anticipate a period when Israel should have much greater cause for praise and rejoicing. "Behold a King shall reign in righteousness," rise again from the dead on the third day, and enter into the Holy of Holies, conquering Death and Sin. On this supposition I have deviated from the plan of Bp. Lowth, in his arrangement of this chapter; and, following Lightfoot, have put together, as one section, this and the three chapters ensuing. The first eight verses of this chapter describe the happy state of mankind when the Assyrian, or false religion, shall be destroyed; the seven following predict a period of wrath and tribulation preceding that

A. C. 713. 2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

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happy event, in which the careless daughters of pleasure are threatened; and the five last verses repeat the assurance of the general effusion of the Holy Spirit, and the conversion of the world to the true religion. In the 33d chapter, the prophet predicts the miraculous destruction of Sennacherib's army, and still dwells upon the general subject of the final overthrow of the irreligious faction, and the prosperity of the church. He threatens the enemies of God with division and treachery among themselves; and describes the consternation of the sinners of Zion, (ver. 14.), or hypocritical professors of the true religion, when they shall see the judgments inflicted on the avowed enemies of the church; during which time the following verses declare the security and happiness enjoyed by the servants of God; who see the Messiah glorified in the prosperity of his church; and behold from afar the promised land of immortality (ver. 17.)—Bishop Horsley in loc.

The 34th and 35th chapters make one distinct prophecy consisting of two parts: the first containing a denunciation of divine vengeance against the enemies of the people or church of God; the second describing the flourishing state of the church of God, consequent upon the execution of those judgments. All nations and people are called upon to hear this prophecy. All nations are interested in it. It denounces the wrath of God against the enemies of Sion; among them Edom and Bozrah are particularly specified, (ver. 5, 6.) In the preceding predictions of Isaiah, the Assyrian has been the type of the powerful head of the irreligious faction, but in this prophecy Idumea and Bozrah represent a promiscuous mass of people in the interests of infidelity and irreligion, which will remain to be extirpated after the overthrow of the Assyrian. The general devastation spread through Idumea and Bozrah by Nebuchadnezzar appears to be the event Isaiah predicted, and had primarily in view, when he uttered this prophecy. But this destruction and calamity by no means corresponds, or justifies the high-wrought and terrible description contained in this chapter. It is reasonable, therefore, to suppose that this prophecy has a further view, to events still future; and to some great revolutions to be effected in later times; antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect. The xxxvth chapter declares with most explicit clearness, the wonderful miracles wrought by our blessed Saviour, "the eyes of the blind shall be opened, the ears of the deaf unstopped, the lame man shall leap as an hart, and the tongue of the dumb sing." To this passage our Lord plainly refers, when he bids his disciples report to John the things they had heard and seen, (Matt. xi. 4, 5.) To his miracles the strictly literal interpretations of the prophet's words direct us; their allegorical meaning may relate to the future advent of Christ; when all nations shall be healed, when the blind shall receive their sight, and the lepers cleansed, when there shall be a high way called the way of holiness, and "God shall be all in all."

From the manner in which the whole of these four chapters are connected together, by the allusions contained in them to that glorious King, who shall "reign in righteousness,"—and to the future events of the latter days, they are inserted together in this place.—Vide Lightfoot; Bishop Lowth; Horsley in loc.

A. C. 713. 5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

ISAIAH XXXIII.

1 *God's judgments against the enemies of the church.* 13 *The privileges of the godly.*

1 Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they deal not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

A. C. 713. 3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence *shall be* the munitions of rocks; bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall *ever* be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge; the LORD *is* our lawgiver, A. C. 713. the LORD *is* our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

ISAIAH XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

5 For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ¶ But the cormorant and the bittern shall possess it; the owl and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls.

14 The wild beasts of the desert shall also meet with the

A. C. 713. wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

ISAIAH XXXV.

1 *The joyful flourishing of Christ's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the gospel.*

1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ISAIAH XXXVIII. 9—21.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. A. C. 713.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that,* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

SECTION XIII.

The king of Babylon congratulates Hezekiah on his recovery.

2 KINGS XX. 12—20.

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. 711.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

A. C. 711. 15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?

SECTION XIV.

Introduction to, or abridged history of the second Invasion of Sennacherib.

2 CHRONICLES XXXII. 9—24.

710. 9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hands?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, A. C. 710. and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

SECTION XV.

History at length of the second Invasion of Sennacherib.

2 KINGS XVIII. VER. 17 TO THE END.

17 And the king of Assyria sent Tartan and Rabaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

A. C. 710. 22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ear of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men that sit on the wall, that they may eat their own dung, and drink their own piss-with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, the LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. A. C. 710.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with *their* clothes rent, and told him the words of Rab-shakeh.

2 KINGS XIX. VER. 1—8.

1 And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

PSALM XLIV [49].

1 *The church, in memory of former favours,* 7 *complaineth of their present evils.* 17 *Professing her integrity,* 24 *she fervently prayeth for succour.*

To the chief Musician for the sons of Korah, Maschil.

1 We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them, *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right

[49] Psalm xliv. It is not unlikely that Hezekiah was the author of this Psalm; and perhaps soon after the blasphemous message of Rab-shakeh.—Mudge.

A. C. 710. hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise for our help, and redeem us for thy mercies' sake.

SECTION XVI.

Destruction of Sennacherib's Army.

2 KINGS XIX. VER. 8—20.

A. C. 710. 8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

PSALM LXXIII [50].

1 The prophet, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence: 15 the victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

A Psalm of Asaph.

1 Truly God *is* good to Israel, *even* to such as are of a clean heart.

[50] Psalm lxxiii. This Psalm is inserted here on the authority of Dr. Wells, who supposes the Asaph mentioned in the title to have been Asaph the seer, who lived in the days of Hezekiah.

A. C. 710.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

Psalm lxxv. This Psalm is supposed by Travell to have been composed by Asaph on the destruction of the Assyrian army under Sennacherib.

Psalm lxxvi. This is a song of triumph on God's deliverance of Jerusalem from a powerful army which threatened its destruction; probably the army of Sennacherib. Green.

A. C. 710.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

2 KINGS XIX. VER. 20—36.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots, I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago *how* I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

A. C. 710. 30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

PSALM LXXV.

1 *The prophet praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

1 Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off: *but* the horns of the righteous shall be exalted.

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

1 In Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion. A. C. 710.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

2 KINGS XIX. VER. 36, 37.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead. 706.

SECTION XVII.

Promise of Comfort to the People of God.—Final Restoration of the Jews foretold [51].

ISAIAH XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.* 9 *The preaching of the apostles.* 12 *The prophet, by the omnipotency of God,* 18 *and his incomparableness,* 26 *comforteth the people.*

1 Comfort ye, comfort ye my people, saith your God. 710 to 699.

[51] The prophecies of Isaiah, that follow this chapter, were in all probability, delivered in the latter years of Hezekiah's reign.

The miraculous cure of this king, and the destruction of the host of Sennacherib, must naturally have riveted the attention of the Jews to the prophet. Those people who had witnessed the wonderful accomplishment of his prediction against the Assyrian army, as well as those against the surrounding nations, must have had, (if any thing earthly could have given it to them) implicit faith in the eventual completion of that grand series of prophecies which were now delivered to them by Isaiah, and which constitute the most elegant, and perhaps the most sublime part of the Old Testament. They may be divided ac-

A. C. 710 to 699.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received the LORD's hand double for all her sins.

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cording to the plan of Vitringa and Bishop Tomline into sections. The chief subject is the restoration of the church. This is pursued with the greatest regularity; containing the deliverance of the Jews from captivity—the vanity and destruction of idols—the vindication of the divine power and truth—consolations and invitations to the Jews—denunciations against them for their infidelity and impiety—their rejection, and the calling of the Gentiles—the happiness of the righteous, and the final destruction of the wicked. But, as the subject of this very beautiful series of prophecies is chiefly of the consolatory kind, they are introduced with a promise of the restoration of the kingdom, and the return from the Babylonian captivity, through the merciful interposition of God. At the same time, this redemption from Babylon is employed as an image to shadow out a redemption of an infinitely higher and more important nature. The prophet connects these two events together, scarcely ever treating of the former without throwing in some intimations of the latter; and sometimes he is so fully possessed with the glories of the future more remote kingdom of the Messiah, that he seems to leave the immediate subject of his commission almost out of the question. This series of prophecies consists of twelve prophetic poems or discourses.

DISCOURSE 1. (ch. xl. xli.) contains a promise of comfort to the people of God, interspersed with declarations of the omnipotence and omniscience of Jehovah, and a prediction of the restoration of the Jews from the Babylonian captivity by Cyrus.

DISCOURSE 2. The advent of the Messiah, and the character and blessings of his kingdom, are foretold (xlii. 1—17); for rejecting which the infidelity and blindness of the Jews are reproved (18—25). A remnant of them, however, it is promised, shall be preserved, and ultimately restored to their own land (xliii. 1—13;) The taking of Babylon by Cyrus, and the restoration of the Jews, are also foretold, as also, perhaps, their return after the Roman dispersion (14—20); and they are admonished to repent of those sins which would otherwise bring the severest judgments of God upon them (22—28).

DISCOURSE 3. contains promises of redemption, and of the effusion of the Holy Spirit, intermingled with a beautiful and forcible exposure of the folly of idolatry (xliv. 1—20). Thence, the prophet announces by name their future deliverer, Cyrus (21—28. xlv. 1—5); and, according to his usual manner, he makes a transition to the greater work of God in the conversion of the Gentiles to the Gospel, and the ultimate triumph of the latter over Antichrist (6—25).

DISCOURSE 4. foretells the carrying away of the idols of Babylon (xlvi. 1—5); the folly of worshipping them is then strikingly contrasted with the attributes and perfections of Jehovah (6—13); and the destruction of Babylon is further denounced (xlvii).

DISCOURSE 5. contains an earnest reproof of the Jews for their obstinate attachment to idolatry, which would infallibly involve them in the severest calamities (xlviii. 1—19. 21, 22); and foretells their deliverance from the Babylonian captivity (20).

DISCOURSE 6. introduces the Messiah in person, declaring the full extent of his commission, foretelling the unbelief and rejection of the Jews, the triumphant state of the church, and particularly of the Jews on their conversion to the Gospel (xlix)

DISCOURSE 7. predicts the rejection of the Jews for their rejection of Jesus Christ (l. 1—3), whose sufferings and exaltation are foretold (4—11). Still keeping the Great Deliverer in view, the prophet exhorts the faithful Jews to trust in him, and foretells their future restoration after the Babylonian captivity and the Roman dispersion, as also their conversion to Christianity (li. lii. 1—12).

DISCOURSE 8. predicts the person, offices, humiliation, sufferings, and exaltation of Christ, the end of his death, and the blessings resulting to mankind from that event (lii. 13—15. liii.)

DISCOURSE 9. foretells the increase of the church by the conversion of the Jews and Gentiles, and its triumphant state in general (liv).

DISCOURSE 10. describes the fullness, freeness, excellence, and everlasting nature of the blessings of the Gospel, and the conditions on which they are to be attained, without respect to persons or nations (lv. lvi. 1—8).

DISCOURSE 11. contains a prophecy of the calamities that would befal the inhabitants of Judah, in consequence of the sins which they would commit after the death of Hezekiah, particularly their idolatry and hypocrisy; by the captivity of Manasseh and some others, and afterwards of the whole nation, first by the Babylonians, and subsequently by the Romans (lvi. 9—12. lvi—lix. 14).

DISCOURSE 12. chiefly predicts the general conversion of the Jews to the Gospel, the coming in of the fulness of the Gentiles, and the destruction of Antichrist; also the restoration of the Jews, and the happy state of the Christian church (lix. 15—22. lx—lxvi.) In ch. lxi. 1—9. the Messiah is introduced describing in character and office, and confirming the ample promises made in the preceding chapter. The deliverance of the church from all her enemies by the GREAT REDEEMER, and the destruction of Antichrist and his followers, are delineated in ch. lxiii. 1—6. with unequalled pathos, energy, and sublimity. And the two last chapters in the prophecy set forth, in the clearest terms, the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews.

Vide Horne's Crit. Introd. vol. ii. p. 285. from which this division of the prophecies is extracted; and Lowth's Notes on Isaiah, p. 188.

A. C. 710 to 699.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong *hand*, and

A. C. 710. to 699.

his arm shall rule for him: behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melted a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

A. C. 710. to 699.

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

ISAIAH XLI.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 22 and about the vanity of idols.

1 Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.

5 The isles saw *it*, and feared: the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

A. C. 710. to 699.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before time, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

A. C. 710. to 699.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

SECTION XVIII.

Prophecy of the Advent of Christ, and the Restoration of the Jews.

ISAIAH XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *God's promise unto him.* 10 *An exhortation to praise God for his gospel.* 17 *He reproveth the people of incredulity.*

1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

A. C. 710 to 699.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

ISAIAH XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep

A. C. 710 to 699.

not back; bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast brought me no sweet cane with money, neither

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hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

SECTION XIX.

The Folly of Idolatry; the Conversion of the Gentiles.

ISAIAH XLIV.

1 *God comforteth the church with his promises.* 7 *The vanity of idols,* 9 *and folly of idol makers.* 21 *He exhorteth to praise God for his redemption and omnipotency.*

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not any.

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing.

11 Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

A. C. 710 to 699.

12 The smith with the tongs both worketh in the coals and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it.*

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it,* and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself,* and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it,* and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

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25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

ISAIAH XLV.

1 God calleth Cyrus for his church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.

1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

A. C. 710 to 699.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I, the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

SECTION XX.

Prophecy of the Babylonish Captivity, and Destruction of Babylon.

ISAIAH XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

A. C. 710 to 699.

1 Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast.*

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you,*

5 To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves, men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it.

12 ¶ Hearken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

ISAIAH XLVII.

1 *God's judgment upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and over boldness,* 11 *shall be unresistible.*

1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of

the Chaldeans: for thou shalt no more be called tender and delicate. A. C. 710 to 699.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am,* and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I *am,* and none else beside me.

11 ¶ Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

SECTION XXI.

Idolatry reproved.

ISAIAH XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealeth his prophecies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his out of Babylon.*

A. C. 710 to 699. 1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and was called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; *I am* he; I *am* the first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. A. C. 710 to 699.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the LORD, unto the wicked.

SECTION XXII.

Messiah addresses his People.

ISAIAH XLIX.

1 *Christ, being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *God's love is perpetual to his church.* 18 *The ample restoration of the church.* 24 *The powerful deliverance out of captivity.*

1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

A. C. 710 to 699.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens

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thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

SECTION XXIII.

Prophesy of the Rejection of Christ, and the eventual Exaltation of his Church.

ISAIAH L.

1 *Christ sheweth, that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work, 7 and by his confidence in that assistance.* 10 *An exhortation to trust in God, and not in ourselves.*

1 Thus saith the Lord, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.

A. C. 710 to 699. forth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.

SECTION XXIV.

The Humiliation, Sufferings, and Exaltation of Christ predicted.

ISAIAH LII. VER. 13 TO THE END.

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

A. C. 710 to 699.

ISAIAH LIII.

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servants justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

SECTION XXV.

Prophecy of the enlargement and triumph of the Church.

ISAIAH LIV.

1 *The prophet, for the comfort of the Gentiles, prophesieth the multitude of their church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

A. C. 710 to 699. 1 Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

A. C. 710 to 699. 15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

SECTION XXVI.

The fullness and excellence of the blessings of the Gospel.

ISAIAH LV.

1 *The prophet, with the promises of Christ, calleth to faith,* 6 *and to repentance.* 8 *The happy success of them that believe.*

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that

A. C. 710 to 699. which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

ISAIAH LVI. VER. 1—9.

1 *The prophet exhorteth to sanctification.* 3 *He promiseth it shall be general without respect of persons.* 9 *He inveigheth against blind watchmen.*

1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant:

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar: for mine house shall be called an house of prayer for all people.

8 The LORD God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

SECTION XXVII.

Prediction of the Calamities which should befal Judea for its Idolatry and Hypocrisy.

ISAIAH LVI. VER. 9 TO THE END.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

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11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

ISAIAH LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

1 The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come.*

2 He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou sawest *it.*

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*:

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but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones:

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of his lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

ISAIAH LVIII.

1 *The prophet, being sent to reprove hypocrisy,* 3 *expresseth a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the sabbath.*

1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou

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bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

ISAIAH LIX. VER. 1—16.

1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.* 6 *Salvation is only of God.*

1 Behold the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they

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cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; we *are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

SECTION XXVIII.

The future Glory and Triumph of the Church.

ISAIAH LIX. VER. 16. TO THE END.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD;

My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. A. C. 710. to 699.

ISAIAH LX.

1 *The glory of the church in the abundant access of the Gentiles,* 15 *and the great blessings after a short affliction.*

1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow them-

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selves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty one of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

ISAIAH LXI.

1 *The office of Christ.* 4 *The forwardness,* 7 *and blessings of the faithful.*

1 The Spirit of the LORD God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

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7 ¶ For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

ISAIAH LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 5 *The office of the ministers (unto which they are incited) in preaching the gospel,* 10 *and preparing the people thereto.*

1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence.

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the

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LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

ISAIAH LXIII.

1 *Christ sheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his just wrath he remembereth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, profess their faith.*

1 Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 ¶ But they rebelled, and vexed his holy Spirit: therefore, he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea

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with the shepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine;* thou never barest rule over them; they were not called by thy name.

ISAIAH LXIV.

1 *The church prayeth for the illustration of God's power.* 5 *Celebrating God's mercy, it maketh confession of their natural corruptions.* 9 *It complaineth of their affliction.*

1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

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8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter: and we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

ISAIAH LXV.

1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved,* 11 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the new Jerusalem.*

1 I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick:

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

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12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer, when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name.

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

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ISAIAH LXVI.

1 *The glorious God will be served in humble sincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *God's severe judgments against the wicked.* 19 *The Gentiles shall have an holy church,* 24 *and see the damnation of the wicked.*

1 Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this,* your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

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15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.

SECTION XXIX.

The Death of Hezekiah.

2 CHRONICLES XXXII. VER. 27. TO THE END.

699. 27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

A. C. 30 This same Hezekiah also stopped the upper watercourse
699. of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

698. 32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

2 CHRONICLES XXIX. VER. 1, 2.

1 Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

ISAIAH XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh, sent by Sennacherib, by blasphemous persuasions soliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

1 Now it come to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou,* (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and Jerusalem, Ye shall worship before this altar.

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, *if* thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master, and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you.

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern.

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

ISAIAH XXXVII.

1 *Hezekiah mourning sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 21 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain at Nineveh by his own sons.*

1 And it came to pass, when king Hezekiah heard *it,* that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard; wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.
9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,
10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.
11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?
12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?
13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?
14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.
15 And Hezekiah prayed unto the LORD, saying,
16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.
17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.
18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,
19 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.
21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:
22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.
24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down all the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel.
25 I have digged and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.
26 Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? how have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.
27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and as the green herb, as the grass on the housetops, and *as corn* blasted before it be grown up.
28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.
29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.
30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as

groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.
31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:
32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.
33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.
34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.
35 For I will defend this city to save it for mine own sake, and for my servant David's sake.
36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.
37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; that they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

ISAIAH XXXVIII. VER. 1—9.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 9 *His song of thanksgiving.*

1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.
2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD.
3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.
4 ¶ Then came the word of the LORD to Isaiah, saying,
5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.
6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.
7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;
8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

ISAIAH XXXVIII. VER. 21, 22.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.
22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD.

ISAIAH XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures.* 3 *Isaiah, understanding thereof, foretelleth the Babylonian captivity.*

1 At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.
2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the pre-

cious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

2 KINGS XX. VER. 20, 21.

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah.

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAPTER XIII.

PART II.

Events in the kingdom of Israel cotemporary with the reign of Hezekiah king of Judah.

SECTION I.

Reign of Hoshea king of Israel, continued.—Shalmaneser invades the Dominions of Hoshea.

2 KINGS XVII. VER. 3, 4.

A. C. 725. 3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

SECTION II.

Hosea predicts the Captivity of the ten Tribes, and exhorts the People to repentance [52].

HOSHEA VII.

1 *A reproof of manifold sins.* 11 *God's wrath against them for their hypocrisy.*

1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for

[52] These chapters must have been delivered before the ten tribes were taken captive, as the prophet not only denounces vengeance against them, but constantly addresses them, as a nation still in existence—they must likewise have been spoken, after Hoshea, king of Israel, had revolted from Assyria, and entered into treaty with So, king of Egypt, 2 Kings xvii. 4. because the prophet alludes to this circumstance in chap. vii. 11., and xii. 1. The alliance with Egypt was formed in 725, Shalmaneser immediately afterwards led his army against Samaria, which place, after a siege of three years, was taken; and Ephraim, as a nation, destroyed in 721, A. C.

Hosea, in one continued strain of invective, declaims in these chapters against the sins of Israel, exposes the spiritual whoredoms of those who worshipped the vain idols erected at Beth-el and Beth-aven, chap. viii. 5. chap. x. 5. calling on Judah to shun pollutions so offensive to Jehovah. He denounces vengeance on Ephraim for their application to Egypt, against which they had been so often warned. He foretells the punishment of Judah, and the demolition of its cities, chap. viii. 14. and their future restoration, chap. xiv. 4. 8. the calling of our Saviour out of Egypt, chap. xi. 1. the terrors of the last judgment figuratively represented in the impending destruction of Samaria, chap. x. 8. He animates the people amidst these denunciations of wrath, to cultivate righteousness, and mercy, in the expectations of the blessings of the Lord, chap. x. 12. and in the assurances of a final ransom from the powers of the grave, and of a redemption from death, to be vanquished and destroyed, chap. xiii. 14. His work may be considered as a noble exordium against those general offences which the prophets who succeeded him more particularly detailed; as well as a diffuse revelation of those judgments which were afterwards more minutely described.—Grey's Key, page 427.—Lightfoot's Chronicle in loc.

they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without. A. C. About 725.

2 And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hands with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

A. C. About 725.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most High; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

HOSEA VIII.

1, 12 Destruction is threatened for their impiety, 5 and idolatry.

1 *Set* the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, my God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off: mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God; but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not; now will he

remember their iniquity, and visit their sins: they shall return to Egypt. A. C. About 725.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

HOSEA IX.

The distress and captivity of Israel for their sins and idolatry.

1 Rejoice not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness: I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them when I depart from them.

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

A. C. About 725.

15 All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay, *even* the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

HOSEA X.

Israel is reproved and threatened for their impiety and idolatry.

1 Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars: according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

A. C. About 725.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

HOSEA XI.

1 The ingratitude of Israel unto God for his benefits. 5 His judgment. 8 God's mercy toward them.

1 When Israel *was* a child, then I loved him, and called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them,* because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him.*

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

A. C. About 725.

HOSEA XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's sins provoke God.*

1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God.

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the field.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

HOSEA XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgment for rebellion.*

1 When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

A. C. About 725.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

5 ¶ I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me *is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his springs shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

HOSEA XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses:

A. C. About 725. neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

SECTION III.

Reign of Hoshea continued—Captivity of the ten Tribes.

2 KINGS XVII. VER. 5—24.

723. 5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

721. 6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD hath said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah,

by all the prophets, *and by* all the seers, saying, Turn ye from A. C. 721. your evil ways, and keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

2 KINGS XVIII. VER. 9—13.

9 ¶ And it came to pass in the fourth year of king Hezekiah, 723. which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the 721. sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

A. C. 721. 12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

CHAPTER XIV.

Reign of Manasseh, 55 Years—From 698 to 643.

SECTION I.

Idolatry of Manasseh.

2 KINGS XXI. VER. 1—17.

698. 1 MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I A. C. 698. am bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

SECTION II.

Isaiah's Prophecy of the Captivity of Shebna.

ISAIAH XXII. VER. 15. TO THE END.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and* say [53],

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[53] On the death of Hezekiah, idolatry was re-established in Judah (2 Kings xxi.) His son Manasseh, who succeeded him, being now only twelve years of age, its revival must be imputed rather to those who held the offices of government, than to the king himself. The first part of this chapter of Isaiah foretells the invasion of Jerusalem by the Assyrians under Sennacherib, or by the Chaldeans under Nebuchadnezzar. The latter part of it predicts the destruction of Shebna, and seems to have so little reference to the former, that from its internal evidence, I have been induced to separate it, and to give it this place. Vitringa, and Bishop Lowth are of opinion, that the Shebna here mentioned, is not the same as Shebna, the scribe, spoken of in the history of Hezekiah's reign. As we only read of one person of eminence of the name of Shebna in the account of the events of this king's life, there does not appear sufficient grounds for the adoption of this supposition. In ver. 15. we find that Shebna the Scribe was now over the house, it is most probable therefore from the sequel, that he was the cause of Eliakim's having been dismissed from that station. Eliakim was actually treasurer at the time of Sennacherib's invasion, and from the prophet's description, (ver. 21.) he must have been a servant of the true God, and as such employed by Hezekiah: we have therefore reason to conjecture he lost his situation as treasurer since the accession of Manasseh. Shebna, in succeeding to this office, in all probability was the chief promoter of the re-establishment of idolatry: his great pride and vanity are displayed in his anxiety to have his sepulchre on high, in a lofty vault, that it might be more conspicuous, a custom prevalent in the East among persons of exalted rank. While he was rioting in all the excess of luxury, devoting himself to false gods, and making "a habitation in a rock," I have supposed that Isaiah predicts his downfall. It is not possible to ima-

A. C. 698. 16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

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gine that this prophet could have been a silent spectator of the present revival of idolatry; and it is by many conjectured that the severe and forcible language in which he denounces the ruin of Shebna, was the principal cause of the cruel death soon after inflicted on him. Shebna was taken captive with Manasseh to Babylon, and when the Lord brought that king again to Jerusalem, and "he took away the strange gods, and commanded Judah to serve the Lord God of Israel," (2 Chron. xxxiii. 15, 16.) he recalled Eliakim, and literally fulfilled the prediction of the prophet, by making him again the treasurer of his household; "I will clothe him with thy robe, and strengthen him with thy girdle," (ver. 21.)

Eliakim is supposed to have been of the pontifical family, and to have been high priest at the time of Manasseh; and the same who is mentioned by the name of Joakim or Eliakim as high priest in the history of Judith. Eliakim and Joakim have both the same signification in the Hebrew tongue, and are used promiscuously. It is likewise conjectured, that Eliakim was the Hilkiah, mentioned as high priest in the reign of Josiah. I have inserted this as the last of Isaiah's prophecies, considering it as the probable cause of his death. There was a very ancient and general tradition among the Jews, that this prophet was sawn asunder during the reign of Manasseh, (2 Kings xxi. 16.) and that his death is alluded to in Hebrews xi. 37. In Urvamoth, fol. 49. 2. it is thus written: "Manasseh slew Isaiah; for he commanded that he should be slain with a wooden saw. They then brought the saw, and cut him in two; and when the sword reached his mouth, his soul fled forth." St. Jerom and others mention the same thing, and among the Jews the tradition is indubitable. Prideaux Connection, vol. i. p. 40.—Whitby and Dr. Adam Clarke on Hebrews xi. 37—Fragments of Calmet, 210.

25 In that day, saith the LORD of hosts, shall the nail that A. C. is fastened in the sure place be removed, and be cut down, and 698. fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

SECTION III.

Captivity and Death of Manasseh.

2 CHRONICLES XXXIII. VER. 11—21.

11 ¶ Wherefore the LORD brought upon them the captains 676. of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

2 KINGS XXI. VER. 17, 18.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

A. C. 676. 18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

2 CHRONICLES XXXIII. VER. 1—11.

1 Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

CHAPTER XIV.

PART II.

State of the Provinces, formerly possessed by the Ten Tribes, during the Reign of Manasseh.

2 KINGS XVII. VER. 24. TO THE END.

678. 24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the city thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. A. C. 678.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore: and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear, and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER XV.

Reign of Amon, 2 Years—From 643 to 641.

2 KINGS XXI. VER. 19. TO THE END.

A. C. 643. 19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

641. 23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

2 CHRONICLES XXXIII. VER. 21. TO THE END.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER XVI.

Reign of Josiah, 31 Years—From 641 to 610.

SECTION I.

Josiah removes Idolatry.

2 KINGS XXII. VER. 1, 2.

1 Josiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

2 CHRONICLES XXXIV. VER. 3—8.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. A. C. 634.

4 And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem

SECTION II.

Designation of Jeremiah to the Prophetic Office.

JEREMIAH I[54].

1 *The time,* 3 *and the calling of Jeremiah:* 11 *his prophetical visions of an almond rod, and a seething pot:* 15 *his heavy message against Judah.* 17 *God encourageth him with his promise of assistance.*

1 The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: 629.

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[54] The place and date of the first chapter of Jeremiah, is assigned in verse 2. The efforts of Josiah to reform the nation of the Jews, were promoted to the utmost by this prophet; who was mercifully commanded to exhort, and to make a final appeal, both to the people and to their princes, before they were carried into captivity. Chapters ii. and iii. to ver. 6. are supposed by Dr. Blayney to be one continued prophecy, delivered soon after the prophet commenced the duties of his office. It is a powerful address, full of eloquence; endeavouring to persuade the Jews of God's continued regard! and expostulating with them for their idolatry and sin, and exhorting them to return to God.

The prophet Jeremiah was of the sacerdotal race, being (as he himself records) one of the priests that dwelt at Anathoth (i. 1.) in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron (Josh. xxi. 18), and situate about three Roman miles north of Jerusalem. Jeremiah appears to have been very young when he was called to the exercise of the prophetical office, from which he modestly endeavoured to excuse himself, by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a course of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees, whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought difficult to reconcile with his religious prin-

A. C. 629. 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 ¶ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* toward the north.

ciples; but which, when duly weighed, may be found to demand our pity rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity; a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judea, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for there is a tradition, that the Jews at Tahpanhes, were so offended at his faithful remonstrances, that they stoned him to death, which account of the manner of his decease, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its reward; for in a few years after they were miserably destroyed by the Babylonian armies which invaded Egypt, according to the prophet's prediction (xliv. 27, 28.)*. Some Jewish writers, however, affirm that he returned to Judea, while others say that he went to Babylon, and died there; and a third class are of opinion that he died in Egypt, far advanced in years, and broken by the calamities which had happened both to himself and his country. This prophet's writings are all in Hebrew, except the eleventh verse of the tenth chapter, which is Chaldee.

The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was preparing to inflict upon them, though not without a distant prospect of future restoration and deliverance, form the principal subjects of the prophecies of Jeremiah; except the forty-fifth chapter, which relates personally to Baruch, and the six following chapters which respect the fortunes of some particular Heathen nations.

The arrangement of the prophecies of Jeremiah has been attended with more difficulties than those of any other prophet. Their order differs in the Septuagint and in the Hebrew. It is evident from various passages of the book itself, that there were four distinct collections of the prophecies. The first was that mentioned in chap. xxxvi. 2. and made by divine command in the fourth year of the reign of Jehoiakim. In this collection were contained all the predictions which he had delivered and published to that time, as well against other nations as against the Jews: the prophecies against the Gentiles are, in our Bibles, placed by themselves at the end of the book, as being in some measure unconnected with those denounced against the Jews; but in the present copies of the Septuagint, they follow immediately after the thirteenth verse of the twenty-fifth chapter†. This *first* collection comprized chapters i—xx. xxv. xxvi. xxxv. xxxvi. xlv—li. inclusive.

The *second* collection is that mentioned in chap. xxx. 2. and contained chapters xxvii—xxxi. inclusive: it was made in the reign of Zedekiah, and, as may be inferred from xxviii. 1. after the fourth year of the reign of Zedekiah.

The *third* collection was made soon after the destruction of Jerusalem, as is plainly indicated by the prophet himself in the general preface to his book, where he says that the word of Jehovah came to him "in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign; and came in the days of Jehoiakim the son of Josiah king of Judah, until the completion of the eleventh year of Zedekiah the son of Josiah king of Judah, *until the carrying away of Jerusalem into captivity in the fifth month*," (i. 1—3.) Consequently, this third collection included chapters xxi—xxiv. xxxii—xxxiv. and xxxvii—xxxix.

The *fourth* collection, containing chapters xl—xliv. inclusive, presents us with an account of Jeremiah himself, and of the other Jews who were left in Judea by the command of Nebuchadnezzar. The fifty-second chapter was probably added by Ezra‡ as a preface to the book

* Dr. Blayney's Translation of Jeremiah, p. 221, 222. 2nd edit.

† Carpzov has written an elaborate disquisition on the variations between the Hebrew and the Septuagint, in the order of Jeremiah's prophecies; and has given a table illustrating those variations. See his Introd. ad Libros Biblicos Vet. Test. pars. iii. c. iii. §. 4. p. 144—152.

‡ Carpzov ascribes it to Baruch or some other inspired man. Introd. part iii. p. 152.

A. C. 629. 14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they

A. C. 629. shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

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of Lamentations. It is chiefly taken out of the latter part of the second book of Kings, with additions, which Ezra might supply out of the inspired records, and forms a very useful appendage to the prophecies of Jeremiah, as it illustrates their fulfilment in the destruction of the kingdom, city, and temple, which are the subject of the Lamentations.—Horne's Crit. Introd. vol. ii. p. 273, &c.

On examining the internal evidence for the respective dates and occasions, when these prophecies were probably delivered; and taking into consideration the several arguments of Lightfoot and Tayler, together with those of Prideaux, who has assigned a place to many of these predictions; it has been thought advisable to depart in several instances from Dr. Blayney's system, which has been generally adhered to in the arrangement of this book. That the reader who is interested in these enquiries, may understand at one view the various dispositions given by these divines on the prophecies of Jeremiah, I have drawn up in the following table, a summary of the order in which the chapters of Jeremiah should be read, according to their respective opinions.

ARRANGEMENT OF THE PROPHECIES OF JEREMIAH.

Chap.	BLAYNEY.	LIGHTFOOT.	TAYLOR.	EDITOR.	Year B. C.
1	18th of Josiah	13th of Josiah	19th of Josiah	13th of Josiah	629
2	Ditto	29th of Josiah	Ditto	Ditto	612
3	to ver. 6. Ditto	Ditto	18th of Josiah	to ver. 6. Ditto ver. 6. to end, 19th of Josiah	
4	ver. 6. to end. 29th of Josiah			29th of Josiah	
5		Ditto	Ditto		611
6	29th of Josiah			30th of Josiah	
7	Soon after the former	7 to 12 Ditto	7 to 20 Ditto	Ditto	
8	Ditto			Ditto	610
9	Ditto			31st of Josiah	
10	Ditto			Ditto	
11	End of Josiah's reign			13 to 20 in the first year of Jehoiakim	609
12	Ditto	13 to 20 the 3d of Jehoiakim			
13	Beginning of Jehoiakim				
14	Ditto				
15	Ditto				
16	Ditto				
17	Ditto				
18	Some part of the three first years of Jehoiakim				588
19	Ditto			10th of Zedekiah	
20	Ditto	9th of Zedekiah	9th of Zedekiah		599
21	9th of Zedekiah	to ver. 24. 3d of Jehoiakim	to ver. 24. 1st of Jehoiakim	24th to end of Jehoiachin	
22	Beginning of Jehoiakim	ver. 24. to end, Jehoiachin	ver 24. to end, 1st Zedekiah	Jehoiachin	599
23	Ditto	Jehoiachiin	1st of Zedekiah	1st of Zedekiah	599
24	1st of Zedekiah	1st of Zedekiah	Ditto	4th of Jehoiakim	606
25	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	2nd of Jehoiakim	606
26	Beginning of Jehoiakim	3rd of Jehoiakim	1st of Jehoiakim		595
27	4th of Zedekiah	to ver. 12. 3rd of Jehoiakim ver. 12. to end, 1st Zedekiah	2nd of Zedekiah	4th of Zedekiah	
28	Ditto	4th of Zedekiah	4th of Zedekiah	Ditto	595

ARRANGEMENT OF THE PROPHECIES OF JEREMIAH *(Continued)*.

Chap.	BLAYNEY.	LIGHTFOOT.	TAYLOR.	EDITOR.	Year. B.C.
29	1st of Zedekiah	4th of Zedekiah	2nd of Zedekiah	4th of Zedekiah	595
30	Ditto	Ditto	Ditto	Ditto	
31	Ditto	Ditto	Ditto	Ditto	595
32	10th of Zedekiah	10th of Zedekiah	10th of Zedekiah	10th of Zedekiah	
33	Ditto	Ditto	Ditto	Ditto	588
34	End of the 9th of Zedekiah	Ditto	{ to ver. 8. 9th of Zedekiah { ver. 8. to end, 10th of Ditto	{ to ver. 11. 9th of Zedekiah { ver. 11. to end, 10th of Ditto	588 589 588
35	4th of Jehoiakim	8th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	
36	Ditto	{ to ver. 9. 4th of Jehoiakim { ver. 9. to end, 5th of Ditto	{ to ver. 9. 4th of Jehoiakim { ver. 29. to end, 5th of Ditto	{ to ver. 9. 4th of Jehoiakim { ver. 9. to end, 5th of Ditto	606 605
37	10th of Zedekiah	10th of Zedekiah	10th of Zedekiah	{ ver. 1 to 5. 9th of Zedekiah { ver. 5 to 11. 10th of Ditto	590 589
38	11th of Zedekiah	11th of Zedekiah	Ditto	{ ver. 11 to end, 11th of Ditto 11th of Zedekiah	588 588
39	9th of Zedekiah	Ditto, chiefly	11th of Zedekiah, chiefly	Ditto chiefly	588
40	11th of Zedekiah	11th of Zedekiah	Ditto	11th of Zedekiah	588
41	Ditto	Ditto	Ditto	Ditto	&
42	Ditto	Ditto	Ditto	Ditto	587
43	Ditto	Ditto	Ditto	Ditto	
44	Ditto	Ditto	Ditto	Ditto	
45	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	4th of Jehoiakim	606
46	Ditto	Ditto	Ditto	{ to ver. 13. 4th of Jehoiakim { ver. 13 to end. 11 Zedekiah	
47	Uncertain	9th of Zedekiah	9th of Zedekiah	10th of Zedekiah	589
49	Ditto	4th of Jehoiakim	Ditto	4th of Zedekiah	595
49	Ditto	Ditto	{ to ver. 34. 9th of Zedekiah { ver. 34. to end, 1st of Ditto	Ditto	
50	4th of Zedekiah	4th of Zedekiah	4th of Zedekiah	4th of Zedekiah	595
51	Ditto	Ditto	Ditto	Ditto	
52	Various	Various	Various	Various	

The reasons which have induced me to assign to these several prophecies their respective places and dates, are given in the notes; without entering into the contending opinions of the different authorities. The biblical student, by referring to the arguments of these writers, will have the satisfaction of forming his own judgment; and will make such an arrangement as he may consider the most judicious.

JEREMIAH II.

1 God, having shewed his former kindness, 5 expostulateth with the Jews, their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

A. C. 629.

1 Moreover the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils: they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a homeborn *slave?* why is he spoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waste; his cities are burned without inhabitant.

16 Also the children of Noph and Tahaphanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou

A.C. 629. hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets.

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? A.C. 629.
yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

JEREMIAH III. VER. 1—6.

1 God's great mercy in Judah's vile whoredom.

1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

SECTION III.

The Temple repaired.

2 CHRONICLES XXXIV. VER. 8—33.

8 ¶ Now in the eighteenth year of his reign, when he had 624.
purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

A. C. 624.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me.

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses

A. C. 624.

that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel, *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priest, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

SECTION IV.

Zephaniah exhorts the People to Repentance about the time of Josiah's Reformation.

ZEPHANIAH I.

God's severe judgment against Judah for divers sins.

1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah [55].

[55] We learn from Zephaniah i. 1. that he began to prophesy in the reign of Josiah. As he begins his predictions against the "*remnant* of Baal, and the name of the Chemarims;" against them that worshipped the host of heaven, and swore by Malcham or Baal; he probably addressed those idolatrous priests who were not yet extirpated

A. C. 624. 2 I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops: and them that worship *and* that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

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by the religious zeal of Josiah; compare Zeph. i. 4, 5—9 with 2 Kings xxiii. 5, 6—12. He foretold also the destruction of Nineveh; and from these considerations he may be supposed to have prophesied before the last reformation made by Josiah: and as he preceded Jeremiah, that he entered on his office towards the commencement of the reign of that monarch. These two prophets resemble each other so much in the parts where they treat of the idolatries and wickedness of the Jews, that it has been supposed that Zephaniah was the abbreviator of Jeremiah, or that Jeremiah was the pupil of the former: Zephaniah apparently prophesied before Jeremiah, and the latter seems to speak of these abuses as partially removed, which the former describes as existing in the most flagitious extent. (Compare Zephan. i. 4, 5. 9. with Jerem. ii. 5. 20. 32.) The word Chemarim is translated idolatrous priests. (2 Kings xxiii. 5.) They were called Chemarim because clothed in black garments, which was the customary dress of these priests. Zephaniah in these books appears to have aided Josiah in his attempt to bring the people back to the worship of the true God. The first chapter denounces vengeance against Judah, and those who observed the rites of idolaters, or violently invaded the property of others, (ver. 9.) and declares that the great day of trouble, distress, and desolation was at hand. (ver. 15.) In the second chapter the prophet predicts woe to the Cherethites, the Moabites, Ammonites, and Ethiopians; and describes the desolation of Nineveh in terms wonderfully descriptive. The Cherethites were the Philistines who bordered on the Mediterranean, called Cherethims. These prophecies were chiefly accomplished by the conquests of Nebuchadnezzar. In the third chapter the prophet returns to Jerusalem, and inveighs against her pollutions and oppressions, which should be punished in God's general vengeance; and concludes, as usual, with predictions of a remnant, who shall trust in the Lord; and with promises of the general restoration of the Jews. Lightfoot; Gray's Key in loc.

10 And it shall come to pass in that day, saith the LORD, A. C. 624.
that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation; they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

ZEPHANIAH II.

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

1 Gather yourselves together, yea, gather together, O nation not desired;

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coasts, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

A. C. 624. 7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, and said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

ZEPHANIAH III.

1 A sharp reproof of Jerusalem for divers sins. 8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

1 Woe to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgments to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

A. C. 624.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall ~~turn~~ in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

SECTION V.

Reformation of Religion, by Josiah.

2 KINGS XXIII. VER. 4—21.

A. C. 624. 4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the Sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire *of* Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

A. C. 624.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

2 CHRONICLES XXXIV. VER. 33.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

SECTION VI.

Celebration of the Passover.

2 CHRONICLES XXXV. VER. 1—20.

623. 1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD.

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders; serve now the LORD your God, and his people Israel,

A. C. 623. 4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah gave to the people of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate, they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. A. C. 623.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

SECTION VII.

Jeremiah reproaches the People for their backsliding, after the Reformation by Josiah.

JEREMIAH III. VER. 6. TO THE END [56].

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 612.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

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[56] Here begins an entire and distinct prophecy, which is continued to the end of the sixth chapter. The first part contains a complaint against Judah, for having exceeded the guilt of her sister Israel; whom God had already cast off, for her idolatrous apostacy. The second, is an exhortation to the people of Judah and Jerusalem, to prevent, by repentance, the divine judgments. The Babylonian invasion is clearly and fully foretold, with all its attendant miseries; and the shameless adulteries of the people, are represented as the cause of this national ruin.—Dr. Blayney.

A. C. 612. 14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it;* neither shall *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

20 ¶ Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

SECTION VIII.

Jeremiah describes, in prophetic Anticipation, the Sorrows of the approaching Captivity.

JEREMIAH IV.

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

1 If thou wilt return, O Israel, saith the LORD, return unto

me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. A. C. 612.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy ways and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

A. C. 612. 19 ¶ My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

JEREMIAH V.

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.

1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved: thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. A. C. 612.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD'S.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

A. C. 612. 18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge.

29 Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

JEREMIAH VI.

1 The enemies sent against Judah, 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa,

and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. A. C. 612.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

A. C. 612. 18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate silver shall *men* call them, because the LORD hath rejected them.

SECTION IX.

Habakkuk predicts the punishment of the People for their backsliding.

HABAKKUK I [57].

1 *Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Chaldeans. 12 He complaineth, that vengeance should be executed by them who are far worse.*

1 The burden which Habakkuk the prophet did see.

57 As the prophet Habakkuk makes no mention of the Assyrians, and speaks of the Chaldean invasion as near at hand, chap. i. 5. ii. 3. iii. 2. xvi. 19. he probably lived after the destruction of the Assyrian army in the fall of Nineveh. Habakkuk, therefore, was nearly cotemporary with, and predicted the same events as Jeremiah. Many suppose that Jeremiah and Habakkuk remained amidst the sad scenes of their desolate, and deserted land; rather than follow their countrymen into captivity. In the 1st chapter the prophet expostulates with God on account of the wickedness and violence of the Jews—and the Almighty is then represented, as declaring he would work an incredible work in their days, ver. 5.; and that he would raise up the Chaldeans, who should march through the breadth of the land, and possess their dwelling places, ver. 6.; and describes their victories, fierceness, and rapidity; foreshewing the punishment and pride of the victors, their false confidence in their gods, and in ver. 11. the change and insanity of Nebuchadnezzar—he ends by pleading the cause of his countrymen, as more righteous than those God had established for their correction, ver. 13. In chap. ii. is revealed to him in the vision, that the general expectation of those who lived by faith should surely come; though it must tarry the "appointed time." He then foretells the destruction of Babylon, which had "spoiled many nations;" and of those evil kings who gathered unto themselves all people, who should then find that their gods of wood, and of stone, had "no breath "at all in the midst of them," ver. 19. and "that the Lord only is to be "feared in his holy temple."—The Talmudists apply this prophecy, ver. 3, 4. to the advent of the Messiah. The temporal restoration of the Jews, predicted in this chapter, from their captivity; may be considered as a type of their spiritual deliverance and restoration. Habakkuk concludes his prophecies with a beautiful prayer, or hymn; which the ancient fathers considered as allusive to the Messiah: it finishes with a declaration of the prophet's entire confidence in God, which no change of circumstances could effect. It is supposed from the last verse, and from the word Selah being mentioned three times, that this prayer was set to music, and performed in the service of the Temple. Habakkuk is cited as an inspired person by the evangelical writers, compare Habak. ii. 4. with Heb. x. 37, 38. Rom. i. 17. Gal. iii. 11. and Acts xiii. 41. with Hab. i. 5.—Grey's Key in loc.; Wells; Patrick.

2 O LORD, how long shall I cry, and thou wilt not hear! A. C. 612.
even cry out unto thee *of* violence, and thou wilt not save!
3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not their's.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up

A. C. 612. *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

HABAKKUK II.

1 *Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith.* 5 *The judgment upon the Chaldean for unsatiableness,* 9 *for covetousness,* 12 *for cruelty,* 15 *for drunkenness,* 18 *and for idolatry.*

1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? A. C. 612.

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewings *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

HABAKKUK III.

1 *Habakkuk in his prayer trembleth at God's majesty.* 17 *The confidence of his faith.*

1 A prayer of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount

A. C. 612. Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns coming out of his hand; and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high place. To the chief singer on my stringed instruments.

SECTION X.

Jeremiah exhorts the People to Repentance, and laments the Miseries of the People on the near Approach of the Captivity.

JEREMIAH VII[58].

1 *Jeremiah is sent to call for true repentance, to prevent the Jews' captivity.* 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threateneth them for their idolatry.* 21 *He rejecteth the sacrifices of the disobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the same.*

1 The word that came to Jeremiah from the LORD, saying, A. C. 612.

2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the Lord, The temple of the Lord, *are* these.

5 For if ye thoroughly amend your ways and your doings;

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58 These four chapters are inserted in this place on the authority of Dr. Blayney; who supposes them to have been delivered soon after the predictions in the previous chapters. Besides the prophets who were commissioned to announce the approaching calamities of the Jews, there were others who flattered the people by opposite predictions. They taught them to look upon such threats as groundless. God, they said, would have too much regard for his own honour to permit the Temple to be defiled, and the seat of his holiness given to strangers. Jeremiah is commanded to shew the fallacy of these assertions, which he does by pointing to the fate of Israel.

From ver. 1 to 16. God justifies the severity of his proceedings by a representation of the people's impiety and idolatry: and God assures the Jews that he would do unto Jerusalem what he had done unto Shiloh; and that he would cast the people of Judah out of his sight; as he had already done those of Israel, for their wickedness: and ends with a declaration that their sacrifices were unacceptable while they continued deaf to the calls of God's messengers. From ver. 29. chap. viii. 3. contains a heavy sentence both on the dead and the living. From ver. 4 to 13. the incorrigibility of the people is reproved and they are threatened with grievous calamities. In the three following verses the prophet addresses his countrymen in his own person; as one of the people that dwelt in open towns, and advises those in the like situation to retire with him into some fortified cities during this time of danger and distress. In ver. xvii. God declares he will bring foes against them that should be irresistible. The prophet then bewails that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain. In chap. ix. Jeremiah continues to give vent to his lamentations at the foresight of the calamities which the Chaldeans would inflict upon the Jews. Ver. 23, 24. forbids setting value on any personal endowment; for God delights in those only who understand and know him. The 10th chapter begins with an earnest appeal to the people to dissuade them from the practice of Heathen idolatry: Jerusalem, at ver. 16., is introduced lamenting the completion of her ruin, and supplicating God's mercy.—Dr. Blayney.

A. C. 612. if ye thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

16 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my

voice, and I will be your God, and ye shall be my people: A. C. 612. and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not kearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

JEREMIAH VIII.

1 *The calamity of the Jews, both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency.* 13 *He sheweth their grievous judgment,* 18 *and bewaileth their desperate estate.*

1 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and

A. C. 612. whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.

9 The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good *came; and* for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

A. C. 611.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?

JEREMIAH IX.

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threateneth both Jews and Gentiles.

1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

A. C. 611. 9 ¶ Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

A. C. 611. 25 ¶ Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

JEREMIAH X.

1 *The unequal comparison of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastors.* 22 *He maketh an humble supplication.*

1 Hear ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

A. C. 611. 14 Every man is brutish in *his* knowledge; every founder is confounded by the graven image; for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so.*

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

SECTION XI.

The People are reminded of the Covenant of Josiah.

JEREMIAH XI [59].

1 *Jeremiah proclaimeth God's covenant:* 8 *rebuketh the Jews' disobeying thereof:* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill Jeremiah.*

610. 1 The word that came to Jeremiah from the LORD, saying,

[59] The prophecy in these two chapters may be assigned to the end of the reign of Josiah; on occasion of the people neglecting the obligations of the divine covenant, which in the eighteenth year of that prince they had solemnly engaged to perform. The prophet is therefore sent to recall them to their duty. From 1 to 17 he rebukes them severely for their disobedience, and denounces evil against Judah and Jerusalem for their apostacy: and being informed by divine revelation of the conspiracy against his life by the men of Anathoth, he prays against them, and is authorized to foretel their utter destruction, 18 to the end. Emboldened at the success of his prayers, he expostulates with God, ch. xii. 1—6. on the success of the wicked, and receives for answer, that God had discarded his heritage, and given it into the hands of her enemies. From 14 to 17, God promises the future restoration and conversion of his people, with threats against their Heathen oppressors, assuring those that would believe in Him, the true God, that they should be received into his church, while the unbelieving would utterly perish.—Dr. Blayney.

A. C. 610. 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I commanded you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

A. C. 610. 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

JEREMIAH XII.

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.

1 Righteous *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. A. C. 610.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

SECTION XII.

Death of Josiah.

2 CHRONICLES XXXV. VER. 20—25.

A. C. 610. 20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And Judah and Jerusalem mourned for Josiah.

2 KINGS XXIII. VER. 25—28.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

2 CHRONICLES XXXV. VER. 25. TO THE END.

25 ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

2 CHRONICLES XXXIV. VER. 1, 2.

1 Josiah *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did that *which was right* in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

2 KINGS XXII. VER. 3. TO THE END.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

2 KINGS XXIII. VER. 1—4.

1 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

2 KINGS XXIII. VER. 21—25.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

2 KINGS XXIII. VER. 28—31.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

CHAPTER XVII.

Reign of Jehoahaz, 3 Months.

2 CHRONICLES XXXVI. VER. 1—5.

A. C. 610. 1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

2 KINGS XXIII. VER. 31—36.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. A. C. 610.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehohoaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

CHAPTER XVIII.

Reign of Jehoiakim, 11 Years—from 610 to 599.

SECTION I.

Accession of Jehoiakim.

2 KINGS XXIII. VER. 36, 37.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

SECTION II[60].

Various Predictions and Appeals to the Jews, declaring the certainty of their Captivity and the Destruction of Jerusalem.

JEREMIAH XIII.

1 *In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people.* 12 *Under the parable of the bottles filled with wine he foretelleth their drunkenness in misery.* 15 *He exhorteth to prevent their future judgments.* 22 *He sheweth their abominations are the cause thereof.*

1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. 609.

[60] These chapters are all referred to the commencement of the reign of Jehoiakim, by Dr. Blayney and Lightfoot. Chapter xiii. foretels the utter destruction that was to fall on the whole Jewish nation, under two symbols, a linen girdle left to rot, and the breaking of bottles filled with wine, xiii. 1—14. An exhortation to humiliation and repentance is subjoined, ver. 15—21; and their incorrigible wickedness and profligacy are assigned as the cause of all the evils that imminently awaited them, 22—27. The particular mention of the downfall of the king and queen in the 18th verse, Dr. Blayney thinks, will justify the opinion which ascribes this prophecy to the commencement of the reign of

A. C. 609.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Jehoiakim, whose fate with that of his queen, is, in like manner, noticed together in ch. xxii. 18.

Chap. xiv. predicts a severe famine, to punish the Jews for their sins, but which does not bring them to repentance, xiv. 1—22; and announces God's peremptory decree to destroy Judah, unless they should speedily repent, xv. 1—9. The prophet, complaining that he is become an object of hatred by reason of his office, receives a promise of divine protection, 10—21.

In the xvith chapter, 1—13. is predicted the utter ruin of the Jews, in the type of the prophet being forbidden to marry and to feast; and immediately afterwards, he announces their future restoration, 14, 15, as well as the conversion of the Gentiles, 16—21; accompanied with a severe reproof of the Jews for their too great reliance on human aid, xvii. 1—18. From 19—27. contains a prophecy concerning the strict observance of the sabbath-day, which Jeremiah was commanded to proclaim aloud in all the gates of Jerusalem, as a matter that concerned the conduct of each individual, and the general happiness of the whole nation.

Chap. xviii. 1—10. shows, under the type of a potter, God's absolute authority over nations and kingdoms, to alter and regulate their condition at his own discretion. The prophet is then directed to exhort the Jews to avert their impending dangers by repentance and reformation, and, on their refusal, to predict their destruction, 11—17. The Jews conspiring against him, Jeremiah implores judgment against them, 18—23. Under the type of breaking a potter's vessel, is foretold the desolation of the Jews for their sins, xix.—Vide Horne's Critical Introduction.

A. C. 609.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, ye turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be?*

JEREMIAH XIV.

1 The grievous famine, 7 causeth Jeremiah to pray. 10 The Lord will not be intreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

A. C. 609. 1 The word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 O LORD, though our iniquities testify against us, do thou *it* for thy names's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out A. C. in the streets of Jerusalem because of the famine and the 609. sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with a sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

JEREMIAH XV.

1 The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for himself, 12 and a threatening for them. 15 He prayeth, 19 and receiveth a gracious promise.

1 Then said the LORD unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem, or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone

A. C. 609. backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily, I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

JEREMIAH XVI.

1 The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews, 10 because they were worse than their fathers. 14 Their return from captivity shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

A. C. 609. 1 The word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land:

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers hath forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

A. C. 609. 14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee, from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

JEREMIAH XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

1 The sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

A. C. 609. 7 Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

A. C. 609. 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

JEREMIAH XVIII.

1 Under the type of a potter is shewed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her strange revolt. 18 Jeremiah prayeth against his conspirators.

1 The word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD;

Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. A. C. 609.

12 And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard in their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

JEREMIAH XIX.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

1 Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

A. C. 609.

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

SECTION III.

Prediction of the Fate of Pashur.

JEREMIAH XX.

1 *Pashur, smiting Jeremiah, received a new name, and a fearful doom.*
7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

A. C. 609.

1 Now Pashur the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail:

A. C. 609. they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

14 ¶ Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

SECTION IV.

Prediction of the Fate of Shallum and Jehoiakim.

JEREMIAH XXII. VER. 1—24 [61].

1 Thus saith the LORD: Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David,

[61] The first part of this chapter contains a prophecy which was evidently delivered in the reign of Jehoiakim, as it refers to the captivity of his immediate predecessor, and foretells this king's death. (ver. 18.) The latter part of the chapter is inserted for a similar reason, in the reign of Jehoiachin; as it predicts the decease of that monarch. This chapter commences with an address to the king, his servants, and people, recommending an inviolable adherence to right and justice, as the only means of establishing the throne of David, and of preventing the ruin both of prince and people. The captivity of Shallum is declared irreversible, (ver. 10—12,) and from 13 to 19 Jehoiakim is severely reproved for his tyranny and oppression, and his miserable death foretold. "Weep not for the dead" (ver. 10.) refers to Josiah, who was mortally wounded by Megiddo, fighting against Necho. (2 Chron. xxxv. 22. 24.) This king, after having made Shallum, or Jehoahaz, his prisoner, takes him to Egypt, establishes Jehoiakim his brother on the throne of Judah, and exacts tribute from him.—Hales; Horne.

riding in chariots and on horses, he, and his servants, and his people. A.C. 609.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah: Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; *but* thou saidst, I

A. C. 609. will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

SECTION V.

Apprehension and Arraignment of Jeremiah.

JEREMIAH XXVI [62].

608. 1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you;

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's *house*.

[62] As this chapter is dated (ver. 1.) in the beginning of the reign of Jehoiakim, it has been therefore supposed by commentators to precede the 25th, which contains the prophecy of the captivity given in the 4th year of that king. In it, (ver. 1—6.) Jeremiah is directed to foretell the destruction of the temple and city of Jerusalem without a speedy repentance, and reformation; on which account he is apprehended and accused before the council.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears. A. C. 608.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morashite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt:

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

24 Nevertheless the hand of Ahikam the son of Shaphan

A. C. 608. was with Jeremiah, that they should not give him into the hand of the people to put him to death.

SECTION VI.

Jeremiah's Prophecy against the Army of Pharaoh-necho.

JEREMIAH XLVI. VER. 1—13 [63].

606. 1 The word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth: the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

[63] That this prophecy was spoken early in the reign of Jehoiakim, is evident, as Nebuchadnezzar marched his army against the Egyptians, at the beginning of the year of the captivity; and smote them, and took Carchemish in the fourth year of that king. (ver. 2.) After the fulfilment of this prophecy, Nebuchadnezzar immediately advanced towards Syria, and Judea.

SECTION VII.

The Rechabites take Refuge in Jerusalem from the Army of the Chaldeans.

JEREMIAH XXXV [64].

1 *By the obedience of the Rechabites,* 12 *Jeremiah condemneth the disobedience of the Jews.* 18 *God blesseth the Rechabites for their obedience.*

A. C. 606. 1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of

[64] The Rechabites, who were always accustomed to live in tents in the open country, apprehensive of their safety, retired into Jerusalem on Nebuchadnezzar's approach to Palestine, after his defeat of the Egyptians at Carchemish On their coming to Jerusalem, Jeremiah is sent to them; and for a trial of their obedience, offers them wine to drink. (ver. 1—11.) In the following verses the Jews, by comparison, are upbraided with their disobedience, and menaced with vengeance. The 18th and 19th verses promise a blessing on the Rechabites. This chapter is inserted here from the evidence of ver. 11, as Nebuchadnezzar does not appear to have come in person to Jerusalem again till after the death of Jehoiakim, and in all probability he was joined by the Syrians at this time, whom he subdued after his conquest of Carchemish. The Rechabites, as may be collected from ver. 7, were not of the children of Israel. From 1 Chron. ii. 55. they appear to have been Kenites, a people originally settled in the land of Midian, and most probably the descendants of Jethro, the father-in-law of Moses. 1 Judg. xvi. Jonadab, the son of Rechab, is supposed to have been the same as mentioned in 2 Kings x. 45, a man of eminence, and a righteous man, otherwise Jehu would not have shewn him so much attention, and taken him with him to witness his zeal for the honor of the true God. —Dr. Blayney.

A. C. 606. Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given unto you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

SECTION VIII.

Prediction of the Seventy Years Captivity.

JEREMIAH XXV [65].

1 *Jeremiah reproving the Jews' disobedience to the prophets,* 8 *foretelleth the seventy years' captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine he foresheweth the destruction of all nations.* 34 *The howling of the shepherds.*

1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadnezzar king of Babylon; A. C. 606.

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words.

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about,

[65] This prophecy was delivered (ver. 1.) in the fourth year of Jehoiakim, about the time that Nebuchadnezzar, having conquered the army of Necho king of Egypt, at the Euphrates, and having retaken Carchemish, was marching towards Syria, and Palestine, to recover, and to reunite those provinces to the Babylonish empire. It was delivered in the same year in which the captivity it predicts actually took place. Jeremiah in this chapter, reproves the Jews for their disregard of the divine calls to repentance. (ver. 1—8.) He most distinctly foretells their subjugation, together with that of the neighbouring nations to the king of Babylon for seventy years, and the fall of the Babylonish empire at that period. (ver. 8—14.) The same is foreshewn under the symbol of the cup of God's wrath, with which the prophet is represented in vision as being sent to all the nations to make them drink of it, to their utter subversion. (ver. 15—29.) The like prophecy is the third time repeated from ver. 30 to the end.—Dr. Blayney in loc.

A. C. 606. and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and

spue, and fall, and rise no more, because of the sword which I will send among you. A. C. 606.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes,* against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even to the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves *in the ashes,* ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherd shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

SECTION IX.

First reading of the roll by Baruch.

JEREMIAH XXXVI. VER. 1—9 [66].

1 And it came to pass in the fourth year of Jehoiakim the

[66] By divine appointment Jeremiah causes Baruch to write all his former prophecies in a roll, and to read them to the people, to give them an opportunity before they were taken into Babylon, of "presenting their supplications before the Lord," as his anger was greatly kindled against them. The expression, "shut up," ver. 5. Dr. Blayney

A. C. 606. son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

SECTION X.

Consolation to Baruch on reading the roll.

JEREMIAH XLV [67].

1 The word that Jeremiah the prophet spake unto Baruch

supposes to signify, from the context following, that Jeremiah was under some confinement, or restraint; which precluded him from going to the house of Jehovah: he might have been obliged, after the charge brought against him, chap. xxvi. to have given some security that he would not enter the temple, or prophecy in it for a certain time, without being absolutely in prison; as we read ver. 19. (the year following) he was then at liberty. Archbishop Usher, and Dean Prideaux, both think the roll was read twice, once in the 4th, and again in the 5th year of Jehoiakim, ver. 8—10. and on their authority this chapter is divided. The great fast of the expiation, on which it is supposed Baruch read the roll, in the 4th year, was annually kept by the Jews on the 10th day of the month Tizri, which answers to our September; immediately before Nebuchadnezzar laid siege to Jerusalem.

Dr. Blayney is of a contrary opinion, and supposes the roll to have been read only once; for his arguments on this subject, see Blayney's Notes on Jeremiah in loc. Josephus mentions the roll as being read once in the 9th month of the 5th year of Jehoiakim.

[67] This chapter is merely an appendage to chap. xxxvi. its date, and therefore its place are assigned by ver. 1.—Jeremiah, by God's command, encourages Baruch with the assurance that his life should be preserved by a special providence, amidst all the calamities denounced against Judah.

the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, A. C. 606.

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

SECTION XI.

Commencement of the Captivity.

II KINGS XXIV. PART OF VER. 1.

1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years.

2 CHRONICLES XXXVI. VER. 6, 7.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

DANIEL I. VER. 1—3.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it [68].

[68] The year of the captivity must be dated from A. C. 606, the fourth year of Jehoiakim; for the decree of Cyrus was issued at the end of the seventy years, in the year 536. Some difficulty has arisen from an apparent difference between Daniel and Jeremiah. The latter, chap. xxv. ver. 1. dates the commencement of the captivity in the fourth of Jehoiakim, the former is supposed to date it in the third. On examining, however, the passage in Daniel, (Dan. i. ver. 1.) it will be remarked that it only relates that Nebuchadnezzar came up to Jerusalem, and besieged it. No date being assigned, ver. 2. to the captivity of the king, and the removal of his treasures; we may infer, according to Jeremiah, that the captivity actually took place in the fourth year of Jehoiakim, and that Daniel begins his computation from the time that Nebuchadnezzar was sent by his father from Babylon on this expedition; which was in the latter end of the third year of Jehoiakim. After that, two months at least, must have been spent in his march to the borders of Syria. There, in about the beginning of the 4th year of Jehoiakim, he fought the Egyptians, and having overthrown them, besieged Carchemish, and took it. After this, he reduced all the provinces of Syria, and Phenicia, in which having employed the greatest part of the year, in the beginning of October he laid siege to Jerusalem, and took it,

A. C. 606. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Beltesbazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

2 KINGS XXIV. VER. 3, 4.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the LORD would not pardon.

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about a month after. This event is supposed to have taken place on the 18th of the month called Cisleu, which answers to our November; and this day has ever since been set apart by the Jews as an annual fast in commemoration of this great calamity. On Jehoiakim humbling himself, and submitting to become tributary, he is restored to his kingdom; and Nebuchadnezzar hearing of his father's death, hurries across the desert to take possession of his empire; leaving his captives in the care of his generals, to follow after. Before he removed from Jerusalem, he gave particular orders to Ashpenaz, the master of his eunuchs, to choose children of the royal family and nobility of the land, ver. 4. to take with him to Babylon, "to stand in the king's "palace, and to whom they might teach the learning, and the tongue "of the Chaldeans;" thereby exactly fulfilling the word of the Lord, spoken by Isaiah to Hezekiah king of Judah, above an hundred years before this event. Isaiah xxxix. 7. Prideaux Connection, vol. i. page 87.—Hales Anal. vol. ii. p. 478.

PERIOD THE SEVENTH;

THE BABYLONISH CAPTIVITY—SEVENTY YEARS—FROM 606 TO 536.

Chapter

I.—EVENTS AT JERUSALEM, FROM THE COMMENCEMENT OF THE CAPTIVITY, TO THE BURNING OF THE TEMPLE.

II.—COTEMPORARY EVENTS AT BABYLON, DURING THE SAME PERIOD.

III.—HISTORY OF THAT PORTION OF THE JEWISH NATION, WHICH WAS NOT CARRIED CAPTIVE TO BABYLON, AFTER THE BURNING OF THE TEMPLE, AND THE DESTRUCTION OF JERUSALEM.

IV.—EVENTS AT BABYLON, BETWEEN THE DESTRUCTION OF THE TEMPLE, AND THE RETURN OF THE JEWS FROM THEIR CAPTIVITY, ON THE DECREE OF CYRUS.

PERIOD THE SEVENTH[1].

CHAPTER I.

Events at Jerusalem, between the Commencement of the Captivity and the Burning of the Temple.

SECTION I.

Reign of Jehoiakim continued.—Second Reading of the Roll.

JEREMIAH XXXVI. VER. 9. TO THE END.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they A. C. 605.

[1] The great object of that revelation which God at various times, and in divers manners, imparted to man, was to establish among them the knowledge of himself, and gradually to direct their attention to his Son.

The revelation first given to Adam, was preserved during the deluge by Noah, the only individual, except his own family, that remained uncorrupt in the old world, and it was by him committed to the new. Idolatry, however, again sprung up soon after the Deluge; and to prevent another total corruption, the language of mankind was confounded, and the world was divided into several distinct societies: yet so general was the idolatry that had contaminated the several colonies which had emigrated from Shinar, that within four hundred years after the flood, the knowledge and worship of the one true God was once more in danger of being entirely lost. To prevent this fearful evil, instead of destroying again all flesh, the divine Wisdom revealed himself to Abraham; beginning with him to form a peculiar people, by whom the knowledge of the true God should be preserved and transmitted to all future nations. In pursuance of this gracious design, God commanded him to separate from his idolatrous kindred, and to go into a distant land: and after this trial of his faith and obedience, the Almighty took him under his especial care; appeared to him, conversed with him, encouraged him by promises and blessings; and imparted to him new laws, and religious ceremonies. Isaac and Jacob were made heirs of the same blessings: and when this family were grown numerous enough to be a people, the Almighty himself became their King. "With a mighty hand, and a stretched-out arm," he delivered them from Egyptian bondage; and after a series of most wonderful miracles, to confirm their faith, and to destroy their idolatrous enemies—a passage is opened for them through the Red Sea—pillars of cloud and fire alternately direct their march; and the Almighty establishes his covenant with them on Mount Sinai, promising them every blessing on condition that they observed his laws and statutes, and refrained from idolatry. At length, they were put in possession of the land promised to their forefathers, Gen. xv. 18; and to furnish them with a most convincing proof of the imbecility of idol-gods, and of the great sin of idolatry, they were commissioned to destroy all the nations of Canaan who trusted in them. Still the Israelites on every opportunity shewed they were not entirely alienated from the false worship of the neighbouring nations; and for a long course of years, they were exercised with a variety of dispensations: when they were obedient to the laws and service of God, they were triumphant and prosperous; when they forsook him they were in distress and bondage. Often as the

A. C. 605. proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

people apostatized, idolatry never received support from the head of the nation till the time of Solomon, who was the first ruler that erected an idolatrous altar, and who bowed down before a graven image. With this act, idolatry may be considered as usurping the established dominion of the true religion, and to reign in her stead. The nation soon after divided: the ten tribes wholly revolted from the God of their fathers, and formed themselves into a distinct people. They resisted all the appeals of their prophets, the miracles of Elijah and Elisha, the judgments of God, the continued fulfilment of various predictions, and every other evidence of the truth of their Scriptures, and were at last taken captive at three several invasions by the kings of Assyria; by Tiglath-Pileser, in the reign of Ahaz; by Shalmaneser, in that of Hezekiah; and by Esar-haddon, in the reign of Manasseh.

The people of Judah, though frequently relapsing into idolatry, had never so entirely devoted themselves to it, as totally to renounce the worship of God: and they were still permitted to continue in the promised land more than one hundred years after the great captivity of the ten tribes by Sennacherib. During the whole of this period, they were constantly appealed to by judgments, prophecies, and promises, to repent of their idolatries, and to become wholly devoted to the God of their fathers. There seems to have been in the kingdom of Judah, an uninterrupted contest between the worshippers of Jehovah and those of idols: but the party of the latter so much predominated, that all the exertions of good kings, and the constant exhortations and denunciations of the prophets were ineffectual to produce a reformation: the attachment of the Jews to the worship of the God of their fathers visibly and gradually declined, till an open and general apostacy threatened to ensue. The prophets of the Lord were insulted, imprisoned, and slain. Idolatry was openly advocated —its grossest superstitions resorted to—and the worship of Jehovah abandoned. Prosperity and adversity, prophecy and miracle, the desolations of war, the loss of power, wealth, pre-eminence, and liberty, were alike in vain inflicted, to reclaim this rebellious race. "The whole head is sick, and the whole heart faint"—an unversal degeneracy prevailed, and threatened in a short time to annihilate God's visible church upon earth. To wean the Jews from this universal idolatry, and to continue the knowledge of the true God in the world; not only to this single nation, but to all the future nations of the earth; God in his mercy inflicted a new judgment on his people, to the gracious effects of which we may perhaps even to this day, consider ourselves indebted for the Hebrew Scriptures, and the very existence of the Christian Church.

After a succession of punishments, and every possible appeal to their feelings and understandings, had been constantly and vainly made, the seventy years' captivity began. This dreadful calamity came upon them gradually; it was brought upon them for their sins, as Moses had foretold, Lev. xxvi. 30—36, and was the means decreed by divine wisdom to effect their reformation. While their sad and desolate state naturally tended to excite in them serious reflections on their past conduct—while the recollection of their iniquities and idolatry would be still fresh in their memory, and the denunciations and predictions of their prophets were too faithfully accomplished, and too severely felt—they learnt to detest the cause of all these sufferings; to honour God, and to keep his laws. This dispensation was also calculated to spread the knowledge of God in those eastern countries where the Jewish people were stationed. Through the merciful interposition of divine Providence, some of the distinguished captives were raised to

A. C. 605. 10 Then read Baruch [2] in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cuchi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now and read it in our ears. So Baruch read *it* in their ears.

the highest posts of dignity and power in the courts both of Assyria and Persia, and the greatest monarchs, from their constancy and fidelity, openly confessed the living and true God, Dan. ii. 47. &c. iv. 34. &c.; and made decrees in favour of his worship, Esther viii. 7. and following verses, Dan. iii. 29. vi. 26. The great Cyrus was so well acquainted with the true God, that one of his first acts, after he obtained the empire of Persia, was to make a decree for the return of the Jews into their own country, and for the rebuilding of the Temple, Ezra i. From all this it is evident, that the Jews in their captivity must have repented of their transgressions, and "must have known and seen that it was an evil thing and bitter, that they had forsaken the Lord their God;" for during their appointed sojourning in strange lands, they were a burning and shining light to all the eastern countries. And thus, in this dispensation, the Almighty in punishing his peculiar people, and in bringing about their reformation, made them the messengers of his glory and power, and the instruments of his mercy in conveying to nations that were in "darkness and the shadow of death," the knowledge of the one true God, the Creator and Preserver of the World.

[2] It has been already stated, that the roll of Jeremiah's prophecies is supposed to have been read twice. From ver. 9. and 10. of Jeremiah xxxvi. it appears that the second time it was read was on the fast day in the ninth month of the fifth year of Jehoiakim. This day of humiliation in all probability was appointed by the King or the Sanhedrim, in remembrance of some great calamity, as the great day of fasting and expiation annually observed by the Jews, was always held on the tenth day of the month Tisri. This fast, therefore, is generally supposed to have been instituted in commemoration of the calamity which had befallen Jerusalem on the same day of the preceding year, when Nebuchadnezzar took Jerusalem; and it is still observed by the Jews in reference to this event. This part of chapter xxxvi. is inserted here on the united authorities of Calmet, Prideaux, Lightfoot, Taylor, and Archbishop Usher.

A. C. 605. 16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the

evil that I have pronounced against them; but they hearkened not. A. C. 605.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

SECTION II.

Rebellion and Death of Jehoiakim.

2 KINGS XXIV. PART OF VER. 1. AND VER. 2.

1 Then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. 603.

2 CHRONICLES XXXVI. VER. 5.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God. 599.

2 KINGS XXIV. VER. 5.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

2 CHRONICLES XXXVI. VER. 8.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

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1 Jehoiakim rebelled against Nebuchadnezzar three years after that monarch had released him from fetters, and restored him to his kingdom. This division of the verse, though apparently very abrupt and singular, is unavoidable from the necessity of attending to the history. Nebuchadnezzar, on this revolt, being probably prevented from going himself to Jerusalem, by being engaged in observing the motions of the Medes and Lydians, between whom, in the tenth year of Jehoiakim, he was called upon to mediate a peace, sent orders to all his lieutenants, and governors of provinces to make war upon the weakened kingdom of Judah, and to ravage the land on every side. This brought upon Jehoiakim all the neighbouring nations, which were subject to the Babylonian power. At the end of three years, during which time these different people had been constantly harassing the surrounding country, they at length united against Jerusalem. Jehoiakim, it is generally supposed, was taken prisoner in a sally which he made upon them; and being slain with a sword, according to the prediction of Jeremiah, his dead body was ignominiously cast out into the highway, without one of the gates of Jerusalem.—Prideaux's Connection, vol. i. p. 95.

SECTION III.

Reign of Jehoiachin, nineteenth King, 3 Months.—Captivity of Ezekiel, &c. &c.

2 KINGS XXIV. VER. 6—10.

A. C. 599. 6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen[4] years old when he began to reign, and he reigned in Jerusalem three months. And his

[4] On comparing 2 Kings xxiv. 8. with the parallel passage 2 Chron. xxxvi. 9. we observe, that in the first of these Jehoiachin is said to have been eighteen when he began to reign; and in the other, that he was only eight years old. The difference may be reconciled, either by supposing that the custom of uniting the successor to the throne with its actual possessor, which seems to have uniformly existed in the kingdom of Judah, had been here adopted; or, as Lightfoot conjectures, that the commencement of the captivity is referred to in 2 Chron. xxxvi. 9.; and that this passage signifies, that Jehoiachin began to reign in the eighth year of the first captivity by Nebuchadnezzar. Unmoved either by the warnings of Jeremiah, the calamities of his country, or the fate of his father, Jehoiachin continued to "do evil in the sight of the Lord." His conduct provoked a bitter declaration of God's wrath against him, by the mouth of the prophet Jeremiah, and it was as bitterly executed upon him. After Jehoiakim's death, Jerusalem was still besieged by the governors of the provinces, and the other officers of Nebuchadnezzar; and at the end of three months, this king himself, having settled the affairs of Asia Minor, advanced with the royal army, and laid siege in person to that city. Jehoiachin finding it was not possible to defend Jerusalem, surrendered it, with himself, his mother, his princes, and his servants, to Nebuchadnezzar. He was immediately put into chains, and carried prisoner to Babylon, where he continued till Nebuchadnezzar's death, shut up in prison, for at least thirty-seven years.

The latter part of this prophecy (Jer. xxii. 29.), is thus translated by Dr. Hales.

> Oh earth, earth, earth, hear the word of the Lord
> Thus saith the Lord, Write this man childless
> A man who shall not prosper in his days:
> For none of his seed shall prosper,
> Sitting upon the throne of David,
> And reigning any more over Judah.

When Jehoiachin was deposed by Nebuchadnezzar, Zedekiah was made king; and none of Jehoiachin's family ever came to the throne. For allowing that Sheshbazzar (who was appointed governor of Judea under the title of Zerubbabel, at the return from the captivity in the first year of Cyrus, Ezra i. 8.), was the lineal descendant of Jeconiah, 1 Chron. iii. 17, 18, 19. Matt. i. 12.; yet he was merely a provincial governor, Haggai i. 1.; a mere vassal of the king of Persia, in whom the sovereignty rested, and therefore he could not be considered as sitting on the throne of David, and ruling in Judah. Not any of the kings that reigned afterwards in Judah were even of the family of David, till Christ himself came; not of the seed of Jehoiachin, but descended from the same ancestor by a collateral line. The prophet em-

mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem. A. C. 599.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

JEREMIAH XXII. VER. 24. TO THE END.

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

phatically and solemnly calls upon the earth, to witness the dissolution of the temporal kingdom of the house of David, and predicts, in a beautiful metaphor before used by Isaiah, the spiritual kingdom that should succeed it (compare Jer. xxiii. 5. with Isaiah xi. 1.); and thus, at the very moment when the failure of Solomon's house is denounced, God in his mercy declares he will raise from the root of Jesse an everlasting kingdom, a righteous branch, to live and to flourish for ever. The twenty-third chapter begins with denunciations of woe against all those evil shepherds who scattered, instead of attended to the flock. Zedekiah is generally supposed to be alluded to as one of the evil pastors, ver. 1, 2. From ver. 3—9, the people are consoled with gracious promises of future blessings, of their return from captivity, and of the glorious establishment of Messiah's kingdom. Jeremiah then, with a broken heart, seems to revert again to the ruin that awaited the house of David, and in proclaiming its decay, denounces the just judgments of God on those false prophets who had predicted its duration, who had deceived the nation to its ruin; and whose bad examples, and evil doctrines, had so largely contributed to the corruption of the visible church. He exhorts the people not to trust in them, and threatens with severe punishment all those who in defiance of this command still continue to give ear to their deceitful dreams, and calls the word of the Lord spoken by his true prophets "a burden," which signifies a calamitous prophecy, always portending evil. See 1 Kings xxii. 8, where Ahaz makes the same objection to Micaiah. The judgment threatened in the two last verses of this chapter is still fulfilling, and the Jews will remain "an everlasting reproach," and a "perpetual shame," till they shall be finally restored to the city of their fathers.—Lightfoot; Blayney; Hales.

JEREMIAH XXIII.

1 *He prophesieth a restoration of the scattered flock.* 5 *Christ shall rule and save them.* 9 *Against false prophets,* 33 *and mockers of the true prophets.*

A. C. 599. 1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. A. C. 599.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD? and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err

A. C. 599. by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD:

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

2 KINGS XXIV. VER. 10—17.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the

mighty of the land, *those* carried he into captivity from Jerusalem to Babylon [5]. A. C. 599.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

2 CHRONICLES XXXVI. VER. 9, 10.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

SECTION IV.

Accession of Zedekiah—Prediction of the Restoration of the Jews.

JEREMIAH LII. VER. 1—4.

1 Zedekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

JEREMIAH XXIV [6].

1 *Under the type of good and bad figs,* 4 *he foresheweth the restoration of them that were in captivity,* 8 *and the desolation of Zedekiah and the rest.*

1 The LORD shewed in me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchad-

[5] The prophet Ezekiel, and Mordecai, uncle of Esther, were among the captives carried to Babylon after the surrender of Jehoiakin, and this second conquest of Jerusalem by Nebuchadnezzar.—Ezekiel i. 2. Esther ii. 6.

[6] The date and place of this chapter are assigned in ver. 1. The prophecy it contains must have been delivered at the very beginning of Zedekiah's reign; as Jehoiachin's captivity is mentioned as having lately taken place. Under the type of good and bad figs God represents to Jeremiah the different manner in which he would deal with his people. To those Jews that were taken into Babylon He promises restoration and peace; while Zedekiah and his subjects are threatened with an utter dispersion, and the total desolation of their land. The captivity of the former would be "for their good," and the means of their preservation, the liberty and security of the latter, "by filling "up the measure of their iniquities" would tend to their final destruction.—Blayney—Prideaux—Lightfoot.

A. C. nezzar king of Babylon had carried away captive Jeconiah the
599. son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

SECTION V.

Prediction of the Duration of the Captivity.

JEREMIAH XXIX. VER. 1—15[7].

597. 1 Now these *are* the words of the letter that Jeremiah the

[7] Dr. Blayney observes, (notes on Jeremiah in loc. p. 179.) "There "is no person that can read this chapter with attention without being "sensible of an embarrassment and incoherence in particular parts of "it, which leaves a suspicion of some capital defect either in the text, "or its arrangement. Happily the LXX are found to step in here to "our relief, by evidencing a transposition of ver. 15. which they have "placed, where undoubtedly it ought to stand, immediately before ver. "21. This emendation I have adopted, as by it a due order and con-"nection is restored, both in the place from whence the verse is "removed, and in that to which it is transferred. A sufficient proof "of its authenticity." In addition to which it may be observed that the false prophets alluded to in ver. 15, are mentioned by name in ver. 21.

prophet sent from Jerusalem unto the residue of the elders A. C.
which were carried away captives, and to the priests, and to 597.
the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy years be

The letter of Jeremiah, sent to Babylon by the messengers of king Zedekiah, was written to exhort the captive Jews to accommodate themselves to their present circumstances—to provide for themselves in the country whither they were carried, as settled inhabitants of the same, and to conduct themselves in every respect as such; praying for the peace of the city. He assures them their captivity would last seventy years, and it was in vain to expect any deliverance till the time that God had appointed. He informs them of what would happen to their brethren left behind at Jerusalem, who so far from being able to effect their deliverance, would be visited by "the sword, the famine, and pestilence." He denounces God's curse on those false prophets who had deceived the people with hopes and promises of a speedy restoration. Nebuchadnezzar, on finding that the Jews were prevented from settling in the places assigned to them, by the vain predictions of their false teachers, ordered Zedekiah and Ahab (who are supposed to have been the two elders that conspired against Susannah,) to be seized, and roasted to death. This letter being read to the Jewish captives, many of those who believed in the promises of their pretended prophets, and who were unwilling to submit to their appointed chastisement, requested Shemaiah the Nehelamite, to write by the same messengers to Zephaniah, the second priest of the temple, complaining of the conduct of Jeremiah, and requesting that he might be reproved for the same. A severe judgment is, in consequence, pronounced upon Shemaiah.

A. C. 597. accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

JEREMIAH XXIX. VER. 16—21.

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them.

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

JEREMIAH XXIX. VER. 15.

15 ¶ Because ye have said, the LORD hath raised us up prophets in Babylon.

JEREMIAH XXIX. VER. 21 TO THE END.

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

A. C. 597.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among his people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

SECTION VI.

Prophecy of the Restoration of the Jews

JEREMIAH XXX [8].

1 *God sheweth Jeremiah the return of the Jews.* 4 *After their trouble they shall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return shall be gracious.* 20 *Wrath shall fall on the wicked.*

1 The word that came to Jeremiah from the LORD, saying,

8 These two chapters of Jeremiah are made to follow the 29th, on the united authority of Blayney, Lightfoot, and other commentators. As there is no particular date annexed to this prophecy, it is not unreasonable to suppose it was delivered immediately after the preceding one; in which the restoration of the people from their captivity was clearly foretold. The temporal deliverance of the Jews from Babylon, is always regarded as a type of their spiritual and glorious redemption; and both these events are frequently connected together in the prophetic writings; the accomplishment of the former affording the Jews the strongest possible evidence, that the latter, how remote soever its period, would in like manner be effected at the appointed time, by the interposition of Divine Providence. These chapters predict not only

A. C. 597. 2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

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the restoration of the captivity of Babylon, but the restoration of the captivity of Israel also; those ten tribes that were carried away by Shalmaneser, king of Assyria: and the whole tenor of the prophecy gives us reason to expect a complete and universal deliverance; when God will manifest himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. This great redemption remains to be accomplished in the reign of the Messiah, when there can be no doubt, that this prophecy of the final spiritual establishment of the Jews, will be as faithfully fulfilled, as that which predicted their temporal return to the holy city.

The 30th chapter opens with a description of the distress and consternation that should fall upon all nations preparatory to the deliverance of Jacob. Israel (from ver. 10 to 18.) is promised restoration, after a severe chastisement for the multitude of its offences. This is followed by an enumeration of the blessings and privileges the Jews would enjoy on their admission to God's favour; and ver. 23 and 24 declare, that the anger of Jehovah should not subside, till all his enemies are destroyed; and then, and not till then, an entire reconciliation should take place between the Lord, and all the families of Israel, (see xxxi. 1.) The second part of this prophecy, beginning at ver. 2, is marked, by a sudden transition, to a more distant period of time, and represented in a vision, (ver. 26.) God announces therein the renewal of his ancient love for Israel, and promises them speedy restoration and happiness. He promises to conduct them to Zion, and to "turn their mourning into joy," that "they shall not sorrow any more at all."

Ramah was a city of Benjamin, near which, Rachel, the mother of Joseph and Benjamin, was buried. Rachel is represented (ver. 15 to 18.) as just risen from her grave, refusing to be comforted for her children, who are all either slain, or gone into exile. The Evangelist applies this prophecy to Herod's massacre of the infants at Bethlehem, (Matt. ii. 17, 18.); but this cruel destruction could not have been the primary signification of the prophecy, as the sequel consoles Rachel with the promise, that her children were not lost for ever, that they should still reward her care, and "come again from the land of the enemy." Ephraim is afterwards described as "bemoaning himself" for his past disobedience; and, on his penitence, God receives him once more as his darling child, and promises to "have mercy upon him." The "virgin of Israel" is exhorted (ver. 21, 22.) to hasten her return; and for her encouragement, she is told, that God would work a miracle in her favour, and would enable her, though apparently so weak, to overcome and prevail against all her powerful enemies. The vision closes with an allusion to the circumstances that attended the first introduction of the Jews to the land of Canaan, when each family had a separate portion assigned them for their own cultivation and subsistence; and each individual, in consequence, became a husbandman, and feeder of flocks. God promises his people, they shall again dwell in the "mountain of holiness," and cultivate it according to their ancient institutions, redeemed from every want and infirmity. After Jeremiah awakes from his vision, or dream, God assures him, that he would be more anxious to restore Israel and Judah, than he had ever been to destroy them. The meaning of the proverbial expression, "the fathers have eaten a sour grape, and the children's teeth are set an edge," seems to have been founded on what is often declared in Scripture, that "God visiteth the sins of the fathers upon the children." It is here promised, that no man hereafter should suffer for the sins of another; but that "every one shall die for his own iniquity," only. God declares he will make with Israel and Judah a better covenant than he

A. C. 597. 3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of

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did with their forefathers; that they shall continue his people as long as the sun and moon endure; and that Jerusalem shall be again built with enlarged boundaries, not to "be plucked up nor thrown down any more for ever."—Blayney in loc.

A. C. 597. thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

JEREMIAH XXXI.

1 *The restoration of Israel.* 10 *The publication thereof.* 15 *Rachel mourning is comforted.* 18 *Ephraim repenting is brought home again.* 22 *Christ is promised.* 27 *His care over the church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the church.*

1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. A. C. 597.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: and I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daugh-

A. C. 597. ter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will

also cast off all the seed of Israel for all that they have done, A. C. 597. saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it unto the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

SECTION VII.

Fate of the surrounding Nations prefigured.—Hananiah the False Prophet is punished with Death.

JEREMIAH XXVII [9].

1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, A. C. 595.

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9 By some error of the transcribers the word Jehoiakim has been inserted in the first verse of chapter xxvii. which is placed here on the authority of Dr. Blayney. Lightfoot would insert it in the fourth of Jehoiakim, on the supposition that Jeremiah spoke prophetically both of Zedekiah's reign, and of the surrounding kings who sent messengers to him to make a league against Egypt. It is so difficult to reconcile the common reading with what follows, that Mr. Lowth acknowledges that the least forced way of solving the difficulty, is to say that Jehoiakim crept into the text instead of Zedekiah, by the negligence of the scribes. We accordingly find צדקיהו (Zedekiah) in one MS. of good repute and antiquity; in the margin of another, and most probably it was so in the text of a third, where the י was evidently ע at first, and the remainder of the word is upon an erasure. The Syriac and the Oxford MS. of the Arabic version also read Zedekiah.

It is evident, Dr. Blayney further observes, (Notes on Jeremiah in loc. p. 201.) that the prophecies contained both in this chapter and that which follows belong to the fourth year of Zedekiah's reign. About this time ambassadors came to Zedekiah from the kings of Edom, Moab, and other neighbouring nations to solicit him, as it should seem, to join with them in a confederacy against the king of Babylon. On this occasion Jeremiah is ordered to put bands and yokes about his neck, and to send them afterwards to the before mentioned kings, declaring the sovereignty of Nebuchadnezzar, and his successors, to be of divine appointment, and promising peace and protection to such as submitted quietly, but menacing evil in case of resistance. (ver. 1—11.) A like admonition is given to Zedekiah, advising him not to expose himself, and his people, to certain ruin, by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon. (ver. 12—15.) The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels which had been carried to Babylon, together with Jeconiah. Instead of which it is foretold, that the remaining vessels in the house of God, and in the king's house at Jerusalem, should be carried after the other, and should not return till the appointed period of Judah's captivity was at an end. (ver. xvi. to the end.) In chap. xxviii. ver. 1. the precise date of the preceding prophecy, which gave rise to the transaction now related is determined.

A. C. 595. 2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck.

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by

Hananiah was one of those false prophets who deceived the Jews with the hope that the yoke of the king of Babylon would be broken "within two full years," and the captives restored. Jeremiah consents (ver. 5—9.) to acknowledge Hananiah to be a prophet of the Lord, should his prediction be accomplished: in confirmation of which the latter takes the yoke from Jeremiah's neck, and breaks it. (ver. 10.) Jeremiah is then commanded to declare that the yokes of wood that Hananiah had broken should be made, unto these nations, yokes of iron; and further to convince the people that he was not a true prophet, but that he "taught rebellion against the Lord;" his death, within the year, is predicted, and takes place two months afterwards.

the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? A. C. 595.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem,

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

JEREMIAH XXVIII.

1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

A. C. 595. 4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine years, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

SECTION VIII.

Prophecy of the Fate of the surrounding Nations.

JEREMIAH XLVIII [10].

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their security,* 14 *for their carnal confidence,* 26 *and for their contempt of God and his people.* 47 *The restoration of Moab.*

1 Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed. A. C. 595.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

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[10] Chapters xlviii. and xlix. are placed in this section on account of their apparent connection with the two preceding chapters. It is not improbable, that immediately after the death of Hananiah, whose warmest adherents must now be convinced of the deception he had practised on them, and the fallacy of his predictions; that Jeremiah directed the king and the people to his own prophecies, in the hope they would now be persuaded by them to yield to the yoke of the king of Babylon. He wished them to save themselves from the fatal desolations, which would attend those nations that were leagued against that monarch in direct opposition to the commands of God, who had "given all these lands into the hands of Nebuchadnezzar." Many passages and expressions will be found similar in this chapter, to those of Isaiah xv. and xvi. in a prophecy against Moab. (Compare also Isaiah xxiv. 17, 18. with ver. 43, 44. of this chapter.) These prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the time of the siege of Tyre. Isaiah, Jeremiah, Ezekiel, Amos, and Zephaniah, prophesied in succession against these people. The only date that the chapters bear is contained in ver. 34, and it seems probable, therefore, that the prediction against Elam was uttered soon after those in the former part of the chapter, but not added to them till the time of Ezra.

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10 Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down; howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

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30 I know his wrath, saith the LORD; but *it shall* not *be* so; his lies shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the

A. C. 595. corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

JEREMIAH XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

1 Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts; from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grape-gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

A. C. 595.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; *there is* sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of

A. C. 595. Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which hath neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

SECTION IX.

Prophecy against Babylon.

JEREMIAH L [11].

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

1 The word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

[11] We learn from chapter li. 59. that Zedekiah went to Babylon attended by Seraiah, and probably for the purpose of paying the tribute which Nebuchadnezzar had imposed on him. The prophet embraced the opportunity of sending various predictions to his brethren of the captivity. Ezekiel had not yet received his commission to execute the prophetic office, and it belonged therefore to Jeremiah to watch over their spiritual welfare.

These chapters contain a most animated and distinct prophecy of the fall of Babylon, intermixed and contrasted with predictions concerning the return of Israel and Judah to Zion; who were not like their predecessors to be destroyed, but on their repentance and conversion to be pardoned and restored. This prophecy was delivered in the fourth year of the reign of Zedekiah, (chap. li. 59;) and Jeremiah desired after it had been read at Babylon, it should be sunk to rise no more, in the river Euphrates; thereby intimating the perpetual destruction of that proud city. More than two thousand years have passed since Cyrus took possession of Babylon, from which time it began to decay, and has now, for a long period, been "a land wherein no man dwelleth, neither doth any son of man pass thereby." (ch. li. 43.) So literally has this prediction been accomplished.

A. C. 595. 2 Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye de-

A. C. 595. stroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep; the lions have driven *him* away; first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from the utmost borders, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: A. C. woe unto them! for their day is come, the time of their visi- 595. tation!

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer *is* strong; the LORD of hosts *is* his name; he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea,

A. C. 595. and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

JEREMIAH LI.

1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

1 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD'S vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness: come, A. C. and let us declare in Zion the work of the LORD our God. 595.

11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

20 Thou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch

A. C. 595. out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end.

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshing floor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! A. C. 595.

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore behold the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come upon her, saith the LORD.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters: a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name *is* the LORD of hosts.

A. C. 595. 58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

SECTION X.

General Introduction to the Narrative of the Destruction of the Temple and Jerusalem.

2 CHRONICLES XXXVI. VER. 11—22.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

590. 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man

or maiden, old man, or him that stooped for age: he gave A. C. 590.
them all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he 588.
away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

2 KINGS XXV. 1, 2.

1 And it came to pass in the ninth year of his reign, in the 590.
tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king 588.
Zedekiah.

SECTION XI.

Approach of the Chaldean Army. Capture of Zedekiah and the city foretold. The Hebrew Slaves released.

JEREMIAH XXXIX. VER. 1.

1 In the ninth year of Zedekiah king of Judah, in the tenth 590.
month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.

JEREMIAH XXXVII. VER. 1—5.

1 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison [12].

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[12] In the arrangement of the circumstances which took place at Jerusalem between the approach of the Chaldean army, and the eventual capture of the city, I have been principally guided by the accurate and learned Prideaux. The contents of Jer. xxxix. ver. 1. sufficiently shew that this verse may be rightly placed first, as introductory to the

JEREMIAH XXXIV. VER. 1—11.

A. C. 590. 1 The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, thou shalt not die by the sword;

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah [13].

whole account. As Jeremiah was put into prison the first time, chap. xxxvii. 4. while the Chaldeans were besieging the city, that is, at the beginning of the tenth year, and before the army of Pharaoh Hophra came from Egypt, it is evident that this part of the chapter precedes in historical order both the account of his imprisonment, and the delivery of the prophecy, (Jer. xxxiv. 1—6.) which is supposed to have occasioned his confinement. Blayney, and other commentators differ from Prideaux; and think the prediction contained in the xxist chapter was the cause of the prophet's punishment. Both these chapters announce the burning of the city, and the captivity of Zedekiah: but in Jer. xxxiv. 1. we read the prediction was delivered on the commencement of the siege, by immediate inspiration, without any application from the king; while Nebuchadnezzar was still engaged in fighting against the cities of Judah, and had perhaps just reached Jerusalem. The latter prediction, (chap. xxi.) on the contrary, was spoken in reply to the message from the king, sent by Pashur and Zephaniah, after his imprisonment: and in it Jeremiah recapitulates his first prediction, with some additional denunciations; upon which he is more strictly confined in the dungeon of Malchaiah.

13 After the Jews discovered that all their cities were taken but Lachish and Azekah, terrified at these losses, and apprehensive of the siege then ready to be laid to Jerusalem, they made a shew of returning to God, and of observing his laws (see ver. 9.). They enter into a solemn covenant with God, and immediately issue a proclamation "that every man should let his manservant and every man his maidservant, being an Hebrew, or a Hebrewess, go free." Deut. xv. 12. This covenant, however, was broken as soon as the Jews considered themselves relieved from danger by the Chaldean army retiring from Jerusalem.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them; A. C. 590.

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

SECTION XII.

Imprisonment of Jeremiah.

JEREMIAH XXXII [14].

1 *Jeremiah, being imprisoned by Zedekiah for his prophecy,* 6 *buyeth Hanameel's field.* 13 *Baruch must preserve the evidences, as tokens of the people's return.* 16 *Jeremiah in his prayer complaineth to God.* 26 *God confirmeth the captivity for their sins,* 36 *and promiseth a gracious return.*

1 The word that came to Jeremiah from the LORD in the 589.

14 The place and date of these chapters are assigned in chap. xxxii. ver. 2. By purchasing the field at Anathoth, on the prospect of not being able, under the present circumstances of the city, to take possession of the land; Jeremiah confirmed to the people his own firm belief in the truth of all the predictions which he had been commanded of God to utter to his brethren. This purchase prefigured that although Judah and Jerusalem should be laid waste, and the inhabitants led into captivity, yet a day would come when there should be a general restoration, the land flourish again, possessions bought and sold, as in former times, and the lands enjoyed by their rightful owners, ver. 36. to the end. In the xxxiiird chapter God reveals his gracious purpose of healing the wounds of Jerusalem. He foretells the land, whose desolation they now deplore, shall be filled again with the voice of them, "that shall bring the sacrifice of praise," and "shall be "an habitation of shepherds causing their flocks to lie down." He promises them a kingdom in which a branch of the house of David shall rule in righteousness; and declares His covenant with David, and the priesthood of the sons of Levi, to be as lasting as the covenant of day and night; and to remove the reproach cast on Israel and Judah, God renews his protestations of infallibly restoring the seed of Jacob, and of appointing the seed of David to rule over them for ever.

From the Babylonish captivity to the coming of Christ, David was without a successor of his family sitting upon the throne of Judah or Israel. And from the destruction of Jerusalem to the present time, the Jews have had neither a king nor a regular priesthood. It is evident therefore, the time is not yet arrived for the actual accomplishment of this prophecy; it remains to be fulfilled in those days when Israel and Judah shall be restored under Christ, THEIR RIGHTE-

A. C. 589. tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee:

18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and

OUSNESS. Admitting this, and that all the families of Israel shall again be re-established in their own possessions, what improbability is there, that the two families of David, and Levi, may actually revert also to their ancient privileges, subject only to the supreme authority of the Messiah, and continue to enjoy them, as is here expressly declared, in uninterrupted succession to the end of the world.—Blayney, notes on Jeremiah, p. 222.—Prideaux's Connection.

A. C. 589.

A. C. 589. poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city has been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and by great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and

in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD. A. C. 589.

JEREMIAH XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

1 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD *is* his name;

3 Come unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

A. C. 589.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.

17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

SECTION XIII.

A. C. 589.

The Chaldeans raise the Siege of Jerusalem, and march against Pharaoh Hophra, King of Egypt.

JEREMIAH XXXVII. VER. 5.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

SECTION XIV.

The Destruction of the Philistines and the Egyptians foretold.

JEREMIAH XLVII.

The destruction of the Philistines.

1 The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza [15].

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15 As no history, either sacred or profane, has mentioned the capture of Gaza, by the king of Egypt, there is no means of ascertaining the precise date of the delivery of this prophecy. Lightfoot has placed it in this ninth year of Zedekiah; on the supposition that Gaza was taken by Pharaoh's army soon after this time. In the fourth verse the Philistines are called the remnant of the country of Caphtor. This expression perhaps will serve as a clue to the right understanding of the history. On consulting the map of Palestine, we find that Gaza was a city of the tribe of Judah, and that it was near the sea coast. The circumstances related concerning it in the Old Testament, prove the great importance attached to it, both by the Israelites and the surrounding nations. It was given to Judah, in the division of the country by Joshua; and it was one of the five principalities of the Philistines towards the southern extremity of Canaan. It was frequently taken and retaken by the Philistines and Hebrews: and after having been lost by Ahaz, it was finally conquered by Hezekiah. (2 Kings xviii. 8.)

These contests for the possession of Gaza are supposed by Calmet to have been occasioned by its favourable situation for commerce. The revolutions of preceding ages however furnish us with more powerful reasons for these contentions.

In Genesis x. 13, 14. we read Misraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim) and Caphtorim. And in Deut. ii. 23. Moses, in commanding the Israelites not to interfere with the possessions of the Ammonites, leaves his immediate subject, and gives a short history of the conquest of the Zamzummims by the Ammonites, in a prior age. This conquest leads us to allude to the defeat of the Horim by the Edomites, and in ver. 23. to the overthrow of the Avims by the Caphtorim; his words are, "the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came out of Caphtor destroyed them, and dwelt in their stead." Azzah is the same as Gaza: the ע, which commences the Hebrew name, being by the Septuagint pronounced as a G.

From comparing these expressions, it evidently appears that the Philistim, who may be considered the same as the Egyptians, invaded Palestine, (to which they gave their name) by the south-west: and leaving the country of the Caphtorim, took possession of the sea coast as far as Gaza; before the Israelites entered the Holy Land on the eastern side over the river Jordan. Bishop Cumberland, in his Dissertation on Deut. ii. 23. has plainly shewn that Caphtor was the same as Pelusium; and on referring to the map, it will be seen that the Pelusiac mouth of the Nile is the nearest branch of that river to the country

A. C. 589. 2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

thus invaded. By keeping possession of Gaza, or of Ashkelon, on one side, and Pelusium on the other, the Egyptians and Philistines maintained under their dominion the whole of this part of the sea coast; a territory eminently valuable to them. Besides which it was the conquest of their ancestors, and a sure protection to their own territory: it was a certain source of revenue, and afforded an easy admission into the country of the Israelites whenever the distresses of the Jews, or their own ambition prompted them to make an invasion. The Egyptians and the Philistines therefore, who were the remnant of the country of Caphtor; seeing at this juncture the distress of Judea, most probably attempted to regain possession from the Jews or Assyrians, of the sea coast, from Pelusium to Ashkelon. Egypt and Assyria were the two powerful nations who were contending for empire: the impoverished and crumbling dominion of Judea, was divided between them at their pleasure. The king of Assyria invaded it from the east and north, had taken all its fortified towns, except Jerusalem, Lachish, and Azekah, which two last places were not far distant from Gaza. I have supposed therefore that on Nebuchadnezzar's rapid success in Palestine; the king of Egypt, in union with the Philistines, was making an attempt to recover possession of the much desired territory from Pelusium to Ashkelon. In his progress through the country "he smote Gaza," and this conquest, with the proximity of the Egyptian army, to those divisions of Nebuchadnezzar's army which were besieging Lachish and Azekah, occasioned the raising of the siege of Jerusalem by the larger part of the Chaldean army; on seeing which, the Egyptians retreated to their own country, and left Zedekiah and the Jews to their fate.

Dr. Blayney suggests the idea, that Gaza might have been taken by the Egyptians on their retiring before the army of Nebuchadnezzar; but it is not probable that an army which was hastily retreating to its own territory for safety, would stop before a strongly fortified town, besiege, and capture it. Others have supposed that it was taken by Pharaoh Necho, on his return from the battle of Megiddo, where Josiah was killed, and when all the country submitted to his victorious arms. But we have no authority, either for supposing that the whole country submitted to Pharaoh, or that Jeremiah should predict the destruction of the Philistines, on the capture of that town, more than on the capture of any other. On considering the various authorities, it seems most probable, that the capture of Gaza must either have been the cause of Nebuchadnezzar's raising the siege of Jerusalem; or that it was taken about the time, when Lachish and Azekah were besieged by the Chaldean army.—Vide Bishop Cumberland's Origines Gentium, Tract 2nd; Faber's Pag. Idol. vol. iii. p. 567; Lightfoot in Loc.; Dr. Blayney in Loc.; Calmet's Dictionary, art. Gaza.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* A. C. the remnant of their valley: how long wilt thou cut thyself? 589.

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

JEREMIAH XXXVII. VER. 6—11.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though he had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

SECTION XV.

On the Departure of the Chaldeans the Hebrew Slaves are recalled.

JEREMIAH XXXIV. VER. 11. TO THE END.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids [16].

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he

[16] The prophet in this part of chap. xxxiv. reproaches the people of Judah for the utter hollowness of their pretended reformation; and for their perfidious conduct to their Hebrew slaves; whom they again reduced in despite of their covenant to their former unlawful bondage, as soon as the danger that threatened them from the Chaldeans appeared to be past. God threatens to punish them by giving liberty to the sword, to the pestilence, and the famine. He assures them he will deliver them into the hands of those enemies "who are gone up from you," that he will cause them to return, and make Judah "a desolation without an inhabitant."—See Note on the first part of chapter xxxiv.

A. C. 589. hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were turned, and had done right in my sight, in proclaiming liberty every man to his neighbour: and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour; behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city: and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation without an inhabitant.

SECTION XVI.

Jeremiah attempting to make his Escape from Jerusalem, is again imprisoned.

JEREMIAH XXXVII. VER. 11. TO THE END.

588. 11 [17] ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

[17] The place and date of this part of Jeremiah xxxvii. are assigned in ver. 11.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. A. C. 588.

14 Then said Jeremiah, *It is* false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, there is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord, the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

SECTION XVII.

Jeremiah, applied to by the King, repeats his former Predictions.

JEREMIAH XXI [18].

1 The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be

[18] For the reasons why the twenty-first chapter is inserted here, see a preceding note on chap. xxxiv. 1—8. In a loathsome dungeon, the prophet still retains his unshaken fidelity and constancy, and repeats his former predictions, with unwavering firmness; he exhorts the royal house to execute judgment and justice. The king and people, even to the last, are offered terms of mercy and acceptance, on obedience and submission to the divine will; "Behold, I set before you the way of life, and the way of death," ver. 8, 9. Jeremiah xxxviii. 17.

A. C. 588. that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, O inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

SECTION XVIII.

Jeremiah committed to the Dungeon of Malchiah.

JEREMIAH XXXVIII [19].

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebedmelech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto the people, saying, A. C. 588.

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then they took Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into

[19] That this chapter ought to be inserted here, is evident from ver. 28.; "Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken." The place of chap xxxix. 15, 16, 17, 18. is assigned by comparing ver. 15. with the last verse of the preceding chapter, and by the events alluded to in that chapter.

A. C. 588. the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver *thee.* Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of the words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: A. C. 588.

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

JEREMIAH XXXIX. VER. 15—19.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good: and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

SECTION XIX.

Capture of Jerusalem and of Zedekiah—the Deliverance of Jeremiah.

JEREMIAH LII. VER. 5, 6.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

JEREMIAH XXXIX. VER. 3.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

JEREMIAH LII. VER. 7—12.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

A. C. 588. 9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

JEREMIAH XXXIX. VER. 11—15.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

JEREMIAH LII. VER. 24—28.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

SECTION XX.

The Burning of the Temple of Jerusalem.

JEREMIAH LII. VER. 12—15.

12 ¶ Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

A. C. 588.

JEREMIAH LII. VER. 17—24.

17 Also the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

JEREMIAH LII. VER. 15, 16.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

JEREMIAH XXXIX. VER. 10.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

PSALM LXXIX[20].

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*
A Psalm of Asaph.

1 O God, the heathen are come into thine inheritance; thy

[20] Psalm lxxix.—In this Psalm Asaph complains that the Babylonians had destroyed the city and temple of Jerusalem, and beseeches God to be reconciled to his people, and to punish the blasphemies and cruelties of their idolatrous enemies.—Green; Dr. Wells.

A. C. 588. holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

Psalm lxxiv.—This Psalm was occasioned by the desolation of Jerusalem and the Temple, and the rest of the country of Judea, made by Nebuchadnezzar, or the Babylonish forces.—Vide ver. 5, 6, 7.; Dr. Wells; Pole's Synopsis, &c.

Psalm lxxxiii.—In this Psalm are enumerated the various nations who were leagued against Jerusalem, at the time it was written. In the eighth verse, Assur or Assyria is mentioned among them. This fixes the date of the composition of the Psalm to the latter period of the Jewish monarchy, and as all the surrounding tribes were about the time of Zedekiah, and his immediate predecessor, united against Jerusalem, it was most probably written about this time.—Dr. Wall.

Psalm xciv.—This Psalm is enumerated by Dr. Gray, from Calmet, among those which were written during some of the captivities and distresses of the church. Its precise date is not known. It is not improbable that it was written on the destruction of the city and temple. On comparing the fifth verse with the fourteenth, it appears that it was written to console the church of God in its distress; and that distress was apparently a total ruin of the church, which God however would not cast off; neither would he forsake his inheritance.

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help in consideration of his power.* 18 *Of his reproachful enemies, of his children, and of his covenant.*

Maschil of Asaph.

1 O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture? A. C. 588.

2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

A. C. 588. 22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

PSALM LXXXIII.

1 *A complaint to God of the enemies' conspiracies.* 9 *A prayer against them that oppress the church.*

A Song *or* Psalm of Asaph.

1 Keep not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites: as *to* Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

PSALM XCIV.

1 *The prophet, calling for justice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He sheweth the blessedness of affliction.* 16 *God is the defender of the afflicted.*

1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. A. C. 588.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil doers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee? which frameth mischief by a law.

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

2 KINGS XXIV. VER. 17 TO THE END.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.
18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.
19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.
20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

JEREMIAH LII. VER. 4.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

JEREMIAH XXXIX. VER. 2 & 4—10.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.
4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.
5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.
6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.
7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.
8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.
9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon, the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

2 KINGS XXV. VER. 3—22.

3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.
4 ¶ And the city was broken up, and all the men of *war* fled by night, by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.
5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.
6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.
7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.
8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:
9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees that *were with* the captain of the guard, brake down the walls of Jerusalem round about. A. C. 588.
11 Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.
12 But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen.
13 And the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.
14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.
15 And the firepans, and the bowls, *and* such things as *were* of gold, in gold, and of silver, *in* silver, the captain of the guard took away.
16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.
17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.
18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:
19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:
20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:
21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

SECTION XXI.

The Lamentations of Jeremiah over the Desolation of his Country [21].

LAMENTATIONS I.

1 *The miserable estate of Jerusalem by reason of her sin.* 12 *She complaineth of her grief,* 18 *and confesseth God's judgments to be righteous.*

1 How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the

[21] That Jeremiah was the author of the Elegies or Lamentations which bear his name, is evident, not only from a very antient and almost uninterrupted tradition, but also from the argument and style of the book, which correspond exactly with those of his prophecies.
Josephus, Jerome, Junius, Archbishop Usher, and other eminent writers, are of opinion that the Lamentations of Jeremiah were the same which are mentioned in 2 Chron. xxxv. 25. as being composed by the prophet on the death of the pious king Josiah, and which are there said to have been perpetuated by "an ordinance in Israel." But, whatever may have become of those Lamentations, it is evident that these cannot possibly be the same: for their whole tenor plainly shows that they were not composed till after the subversion of the kingdom of Judah. The calamities which Jeremiah had foretold in his prophecies, are here deplored as having actually taken place, viz. the impositions of the false prophets who had seduced the people by their lying declarations, the destruction of the holy city and temple, the overthrow of the state, and the extermination of the people. But though it be

A. C. 588. nations, *and* princess among the provinces, *how* is she become tributary!

allowed that the Lamentations were primarily intended as a pathetic description of present calamities, yet it has with great probability been conjectured, that, while Jeremiah mourns the desolation of Judah and Jerusalem, he may be considered as prophetically painting the still greater miseries they were to suffer at some future time; and this seems plainly indicated by his referring to the time when the punishment of their iniquity shall be accomplished, and they shall no more be carried into captivity (iv. 22). *

II. This book, which in our Bibles is divided into five chapters, consists of five distinct elegies; viz.

ELEGY 1. The prophet begins with lamenting the sad reverse of fortune which his country had experienced, confessing at the same time that all her miseries were the just consequences of the national wickedness and rebellion against God. In the midst of his discourse, Jerusalem herself is personified, and introduced to continue the complaint, and humbly to solicit the divine compassion. Jahn is of opinion, that, in this elegy, Jeremiah deplores the deportation of king Jehoiachin, and ten thousand of the principal Jews, to Babylon. Compare 2 Kings xxiv. 8—17. and 2 Chron. xxxvi. 9, 10.

ELEGY 2. Jeremiah pourtrays the dire effects of the divine anger in the subversion of the civil and religious constitution of the Jews, and in that extreme misery in which every class of individuals was involved. He represents the wretchedness of his country as unparalleled; and charges the false prophets with having betrayed her into ruin by their false and flattering suggestions. In this forlorn and desolate condition,—the astonishment and by-word of all who see her,—Jerusalem is directed earnestly to implore the removal of those heavy judgments, which God, in the height of his displeasure, had inflicted upon her. Jahn thinks, that this elegy was composed on the storming of Jerusalem by the Babylonian army.

ELEGY 3. The prophet, by describing his own severe afflictions, and showing his trust in the inexhaustible mercies of God, encourages his people to be patient and resigned under the divine chastisements, and to trust in the never-failing mercy of Jehovah. He asserts the divine supremacy in the dispensations of good and evil, and shows the unreasonableness of murmuring under them. He recommends self-examination and repentance; and, from their past experience of former deliverances from God, he encourages them to look for pardon for their sins, and retribution to their enemies.

ELEGY 4. exhibits a striking contrast, in various affecting instances, between the present deplorable and wretched condition of his country, and her former state of prosperity; and ascribes the unhappy change chiefly to the profligacy of its priests and prophets. The national calamities are deeply and tenderly lamented, especially the captivity of their sovereign Zedekiah. This elegy concludes with predicting the judgments that were impending over the Edomites, who had insulted the Jews in their distress.

ELEGY 5. is an epilogue or conclusion to the preceding chapters or elegies. In the Syriac, Arabic, and Vulgate versions, this chapter is entitled THE PRAYER OF JEREMIAH; but no such title appears in the Hebrew copies, or in the Septuagint version. It is rather, as Dr. Blayney has remarked, a memorial, representing, in the

* Bishop Tomline's Elements of Christian Theology, vol. i. pp. 112, 113.

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies. A. C. 588.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none

name of the whole body of Jewish exiles, the numerous calamities under which they groaned; and humbly supplicating God to commiserate their wretchedness, and to restore them to his favour, and to their ancient prosperity.

III. The Lamentations are evidently written in metre, and contain a number of plaintive effusions composed after the manner of funeral dirges. Bishop Lowth is of opinion, that they were originally written by the prophet, as they arose in his mind, in a long course of separate stanzas, and that they were subsequently collected into one poem. Each elegy consists of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the four first chapters only that the several periods begin (after the manner of an acrostic) with the different letters following each other in alphabetical order. By this contrivance, the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, all having the same initial letter. The two first chapters, in like manner, consist of triplets, excepting only the seventh period of the first and the nineteenth of the second, each of which has a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are only couplets; and in the fifth chapter the periods are couplets, though of a considerably shorter measure.

Although there is no artificial or methodical arrangement of the subject in these incomparable elegies, yet they are totally free from wild incoherency or abrupt transition. Never, perhaps, was there a greater variety of beautiful, tender, and pathetic images, all expressive of the deepest distress and sorrow, more happily chosen and applied than in the lamentations of this prophet; nor can we too much admire the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriot heart, and piously weeps over the ruin of his venerable country *.—Vide Horne's Critical Introduction, from which this note is extracted.

* Dr. Blayney's Jeremiah, pp. 455, et seq. Bishop Lowth's Lectures on Hebrew Poetry, lect. xxii. in fine. Jahn, Introd. ad Vet. Fœd. pp. 415—417. Carpzov, Introd. ad Libros Biblicos, pars iii. cap. iv. pp. 177—197.

A. C. 588. did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ *Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a winepress.

16 For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring the day *that* thou hast called, and they shall be like unto it. A. C. 588.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

LAMENTATIONS II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

1 How hath the LORD covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more;* her prophets also find no vision from the LORD.

A. C. 588.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

A. C. 588.

LAMENTATIONS III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge God's justice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

1 I *am* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people; *and* their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

A. C. 588.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High.

36 To subvert a man in his cause, the LORD approveth not.

37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause. A. C. 588.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

LAMENTATIONS IV.

1 Zion bewaileth her pitiful estate. 13 She confesseth her sins. 21 Edom is threatened. 22 Zion is comforted.

1 How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the suckling child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the slaughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

A. C. 588. 7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ¶ For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

LAMENTATIONS V.

A pitiful complaint of Zion in prayer unto God.

1 Remember, O LORD, what is come upon us: consider, A. C. 588. and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 Our necks *are* under persecution: we labour, *and* have no rest.

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our head: woe unto us, that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us so long time?

21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

CHAPTER II.

Events at Babylon, between the commencement of the Captivity and the Destruction of the Temple.

SECTION I.

Condition of Daniel and his Companions at Babylon.

DANIEL I. VER. 8. TO THE END.

A. C. 606. 8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

SECTION II.

Commission of Ezekiel [22].

EZEKIEL I.

1 *The time of Ezekiel's prophecy at Chebar.* 4 *His vision of four cherubims,* 15 *of the four wheels,* 26 *and of the glory of God.*

1 Now it came to pass in the thirtieth year, in the fourth A. C. 595.

[22] We have now come to the prophecies of Ezekiel, which were addressed to the captives at Babylon, before and after the captivity of Zedekiah, and the destruction of the temple. They must therefore have been delivered at the same time, and against the same crimes, against which Jeremiah was denouncing the judgments of God at Jerusalem. Both prophets predicted the same events—promised to the faithful the same consolations, and threatened the disobedient and idolatrous among their countrymen with the same punishments. Both prophets united in denunciations against the false prophets, and in anticipations of the ultimate restoration of the Jews from the Babylonish captivity. The communication between Babylon and Jerusalem, though very limited on account of their great distance, and the inconveniences of travelling, remained still open; and must have afforded the Jews occasional opportunities of learning the fate of their captive brethren. It must have informed them of the predictions of Ezekiel in Chaldea, and of the striking similarity and connection which existed between them, and those they had received from their own inspired teacher. The distance that separated these two prophets must have precluded all idea of connivance, and rendered it impossible for any communication to have taken place between them. The believing part of the Jews therefore, both at Jerusalem and Babylon, must in the course of some months have been made acquainted with the separate prophecies of these two inspired persons; and within a few years they actually witnessed the fulfilment of them, in the desolation of Judah, and the captivity of their brethren. Such were the irresistible appeals that God made to the Jews to convince them that his Providence still watched over them, and directed all things for the welfare of his visible church.

Thus in the fourth year of Zedekiah, Jeremiah (Jerem. xxvii. ver. 19 to the end,) declared to the people at Jerusalem, at a time when there was no war between the king of Judea, and the king of Babylon, that Nebuchadnezzar should carry to Babylon the brazen pillars, and the residue of the vessels of the temple, which he had previously spared in the capture of the city, when Jehoiachin had been taken: and he further adds, that they should not be melted down nor destroyed, but preserved at Babylon till their captivity terminated. At the time this prediction was delivered there appeared no probability of its accomplishment: and the prophecy must have been well known to all the inhabitants of Jerusalem.

In this year Seraiah went to Babylon, (Jer. li. 59.) and Jeremiah commissioned him to take the prophecy he had lately written against Babylon: to read it there, and then to cast it into the Euphrates. Of the precise time of the year in which Seraiah went we are not informed in the very brief narrative of Scripture; but as the distance was great, it is not probable they could be less than some months in their journey. If they arrived at Babylon about the end of the fourth, or the beginning of the fifth year of Zedekiah, which was the same as the fifth of Jehoiachin's captivity; they would receive in that city, a confirmation and explanation of the predictions of Jeremiah, by a prophecy of Ezekiel delivered to the captives before their arrival; when it was evidently impossible that any communication could have taken place

A. C. 595. *month*, in the fifth *day* of the month, as I *was* among the cap-

between the two prophets. Jeremiah predicted that the vessels of the temple should be taken; Ezekiel (chap. iv.) predicted the manner in which this prophecy should be accomplished, by the siege and capture of Jerusalem.

In additional confirmation of the supposition that Ezekiel could not have known of this prophecy of Jeremiah when he delivered his own prediction of the last capture of Jerusalem by Nebuchadnezzar, it must be remembered that Ezekiel was among the captives by the river Chebar, and not at Babylon; whither we may naturally suppose the embassy would have immediately proceeded.

In Jeremiah xxxvii. 17. we read that Jeremiah prophesied to Zedekiah himself that he should be delivered into the hands of the king of Babylon. Prior to the date of this prediction, Ezekiel had foretold to the captives in Chaldea, the same thing. (chap. xii. 13.) Yet we have no proof that the former had ever heard of the prediction of the latter.

The most undeniable and conclusive proof however, of this singular and simultaneous coincidence between the two prophets, is to be found in their predictions against Egypt for its treachery and iniquities. Ezekiel immediately before Zedekiah was made prisoner, uttered in Chaldea, that celebrated prediction contained in chap. xxx. ver. 30. to the end; in which he assures the people that the king of Egypt should be subdued by the king of Babylon. In chap. xxxi. the same prediction is repeated, and it was delivered only one month before Jerusalem was taken. Compare with these two chapters of Ezekiel Jer. xliii. ver. 8. to the end, chap. xlvi. ver. 13. to the end. On the captivity of Zedekiah, Jeremiah was taken by Nebuzaradan, who treated him with much respect, and permitted him to return to his own home, under the government of Gedaliah. Soon after, however, Gedaliah having been murdered by Ishmael, and the chief of the remaining Jews escaping into Egypt for fear of the Chaldeans, Jeremiah was compelled to go with them, and it was on his arrival in this country, that he uttered the prophecies against Egypt.

Ezekiel, whose name imports the strength of God, was the son of Buzi, of the sacerdotal race, and one of the captives carried by Nebuchadnezzar to Babylon, with Jehoiachin king of Judah: it does not appear that he had prophesied before he came into Mesopotamia. The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates, about two hundred miles to the north of Babylon, where the prophet resided; though he was, occasionally, conveyed in vision to Jerusalem. He commenced his prophetic ministry in the thirtieth year of his age, according to general accounts: or rather, as Calmet thinks, in the thirtieth year after the covenant was renewed with God in the reign of Josiah, which answers to the fifth year of Ezekiel's and Jehoiachin's captivity (Ezek. i. 1. xl. 1.) the æra whence he dates his predictions; and he continued to prophesy about twenty or twenty-one years. The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions: but the manner of its termination is no where ascertained.

In the following arrangement of Ezekiel, Archbishop Newcome's disposition of the several prophecies; and divisions of the chapters are observed. The prophet being extremely careful throughout, in dating each prophecy, the place is usually assigned by internal evidence, and there is little or no difficulty in arranging each prophetical discourse in its historical and chronological order. For the sake of clearness in apprehending the history of this period I have inserted the events which took place in Babylon, in a separate chapter from those, which occurred at the same time in Judea.—Vide Gray's Key;

tives by the river of Chebar, *that* the heavens were opened, A. C. and I saw visions of God [23]. 595.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar: and the hand of the LORD was there upon him.

4 ¶ [24] And I looked, and, behold, a whirlwind came out of

Horne; Calmet, The Commentators Introduction to Ezekiel; Archb. Newcome.

[23] Chronologers and commentators have been much divided as to the thirtieth year, mentioned in ver. 1. of this chapter. Usher, Prideaux, Lowth, and Lightfoot, reckon the thirty years here spoken of, as well as the forty days or years, (chap. iv. ver. 6.) from the covenant made by Josiah in the eighteenth year of his reign. According to which computation this thirtieth year will be 595. B. C. Others suppose it to be the thirtieth year of Ezekiel's age. The divine instructions were first revealed to him in a glorious vision, "the appearance of the likeness of the glory of the Lord," attended by his cherubims symbolically pourtrayed. "The word of the Lord came expressly" unto him, and he received his commission by a voice, which was followed by a forcible influence of the spirit, and by awful directions for his conduct. (chap. i. ii. iii. to ver. 22.)

Many of these directions were figurative and communicated in vision, and were given by way of metaphorical instruction; for when Ezekiel is commanded to "eat the roll of prophecy," we understand that he is enjoined only to receive, and thoroughly to digest its contents; and when he professes to have complied with the command, we perceive that he speaks only of a transaction in vision. With respect to some other relations of this nature contained in Ezekiel's book, whether we suppose them to be descriptive of real or imaginary events, they are very reconcileable with the divine intention in the employment of the prophet. On a supposition that they were real, we may reasonably suppose a miraculous assistance to have been afforded them when necessary; and if we consider them as imaginary, they might be represented equally as emblematical forewarnings revealed to the prophet.—Gray's Key, p. 396.

[24] Few subjects have occasioned so much discussion, as the cherubim, which are so repeatedly spoken of in the Old Testament. The first time we read of the cherubim is in Genesis—"God placed at the east of the Garden of Eden cherubim and a flaming sword." It is generally supposed that the words translated a flaming sword, signify more properly a bright flame of waving fire. That this appearance was permanent at the gate of Paradise, and that it was the same glory of the Lord, or the Shechinah which afterward appeared to Moses. Under the Levitical œconomy the Cherubic symbols and the burning flame were united, both in the tabernacle, and in the temple. The cherubim appear to have been considered as emblems of the visible church, and the burning flame as the symbol of the divine presence. The time had now arrived when the visible church was to be removed from the holy land; and established among the faithful worshippers of Jehovah, who were taken captives to Babylon. This removal is denoted in the vision by the appearance of the cherubim, of the glory of the Lord, and of the angel Jehovah, or the form of the man, the head and protector of the visible church, to the prophet Ezekiel. He receives his commission as prophet from the angel Jehovah, speaking out of the midst of a burning flame. Ezekiel recognized in the appearance of a man, speaking from between the cherubim, and from the midst of

A. C. 595. the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet; the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, d two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning,

15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with their four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were

the flame, the same mysterious and divine being who was well known to have formerly appeared to the Patriarchs, to Abraham, Isaac, Jacob, and Moses. He fell upon his face, as St. Paul and St. John afterwards did, when the same Almighty Being manifested himself, on the road to Damascus, and in the Island of Patmos. Ezekiel fell down before him, as all mankind will fall, when the same angel Jehovah, of the Patriarchal and Levitical church, the Messiah of the Christian church, shall descend to judgment; when he shall again appear, not as a friendless, insulted, and crucified man, but in the glory of his godhead, which he had with the Father before the world was. (John xvii. 5.)

dreadful: and their rings *were* full of eyes round about them four. A. C. 595.

19 And when the living creatures went the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

EZEKIEL II.

1 *Ezekiel's commission;* 6 *his instruction.* 9 *The roll of his heavy prophecy.*

1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled

A. C. 595. against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book was therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

EZEKIEL III. VER. 1—22.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God sheweth him the rule of prophecy.*

1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. A. C. 595.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Til-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

SECTION III.

Prophecy of the Miseries and Destruction of Jerusalem.

EZEKIEL III. VER. 22 TO THE END.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, be-

A. C. 595. hold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

EZEKIEL IV [25].

1 *Under the type of a siege is shewed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege is shewed the hardness of the famine.*

1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

[25] Bishop Warburton has some curious observations on the emblematical mode of teaching by the use of types, an instance of which we read in this chapter. Language, he observes, as appears from the nature of the thing, from the records of history, and from the remains of the most ancient languages yet remaining, was at first extremely rude, narrow, and equivocal; so that men would be perpetually at a loss, on any new conception, or uncommon accident, to explain themselves intelligibly to one another. The art of enlarging language by a scientific analogy being a late invention: this would necessarily set them upon supplying the deficiencies of speech by apt and significant signs. Accordingly in the first ages of the world, mutual converse was upheld by a mixed discourse of words, and ACTIONS. Hence came the Eastern phrase of the voice of the sign; (Exod. iv. 8.) and use and custom, as in most other affairs of life, improving what had arisen out of necessity, into ornament, this practice subsisted long after the necessity was over; especially among the Eastern people, whose natural temperament inclined them to a mode of conversation, which so well exercised their vivacity, by motion; and so much gratified it, by a perpetual representation of material images. Of this we have innumerable instances in Holy Scripture, as, where, the false prophet pushed with horns of iron, to denote the entire overthrow of the Syrians—where Jeremiah by God's direction hides the linen girdle in a hole of the rock near Euphrates—where he breaks a potter's vessel in sight of the people—puts on bonds, and yokes, and casts a book into the Euphrates—where Ezekiel by the same appointment, delineates the siege of Jerusalem on a tile—weighs the hair of his beard in balances—carries out his houshold stuff—and joins together the two sticks for Judah and Israel. By these actions the prophets instructed the people in the will of God, and conversed with them in signs: but where God teaches the prophet, and in compliance with the custom of that time, condescends to the same mode of instruction, then the significative action, is generally changed into a vision, either natural, or extraordinary: as where the prophet is bid to regard the rod of the almond tree—the seething pot—the work on the potter's wheel—the

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. A. C. 595.

3 Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles: whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's

baskets of good and bad figs—and the prophet Ezekiel the ideal scene of the resurrection of dry bones. The significative was, though generally, not always, changed into a vision. For as sometimes, where the instruction was for the people, the significative action was, perhaps, in vision: so sometimes again, though the information was only for the prophet, God would set him upon a real expressive action, whose obvious meaning conveyed the intelligence proposed, or sought. See the whole extract—Divine Legation, vol. 3. B. 4. § 4. p. 105., &c. 4th Edit.

A.C. 595. dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

EZEKIEL V.

1 *Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.*

1 And thou, son of man, take thee a sharp knife, take thee a barber's rasor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee;* neither shall mine eye spare, neither will I have any pity. A.C. 595.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

EZEKIEL VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be blessed.* 11 *The faithful are exhorted to lament their calamities.*

1 And the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

A. C. 595. 7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

EZEKIEL VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is shewed their miserable captivity.

1 Moreover the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains. A. C. 595.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eyes shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of their's: neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall

A. C. 595. pollute my secret *place:* for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the LORD.

SECTION IV.

Vision of the Idolatries which occasioned the Babylonish Captivity.

EZEKIEL VIII[26].

1 *Ezekiel, in a vision of God at Jerusalem,* 5 *is shewed the image of jealousy.* 7 *The chambers of imagery.* 13 *The mourners for Tammuz.* 15 *The worshippers toward the sun.* 18 *God's wrath for their idolatry.*

594. 1 And it came to pass in the sixth year, in the sixth *month,* in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. A. C. 594.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy which provoketh to jealousy.

[26] It has been already observed (note 1. in period 7.), that there were always two parties among the Jews, the party of the idolaters, and that of the worshippers of Jehovah; which two parties were in perpetual opposition to each other, and obtained the ascendancy as either was protected or depressed by the sovereign of the nation. The eighth chapter of Ezekiel contains a representation in a vision with which the prophet was favoured, of the total apostacy of the heads of the Jewish nation from the religion of their fathers. They had gradually become more and more corrupted, after the establishment of idolatry by Solomon, and the period of their long threatened punishment was rapidly approaching. By the time the sins of this wretched people were ripe for the punishment of their approaching captivity, they had polluted themselves with all kinds of Egyptian abominations. In this vision of Ezekiel, their three chief idolatries are graphically described. The image of jealousy, is supposed to have been either an image of Baal, which had been erected by Manasseh; and though destroyed by his successor, Josiah, had been again restored; or an image of Adonis. The first of their principal idolatries, Bishop Warburton supposes to have been, the Egyptian superstitions. The tenth verse, "I went in, and saw, and behold every form of creeping things, and abominable beasts, and all the idols of Israel pourtrayed upon the wall round about." He interprets, as descriptive of that peculiar imagery, some of which is still seen in the Isiac or Bembine table. Mr. Faber supposes them to have been the monstrous forms of those idols, which the Israelites had borrowed from the astronomical mythology of the surrounding nations. Possibly they were images of the same nature as those which our enterprising countrymen have recently discovered in the Egyptian temples. Bishop Warburton further conjectures, that the passage (in chap. viii. ver. 6—13.) contains a very lively and circumstantial account of the celebrated mysteries of Isis and Osiris. The most solemn celebrations of these mysteries were attended by none but princes, rulers, and the wisest of the people. The "seventy men of the ancients of the house of Israel," (ver. 11.) were the Sanhedrim; the appointed and consecrated preservers of the law, and the teachers of the people. Even these had all apostatised; and were devoting themselves to those corrupt superstitions, in which only the most distinguished adherents to this prevailing idolatry were initiated, and to which it was considered an honour to be admitted.

The second principal idolatry seen by Ezekiel, as practised among the Jews, was the Phœnician. He looks toward the gate of the Lord's house, which was towards the north (ver. 14.); that is, in his vision he looks towards Phœnicia, and sees, even at the gate of the temple, "women weeping for Tammuz," or Adonis. This idolatry, according to the Phœnician custom, was practised in the open day: and the apostacy among the Jews was represented as so general, that the women indulged in the superstition of Phœnicia, even in the presence of the temple of Jehovah.

The third principal idolatry by which the people had now debased themselves, was the Persian (ver. 16.). "Behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." In this representation, the very interior of the temple of Jehovah is polluted. The space between the temple and the altar, where the Jewish priests invoked the mercy of Jehovah for the people, was profaned. (Joel ii. 17.) The five and twenty men, mentioned ver. 16, were probably the twelve priests, and the twelve Levites of the weekly service, with the high priest at their head. It was the custom of the Jews to turn their faces towards the temple, when they worshipped. (Dan. vi. 10.) But, in this vision, Ezekiel sees that even the priests turn their backs on the temple of Jehovah; thereby, contemptuously expressing their disregard of the God of their fathers, and their preference for the ancient idolatries of Chaldea. He sees the legislature, the women, and the priesthood, alike corrupt and given to idolatry; and he is compelled to acknowledge the undoubted justice of these severe judgments, which God was now about to inflict on them; and which are represented in such strong language, in the concluding verses of the ninth chapter. "Mine eye shall not spare, neither will I have pity: but I will recompense their way upon their head."—Faber's Pag. Idol. vol. i. p. 208.; Warburton's Divine Legation, vol. iv. b. 4. §. 6. p. 17—23.

A. C. 594. 4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court: and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

EZEKIEL IX [27].

1 A vision, whereby is shewed the preservation of some, 5 and the destruction of the rest. 8 God cannot be intreated for them.

A. C. 594. 1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed

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[27] The ninth chapter foretells the preservation of the pious Jews, and denounces vengeance against the idolaters, beginning at the elders and people in the temple. The vision of the coals of fire to be scattered over Jerusalem, and that of the Shechinah departing from the temple, prefigure the destruction of that city, and Jehovah forsaking the sanctuary. Ezekiel (ch. x. ver. 5.) describing the glory of the Lord leaving the temple of Jerusalem; "The sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh." Josephus, in his account of the prodigies which preceded the second capture of the temple, relates, "On the feast of Pentecost, the priests having come by night into the inner temple, to perform their required services, according to their custom; affirmed they first heard a motion, and a noise, and after that a voice as of a great multitude, which said, let us depart hence." There appears a striking similarity of expressions and circumstances in these two passages: and on comparing the sublime and terrible account of the final destruction of the temple by Titus, given by the Jewish historian, with the brief narrative of the first siege and capture of the city related by Jeremiah, and in the books of Chronicles and Kings; the parallel will be found so exact in a great number of instances, that the one evidently appears a type of the other. In the first siege, Moses predicts a most fearful famine. Levit. xxvi. 29. and in Deut. xxviii. 53. "Thou shall eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee." Jeremiah (ch. xix. ver. 9.) foretells the same calamity; and we find, in Lam. iv. 10., that "the hands of the pitiful women have sodden their own children;" and in ver. 4. "They that were brought up in scarlet embrace dunghills." In both sieges the courts of the temple were defiled with the blood of the slain. (Ezek. ix. 7.) Josephus, in relating the dreadful famine that prevailed at the final destruction of the temple, says; "The city was well nigh depopulated. Their hunger was so intolerable, that they gathered and eat such things as the most filthy animals would not touch; nor did they abstain from their girdles, shoes, nor the very leather that belonged to their shields. An handful of old hay was sold for four atticks. A woman of the name of Mary, daughter of Eleazer, opulent, and nobly descended, who had fled to Jerusalem for protection, after trying every means to provoke the faction to put her to death, formed the most horrid and unnatural resolution of destroying her own infant, then at the breast. She slew her child, dressed it, and having eaten one part herself, presented the remainder of this inhuman repast to those robbers, who, for their own subsistence, were in the constant practice of depriving her of her daily support." Compare Josephus, Book vii. with Lamentations, particularly chapters ii. and iv.

The eleventh chapter of Ezekiel contains a prediction of the destruction of those wicked princes and people who remained in Jerusalem, deriding the types and denunciations of the prophets, and whose counsel "filled the streets thereof with the slain." The return of the Jews from their captivity is foretold, ver. 14 to 22.

A. C. 594. with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

EZEKIEL X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

1 Then I looked, and, behold, in the firmament, that was above the head of the cherubims there appeared, over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was

filled with the cloud, and the court was full of the brightness of the LORD's glory. A. C. 594.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

A. C. 594. 21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

EZEKIEL XI. VER. 1—22.

1 *The presumption of the princes.* 4 *Their sin and judgment.* 13 *Ezekiel complaining, God sheweth him his purpose in saving a remnant,* 21 *and punishing the wicked.*

1 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession. A. C. 594.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

SECTION V.

Various Predictions against Zedekiah—The false Prophets—Jerusalem and the Jewish Nation.

EZEKIEL XI. VER. 22. TO THE END.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 [23] And the glory of the LORD went up from the midst of

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[23] In the 23d verse of chap. xi. we read of the total departure of the glory of the Lord, from the city of Jerusalem. In chap. x. ver. 4, we find, that "the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." In ver. 18 of the same chapter, we read, "then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims; and the cherubims lifted up their wings, and mounted up from the earth in my sight;" "and every one stood at the door of the east gate of the Lord's house." In ver. 23 of chap. xi. we are informed, "the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." These various expressions denote, that God removed by degrees only from Israel: and the prophecies contained in this section, are those delivered by Ezekiel, after the second Person of the Trinity had manifested to this prophet the removal of the visible church to Chaldea, in consequence of the total apostacy of the priests, the princes, the king, and the na-

A. C. 594. the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in a

tion, who had been left in Jerusalem. After Ezekiel is brought back again by the Spirit of God, into Chaldea, he predicts to them of the captivity, the fate of Zedekiah, and the Jews. It is probable that Ezekiel was enabled to see the wretched state of the Jews at Jerusalem, and to predict their ruin, that he might counteract more forcibly the impression produced by the false prophets, whom he soon after reproves; and who endeavoured to deceive the people into an expectation of a speedy return to their own country. See ver. 25, compared with chap. xiii.

The 12th chapter, ver. 1—8, under the type of Ezekiel's removing himself and his household goods, is foretold the captivity of Zedekiah, and the Jews at Jerusalem. Ver. 17—20, under the figure of eating and drinking, "with trembling and with carefulness," predicts the desolation and misery that would exist during the siege; and from ver. 21 to the end, declares the speedy judgment that would fall upon the Jews, for their abuse of the divine forbearance.

Chapter xiii. contains a severe reproof and denunciation against the false prophets; and from ver. 17 to the end, against false prophetesses.

Chapter xiv. is a denunciation of the divine judgments against the idolatrous elders and their false prophets (1—11), and against the Jews for their obstinate impenitency (12—21); a remnant of whom, it is promised, shall be saved (22, 23).

Chapter xv. Under the parable of an unfruitful and unprofitable vine, is set forth the utter rejection of Jerusalem.

Chapter xvi. from 1—15, describes the mercy of God towards the church and nation of the Jews (here represented by Jerusalem) under the emblem of a person that should take an exposed infant, bring her up with great tenderness, and afterwards marry her. The Jews are then upbraided (under the figure of a woman who proves false to a tender and indulgent husband) with their monstrous ingratitude in departing from God's worship, and polluting themselves with heathen idolatries (15—34). But, notwithstanding all these provocations, God promises in the end to show them mercy under his new and everlasting covenant (44—63). The figurative mode of describing adultery, which is of frequent occurrence in the prophets, is pursued with great force, and at considerable length, both in this and the 23d chapter.

In the 17th chapter, under the allegory of two eagles and a vine, the prophet figuratively expresses the carrying away of Jehoiakim into captivity by the king of Babylon (the first eagle), who made Zedekiah king in his stead. Zedekiah afterwards revolting from the Babylonian monarch, whose vassal he was, and making an alliance with the king of Egypt (the other eagle), God threatens him with captivity to the king from whom he had revolted (1—21). The preaching of the Gospel, and the universal kingdom of the Messiah, are foretold (22—24).

The Jews, in Ezekiel's time, having complained (xviii. 1, 2.) that God dealt hardly with them in punishing them for the sins of their forefathers, this chapter of Ezekiel vindicates the divine equity, and shows that God punishes no one eternally for the sins of any other person (3—32.)

Under the parable of a lion's whelps, are foretold the cruelty and captivity of Jehoahaz, who was deposed by the king of Egypt (2 Kings xxiii. 33. and 2 Chron. xxxvi. 4.) and of Jehoiakim, who was deposed by the king of Babylon (xix. 1—9.) And under the parable of a wasted vine, are set forth the desolation and captivity of the whole Jewish people (10—14.)—Horne's Crit. Introd.

vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. A. C. 594.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

EZEKIEL XII.

1 *The type of Ezekiel's removing.* 8 *It sheweth the captivity of Zedekiah.* 17 *Ezekiel's trembling sheweth the Jews' desolation.* 21 *The Jews' presumptuous proverb is reproved,* 26 *The speediness of the vision.*

1 The word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 [29] My net also will I spread upon him, and he shall be

[29] We are informed by Josephus, that the prophecy (ver. 13. of this chapter) that Zedekiah should be brought to Babylon, "yet he shall not see it though he die there;" (which was delivered about six years before the event, and was probably told to the king by some messenger from Babylon), was considered by that monarch as inconsistent with subse-

A. C. 594. taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.

quent prophecies of Jeremiah (Jer. xxxii 4. and xxxiv. 3.) "thine eyes shall behold the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." Zedekiah, on discovering this apparent inconsistency, refused to believe either. Both prophecies, however, were fulfilled. Zedekiah did see the king of Babylon, not indeed at Babylon, but at Riblah His eyes were there put out, and he was carried to Babylon, yet he did not behold the city.—2 Kings xxv. 4—8.; Jer. lii. 8—11.; Josephus, Ant. Jud. lib. x. c. 8. § 2

28 Therefore say unto them, Thus saith the Lord GOD; A. C. 594. There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

EZEKIEL XIII.

1 *The reproof of lying prophets,* 10 *and their untempered morter.* 17 *Of prophetesses and their pillows.*

1 And the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

10 ¶ Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter:*

11 Say unto them which daub *it* with untempered *morter,* that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *morter,* and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon

A. C. 594. them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them.

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

EZEKIEL XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be reserved for example of others.*

1 Then came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

A. C. 594. 5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto *him:*

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; How much more when I

A. C. 594. send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

EZEKIEL XV.

1 *By the unfitness of the vine branch for any work,* 6 *is shewed the rejection of Jerusalem.*

1 And the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

EZEKIEL XVI.

1 *Under the similitude of a wretched infant is shewed the natural state of Jerusalem.* 6 *God's extraordinary love towards her.* 15 *Her monstrous whoredom.* 35 *Her grievous judgment.* 44 *Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments.* 60 *Mercy is promised her in the end.*

1 Again the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee;* thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have

compassion unto thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. A. C. 594.

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so.*

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

A. C. 594. 21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food,* and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things,* the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

A. C. 594.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing,* thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw *good.*

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

A. C. 594. 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride.

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee: and thou shalt know that I *am* the LORD.

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

EZEKIEL XVII.

1 *Under the parable of two eagles and a vine,* 11 *is shewed God's judgment upon Jerusalem for revolting from Babylon to Egypt.* 22 *God promiseth to plant the cedar of the gospel.*

1 And the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great eagle with great wings, long winged, full of feathers, which had

divers colours, came unto Lebanon, and took the highest branch of the cedar: A. C. 594.

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power of many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean?* tell *them,* Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant,

A. C. 594. when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands, shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

EZEKIEL XVIII.

1 *God reproveth the unjust parable of the sour grapes.* 5 *He sheweth how he dealeth with a just father:* 10 *with a wicked son of a just father:* 14 *with a just son of a wicked father:* 19 *with a wicked man repenting:* 24 *with a just man revolting.* 25 *He defendeth his justice,* 31 *and exhorteth to repentance.*

1 The word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, A. C. 594.

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die?

A. C. 594. saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

EZEKIEL XIX.

1 *A lamentation for the princes of Israel, under the parable of lion's whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

A. C. 594. 1 Moreover take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. A. C. 594.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

11 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

SECTION VI.

Prophecies addressed to the Elders of the Jews[26].

EZEKIEL XX.

1 *God refuseth to be consulted by the elders of Israel.* 5 *He sheweth the story of their rebellions in Egypt,* 10 *in the wilderness,* 27 *and in the land.* 33 *He promiseth to gather them by the gospel.* 45 *Under the name of a forest he sheweth the destruction of Jerusalem.*

1 And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me. 593.

[26] The place and date of this part of Ezekiel's prophecies, are assigned in chap. xx. ver. 1. A deputation of the elders come to the prophet, in the seventh year of his captivity, to request him to ask counsel of God. Ezekiel by divine command, reminds them of God's mercies, and their continued idolatry, and rebellions against him, from their departure out of Egypt, to that very day. (chap. xx. ver. 1—40.) The expression (ver. 25.) "I gave them statutes which were not good, and judgments whereby they should not live," is obscure, and has been variously interpreted. The generality of commentators, have supposed that it referred to the idolatrous statutes and judgments, and the corrupt principles and practices of the heathen nations, which were so prevalent among the Jews. Bishop Warburton is of opinion that by "the statutes which were not good," was meant the ritual law, which, though burthensome and grievous, was the only means of preserving the Israelites, an independent people, and of preparing them for a more perfect and lasting covenant. Towards the end of the chapter, (ver. 40—45.) promises of mercy are held out, and their return from

A. C. 593. 2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied

captivity is foretold. The destruction of Jerusalem, (ver. 45 to the end.) is signified under the emblem of a forest consumed by fire. It is called the forest of the south, because it lay to the south of Chaldea; where the prophet then uttered his predictions.

In chap. xxi. ver. 1—18. under the emblem of a sharp sword, is predicted the destruction of the Jews, and (ver. 18—25.) of Jerusalem. The destruction is foretold in a forcible and splendid manner. God foreshews to his prophet, that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt, as well as Zedekiah, was in doubt against which of the two people he should first wage war. He decided therefore by adopting the usual custom of divining by arrows. This ceremony consisted in writing on several arrows the names of the cities they intended to assault, and then putting them all together promiscuously in a quiver; they were drawn out, as lots are drawn; and the city whose name was written on the arrow first taken from the quiver, was the city upon which they first made war. That Nebuchadnezzar had recourse to this plan of divination seems probable from the expression in ver. 21. In our translation we read, "he made his arrows bright;" but the more proper rendering, according to Archbishop Newcome, should be; "he mingled his arrows." There is however another mode of divining, which is said to be still in use, to which this expression in ver. 21. will apply with equal justice. In divination the idolatrous Arabs made use of three arrows only, on one was written 'My Lord hath commanded me;' and another, 'My Lord hath forbidden me;' and the third was blank. If the first was drawn, they looked upon it as an approbation of the enterprize in question; if the second, they made a contrary conclusion; but if the third chanced to be drawn, they mixed them, and drew over again, till a decisive answer was obtained by one of the others. Ezekiel describes this proceeding of Nebuchadnezzar by prophetic anticipation.

The subversion of the temporal kingdom of Judah leads the prophet to refer to Zedekiah, (ver. 25—28.) and to predict the total overthrow of the earthly dominion of the house of David, till the day come, when the Messiah shall visit his people. He then predicts the overthrow of the Ammonites by Nebuchadnezzar, (ver. 28. to the end); which prophecy was fulfilled five years after Jerusalem was destroyed. Chapter xxii. contains a recital of the sins committed in Jerusalem, by all ranks of people, for which severe judgments are denounced: and chap. xxiii. represents the idolatries of Samaria and Jerusalem under the emblem of two harlots; and for their crimes, (ver. 22. to the end.) the severest judgments are threatened to both.—Warburton's Divine Legat. b. iv. c. 6.; Hales' Anal. vol. 2. p. 485; Archb. Newcome in loc.; Horne's Crit. Introd.; Note in Mant and D'Oyly's Bible, on Ezek. xxii. 25.

for them, flowing with milk and honey, which *is* the glory of all lands: A. C. 593.

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they pol-

A. C. 593. luted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. A. C. 593.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God; Go ye, serve every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, Set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

EZEKIEL XXI.

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

A. C. 593. 1 And the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north;

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh; and every heart shall melt, and all hands shall be feeble; and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

13 Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*. A. C. 593.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end.

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

27 I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in

A. C. 593. the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

EZEKIEL XXII.

1 A catalogue of sins in Jerusalem. 13 God will burn them as dross in his furnace. 23 The general corruption of prophets, priests, princes, and people.

1 Moreover the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD. A. C. 593.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

A. C. 593.

EZEKIEL XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and sheweth their judgments.*

1 The word of the LORD came again unto me, saying,
2 Son of man, there were two women, the daughters of one mother:
3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.
4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.
5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,
6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.
7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.
8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.
9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.
10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.
11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.
12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.
13 Then I saw that she was defiled, *that* they *took* both one way,
14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,
15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:
16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them in Chaldea.
17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

A. C. 593.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.
19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.
20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.
21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.
22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;
23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.
24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.
25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire.
26 They shall also strip thee out of thy clothes, and take away thy fair jewels.
27 Thus will I make thy lewdness to cease from thee, and thy whoredoms *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.
28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:
29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.
30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.
31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.
32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.

A. C. 593. 33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations.

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adultresses, and after the manner of women that shed blood; because they *are* adultresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and

ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD. A. C. 593.

SECTION VII.

Prophecy of the Destruction of Jerusalem, delivered at the commencement of the Siege.

EZEKIEL XXIV [27].

1 *Under the parable of a boiling pot,* 6 *is shewed the irrevocable destruction of Jerusalem.* 15 *By the signs of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamity of the Jews to be beyond all sorrow.*

1 Again in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying, 591.

2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seeth the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with the dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of

[27] The date of this prophecy (ver. 1.) shews that it was written on the banks of the Euphrates on the very same day in which Nebuchadnezzar laid siege to Jerusalem. On that day the prophet by a singular, yet appropriate, figure of a boiling pot, shews to the Jews the total destruction of their city and brethren. To represent the greatness of their calamity, the prophet is suddenly bereaved of his wife, the desire of his eyes, and is commanded not to mourn for her. Thus Ezekiel becomes a sign unto the Jews at Babylon, ver. 24. thereby foreshewing them the destruction of Jerusalem and their temple, which was the desire of their eyes, and signifying that their afflictions and sorrows would exceed all expression.

A. C. 591. it thereof may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their mind, their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

SECTION VIII.

Prophecy against Egypt.

EZEKIEL XXIX. VER. 1—17 [28].

1 The judgment of Pharaoh, for his treachery to Israel. 8 The desolation of Egypt. 13 The restoration thereof, after forty years.

1 In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying, A. C. 589.

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[28] This chapter is inserted after the 24th, on the authority of the date mentioned in ver. 1. The prophecy contained in it was spoken before the capture of Jerusalem; whereas those contained in the 25th and following chapters, were delivered after that event. The probable reason of its receiving the place it now holds in our Bibles, is, that the prophecies against Egypt might be all read together. There is reason to suppose, that this prophecy was delivered immediately after Pharaoh's retreat from before Nebuchadnezzar. On this very occasion, Jeremiah uttered at Jerusalem, similar predictions to those of Ezekiel, at Babylon. Both prophets, at the same time, in two distant countries, predicted the same events. The circumstances thus prophesied by them, respecting Egypt, were of the most improbable kind. Pharaoh Hophra, the Apries of Herodotus, boasted that his kingdom was so firmly established, that nothing could overthrow it. The greatness and magnificence of Egypt have been celebrated from the most remote antiquity: the splendid monuments still remaining, and the additional discoveries which are frequently made by the enterprising travellers of our own days, are existing records of its former wealth and power. Its situation is favourable to commerce, it possesses every natural advantage; yet, wonderful to relate, after predicting the more immediate distresses which should fall upon Egypt, the prophet predicts, that it shall become an utter and complete desolation, (Ezek. xxix. 14, 15.) "Egypt shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." And in the next chapter, ver. 12, 13. "I will make the land waste, and all that is therein; and there shall no more be a prince of the land of Egypt." Such general prophecies, Bishop Newton justly observes, like general rules, are not to be understood so strictly and absolutely, as if they could not possibly admit of any kind of limitation or exception whatever. It is sufficient if they hold good for the most part, and are confirmed by the experience of many ages, though perhaps not without the exception of a few years. The Bishop then proceeds to show in what manner the prophecy was fulfilled, by the various conquests of Egypt, till it was reduced to its present degraded condition.

There are many who consider every attempt to discover the actual fulfilment of prophecy in the events of our own day, as a proof of an utter deficiency in that sobriety of judgment, which ought ever to characterise a commentator on Scripture. Certain it is, the utmost caution should be observed in every attempt to trace the mighty plan of that Providence which governs the world: yet I cannot but think that it will appear evident to all, (when the idea is suggested to them), that we have seen in our own day a wonderful instance of the accomplishment of this prophecy of Ezekiel. Egypt has now been, for many hundred years, the meanest and basest of kingdoms: and among the kings and princes of the earth, none have been found powerful enough to raise it from its state of degradation. Within the memory of the present generation, a project has been attempted, which, if crowned with success, might again have exalted Egypt among the nations, and afforded to infidelity an argument against the prophecies of Scripture. Twenty

A. C. 589. 2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and

years have now elapsed since Napoleon, who at that time knew not what it was to be defeated, led a powerful army into Egypt. The experience of history has sufficiently proved, that when a large military force has gained possession of a country, it frequently raises that nation to an equality with those surrounding it; and it was ever the policy of France, during the revolutionary war, to embody among its own armies the inhabitants of the conquered countries. Had this attack upon Egypt succeeded, its people might have been made a military body: they would have had a chief, active, powerful, and enterprizing, to govern them: their ancient character, contrary to the prophecies of God, might have been raised; and their renovated energies, under such a ruler, directed against the peace and happiness of Europe, or of India. But what was the event? For a long time, every bold effort had succeeded: the whole extent of Egypt, and the territories immediately adjacent to it, might be considered as conquered; till the progress of the French army, hitherto invincible, was suddenly and wonderfully checked by a small and weak fortress, protected by the sword of Britain. The triumph of the resistless army of France, was ended. The ferocious legions in vain dashed themselves, as the waves of the ocean, on the small yet immoveable rock. The broken remnant of the dispirited and discomfited army, was abandoned by their leader; and the land of Egypt is still "the basest of kingdoms." The Scripture is fulfilled.

In all these things the man of the world discovers only the usual course of things, and smiles with derision at the discoverer of the accomplishment of prophecy, in the events of history. Yet every prophecy has been accomplished by a train of events, that appear to be the natural and unavoidable result of a connected series of consequences. The circumstances that occasioned this defeat in Egypt, were so peculiar and extraordinary, that when their result is compared with this prophecy of Ezekiel, the Christian is compelled to look higher than to any human power. He cannot but see "God in the whirlwind, God "directing the storm." Amidst all the changes of empires, the revolutions of states, the rise and fall of dynasties; amidst all the revolutions of this world, the Christian sees a controlling Providence guiding the violence and ambition of men to the accomplishment of his own purposes. It is possible that this country may be the great maritime people, that shall be elected to further the designs of this mighty Providence; and we may justly hope, that we are destined to fulfil many of the remaining prophecies of God: so long as this splendid destiny is allotted to us, we must continue, under the protection of this God, great and powerful. Prophecy, whether we observe it or not, is still accomplishing. The declarations and promises of Scripture are ever fulfilling; for the same Almighty Being who is too great to be resisted, and too wise to err; has said, and both history and experience confirm the truth of the declaration, "Heaven and earth shall pass away, but my words shall not pass away."

all the fish of thy rivers: thou shalt fall upon the open fields; A. C. thou shalt not be brought together, nor gathered: I have given 589. thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

SECTION IX.

Prophecy against Egypt.

EZEKIEL XXX. VER. 20. TO THE END [29].

20 And it came to pass in the eleventh year, in the first *month*, 588.

[29] These portions of Scripture are inserted here on the authorities of the dates given by the prophet himself, Ezek. xxx. 20; and xxxi. 1. At the time when the first of these predictions was delivered, Nebuchadnezzar having obliged the king of Egypt to retreat, had returned to the siege of Jerusalem: and when the prophecy contained in chap-

A. C. 588. in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

EZEKIEL XXXI.

1 *A relation unto Pharaoh,* 3 *of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction of Egypt.*

1 And it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

ter xxxi. was uttered, the Jews had accelerated their ruin by depending upon Egypt. There is a peculiar propriety, therefore, in the delivery of these predictions at this period, as the attention both of the Jews and of the Chaldeans, among whom Ezekiel prophesied, must have been forcibly directed to Egypt.

A. C. 588. 7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

CHAPTER III.

History of that Portion of the Jewish Nation, who were not carried captive to Babylon, after the Destruction of the Temple[30].

SECTION I.

Abridged Account of the Events related in this Chapter.

2 KINGS XXV. VER. 23—27.

A. C. 588. 23 AND when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servant of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

SECTION II.

Gedaliah appointed Governor of Judea by Nebuchadnezzar, after the Destruction of the Temple.—Jeremiah and the Remainder of the People attach themselves to Gedaliah.

2 KINGS XXV. VER. 22.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

[30] The sacred narrative, after the capture of Daniel, in the fourth year of Jehoiakim, proceeds to relate in parts of the second books of Kings and Chronicles, of Ezekiel, and of Jeremiah, the series of events which were taking place, at the same time, in three several parts of the world,—Judea, Babylon, and Egypt. The attempt to place all these cotemporary events in the most intelligible order, has been attended with much difficulty. In Chapter I. of this Seventh Period, the history of events at Jerusalem, is brought down to the burning of the Temple: in the Second Chapter of this Period, the circumstances which occurred in Chaldea, recorded or alluded to by Ezekiel, are likewise brought down to the burning of the Temple. The present Chapter contains the history of the Jews, who after the destruction of Jerusalem, remained for some short time with Gedaliah in Judea; and then fled to Egypt, taking with them their great prophet Jeremiah.

JEREMIAH XL. VER. 1—13.

1 The word that came to Jeremiah from the LORD, after A. C. that Nebuzar-adan the captain of the guard had let him go 588. from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it* and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said,* Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereSoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the

countries, heard that the king of Babylon had left a remnant A. C. 588.
of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan:

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

SECTION III.

Conspiracy of Ishmael against Gedaliah.

JEREMIAH XL. VER. 13. TO THE END.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

JEREMIAH XLI. VER. 1—11.

1 Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came

to pass, as he met them, he said unto them, Come to Gedaliah A. C. 588.
the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

SECTION IV.

Johanan rescues the Captives from Ishmael, and contrary to the Commands of God given by Jeremiah, takes refuge at Tahpanhes in Egypt.

JEREMIAH XLI. VER. 11. TO THE END.

11 ¶ But when Johanan the son of Kareah, and all the cap- 587.
tains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

A. C. 587. 17 And they departed and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt.
18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

JEREMIAH XLII.

1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,
2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)
3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.
4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.
5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.
6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.
7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.
8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest.
9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;
10 If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.
11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith the LORD; for I *am* with you to save you, and to deliver you from his hand.
12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.
13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there we will dwell: A. C. 587.
15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;
16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.
17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.
18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.
19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.
20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.
21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.
22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

JEREMIAH XLIII. VER. 1—8.

1 And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,
2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:
3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.
4 So Johanan the son of Kareah, and all the captains of the

A. C. 587. forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

SECTION V.

Prophecy of Jeremiah against Egypt.

JEREMIAH XLIII. VER. 8. TO THE END.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Bethshemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

JEREMIAH XLVI. VER. 13. TO THE END [31].

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come *and* smite the land of Egypt.

[31] The several passages from Jeremiah which are inserted in this third chapter, are placed here on the authority of their internal evidence. This passage (Jer. xlvi. ver. 13. to the end.) is added to the preceding from comparing Jer. xlvi. ver. 14. with Jer. xliii. ver. 7. The prophet was forcibly brought by his rebellious countrymen to Tahpanhes in Egypt.

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14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath past the time appointed.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

Egypt having been the ally of Judea, many of the Jews, long before Johanan took refuge there, had escaped to this country from the king of Babylon. Jeremiah after predicting the conquest and captivity of the Egyptians by Nebuchadnezzar, addresses himself to the Jews, who were with him, and calls upon them to furnish themselves for a similar fate. The prophecy concludes with promises of mercy and restoration to those Jews who were already captives in Babylon.

The expressions in ver. 28. "I will make a full end of all the nations," yet "I will not make a full end of thee," seem to refer to a period when the Jews were not only captives, but so miserably reduced that there was every reason to apprehend their extinction as a nation: and as they appear to have been at this time, at the height of their affliction and distress, it is probable this powerful consolation was offered to them. Bishop Horne beautifully remarks on ver. 28. "Even to our day, this wonderful prophecy is fulfilled before us. The oppressors of the Jews, the mighty monarchies of Assyria, Persia, Greece, and Rome, are vanished; like the shadows of the evening. Nothing remains of them but their names: while this persecuted, despised, and hated people, without a friend or a protector, amidst the wreck of nations, oppressed and harassed, by edicts and executioners, by murders and massacres, hath outlived the ruins of them all: and will continue till the appointed day of their conversion and their restoration come."

A. C. 587. 24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

SECTION VI.

Final Predictions of Jeremiah against the idolatrous Jews, and against Egypt.

JEREMIAH XLIV [32].

1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

[32] The Jews who went into Egypt with Johanan, and had taken Jeremiah with them gave themselves up in that country to idolatry. The prophet for the last time denounces the judgments of God against them. As we hear no more of Jeremiah, it is most likely that he died soon after the delivery of this prophecy in Egypt, being now much advanced in age, and having prophesied forty-one years from the thirteenth of Josiah. Some have asserted that he was put to death by Pharaoh-Hophra. Others, among whom are Tertullian, Jerome, and Epiphanius assert that he was stoned to death by the Jews for preaching against their idolatry: and they suppose that Heb. xi. 37. "they were stoned," refers to the death of Jeremiah.—Prideaux, vol. i. p. 722; Hales', vol. ii. p. 492.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. A. C. 587.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth

A. C. 587. out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies: therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the

remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or their's. A. C. 587.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.

SECTION VII.

Brief Recapitulation of the Captivities of the Jews by Nebuchadnezzar.

JEREMIAH LII. VER. 28—31.

28 This *is* the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadnezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

CHAPTER IV.

Events at Babylon, between the Destruction of Jerusalem, and the return from the Captivity.

SECTION I.

Ezekiel being informed of the Destruction of Jerusalem, predicts the utter Desolation of Judea, and the Judgments of God against the surrounding Nations, Enemies to the Jews.

EZEKIEL XXXIII[33]. VER. 21 TO THE END.

21 ¶ And it came to pass in the twelfth year of our cap-

[33] From comparing Ezek. xxxii. 1. with Ezek. xxxiii. 21. it is evident that this part of chap. xxxiii. comes before chap. xxxii. Chapters xxv., xxvi., xxvii., and xxviii., are added in this section, on the authority of Archbp. Newcome, who observes that "the date "in the text (chap. xxvi. ver. 2.) must be posterior to whatever is the "true date, chap. xxxiii. 21.: because this prophecy was delivered "after the taking of Jerusalem was known to Ezekiel and his people." According to Archbishop Usher, and Josephus, the predictions against the Ammonites, Moabites, Edomites, and Philistines, in chap. xxv. were fulfilled by Nebuchadnezzar about five years after the destruc-

A. C. 587. tivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for an inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have

tion of Jerusalem. The prophecy against Tyre contained in chap. xxvi., xxvii., xxviii., was accomplished 19 years after its delivery, by Nebuchadnezzar, in the reign of Ithobal prince of Tyre, chap. xxviii. 2. after a siege of 13 years. In chap. xxviii. from ver. 20 to 24 the destruction of Sidon, the mother city of Tyre is denounced, and the chapter ends with promises to the house of Israel of deliverance from all their enemies, and a happy restoration to their own land. The overthrow of Tyre is likewise foretold by Isaiah, chap. xxiii. and by Jeremiah, chap. xlvii. The united testimonies of modern travellers concur in proving the literal accomplishment of this prophecy, (chap. xxvi. 14.) that Tyre should "be a place to spread nets upon," and be "built no more:" and according to Maundrell its present inhabitants are only a few wretches harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem intended by divine Providence to be a visible argument how God has fulfilled his word concerning Tyre. The power and opulence of Tyre, in the prosperous age of its commerce, must have attracted general attention. In these chapters Ezekiel gives a most particular account of the nature and variety of its commercial transactions, which conveys a most magnificent idea of the extensive power of that state. It is supposed that these prophecies appertain both to Old and New Tyre, some expressions being applicable only to the former, and others only to the latter. New Tyre was destroyed by Alexander the Great 260 years after the time of Ezekiel. For a further account of the fulfilment of these prophecies, vide Newton on the prophecies, vol. i. p. 190—212.—D'Oyley and Mant in loc.—Archbishop Newcome, Josephus, Ant. Jud. lib. 10. chap. 11. § 1.—Horne's Crit. Introd.

laid the land most desolate because of all their abominations which they have committed. A. C. 587.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

EZEKIEL XXV.

1 God's vengeance for their insolence against the Jews upon the Ammonites; 8 Upon Moab and Seir; 12 upon Edom, 15 and upon the Philistines.

1 The word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will

A. C. 587. give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coasts.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

The Destruction of Tyre.

EZEKIEL XXVI.

1 *Tyrus, for insulting against Jerusalem, is threatened.* 7 *The power of Nebuchadnezzar against her.* 15 *The mourning and astonishment of the sea at her fall.*

1 And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea; for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. A. C. 587.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into the gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon: thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause her terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou *shalt be* no *more:*

A. C. 587. though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

EZEKIEL XXVII.

1 The rich supply of Tyrus. 26 The great and unrecoverable fall thereof.

1 The word of the LORD came again unto me, saying,
2 Now, thou son of man, take up a lamentation for Tyrus;
3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty.
4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.
5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.
6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim.
7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elisha was that which covered thee.
8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.
9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.
10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.
11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.
12 Tarshish *was* thy merchant by reason of the multitude of all *kinds of* riches: with silver, iron, tin, and lead, they traded in thy fairs.
13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.
14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.
15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.
16 Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.
17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

A. C. 587.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.
19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.
20 Dedan *was* thy merchant in precious clothes for chariots.
21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these *were they* thy merchants.
22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.
23 Haran, and Canneh, and Eden, the merchants of Sheba, Ashur, *and* Chilmad, *were* thy merchants.
24 These *were* thy merchants in all sorts *of things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.
25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.
26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.
27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.
28 The suburbs shall shake at the sound of the cry of thy pilots.
29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;
30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:
31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.
32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?
33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.
34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

A. C. 587. 35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

EZEKIEL XXVIII.

1 God's judgment upon the prince of Tyrus for his sacrilegious pride. 11 A lamentation of his great glory corrupted by sin. 20 The judgment of Zidon. 24 The restoration of Israel.

1 The word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God; but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. A. C. 587.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

SECTION II.

Prophecy against Egypt.

EZEKIEL XXXII. VER. 1—17.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.*

A. C. 587. 1 And it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying[34],

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude

[34] The predictions in these two sections were delivered at different times after the capture of Jerusalem; compare ver. 1. with 17. By "the waters," in verse 2, are signified the neighbouring kingdoms, whose peace was disturbed by the Egyptian monarch; compare ver. 7, 8. with chap. xxxi. 15. God's judgments upon particular countries being earnests of a general judgment; they are described in such terms, as if the whole frame of nature were dissolved. The desolation spoken of in ver. 13, was to last forty years, see chap. xxix. 11.; when their neighbours would enjoy such quietness as a river does that is never ruffled, ver. 14.

to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. A. C. 587.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

SECTION III.

Prophecy against Egypt.

EZEKIEL XXXII. VER. 17. TO THE END.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying[35],

18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

[35] The imagery of the latter part of this chapter, from verse 17, is sublime and terrible. Bishop Lowth remarks that Ezekiel has here described the same scene, with all the same circumstances, as Isaiah in chap. xiv. "Hell," in verse 21, signifies the state of the dead; where the deceased tyrants are represented as coming to meet the king of Egypt with his auxiliaries (see chap. xxx. 8.) upon their arrival at the same place. The Assyrians, both king and people, whose destruction is represented, chap. xxxi.; the Persians, conquered by Nebuchadnezzar, Jer. xlix. 34. The Scythians, and the people called Tibareni, and Moschi, (the sons of Japhet, Gen. x. 2. situated towards Mount Caucasus, and the Euxine Sea); the Edomites, "Her kings and all her princes," whose destruction is foretold by Ezekiel, chap. xxv. 12.; "The princes of the north," the Tyrians and their allies, chap. xxvi. 16.; joined with the Zidonians their neighbours, are all represented as assembled in this invisible state, and laid in the midst of the uncircumcised; "all of them slain, fallen by the sword, which caused terror in the land of the living."

A. C. 587. 22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

SECTION IV.

Appeal to the Captives in Babylon.

EZEKIEL XXXIII. VER. 1—21 [36].

1 *According to the duty of a watchman, in warning the people.* 7 *Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.*

A. C. 587. 1 Again the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn

[36] This part of chap. xxxiii. is inserted here, as it is placed in the sacred text immediately after the thirty-second; and I see no reason to alter its arrangement. Archbishop Newcome observes, "that Ezekiel certainly uttered the prediction contained in this chapter (ver. 1—21.) before Jerusalem was taken, but how long is uncertain." The learned prelate, however, has not given his reason for this opinion: and from examining the contents of the prophecy, we may conclude, that the prophet might as justly be called a watchman to the people after, as before the captivity: and the reasoning is as perfectly applicable (perhaps more applicable), to the Jewish church in Babylon, as if they had remained in their own country.

A. C. 587. from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

SECTION V.

Ezekiel proceeds to denounce the Anger of God on the Governors of the Jews, who had deceived the People to their Ruin. He then predicts the Restoration of the Jews to Jerusalem, and the ultimate Happiness of Christ's Kingdom.

EZEKIEL XXXIV [37].

1 *A reproof of the shepherds.* 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*

1 And the word of the LORD came unto me, saying,

[37] In chapter xxxiv. God reproves the conduct of the governors of the Jewish people, ver. 1—11.; and promises, under the symbol of a shepherd, to provide for them himself. He promises to restore them to their own land under the Messiah, under whose reign their happiness is beautifully described. Chapter xxxv. repeats the prophet's former denunciations against the Edomites (see chap. xxv. 12.) as a just punishment for their insults to the Jews during their calamities. The xxxvith chapter announces the general restoration of the Jews, and their consequent happiness. The same subject is illustrated in chapter xxxvii. 1—15. under the vision of a resurrection of dry bones; which many commentators have considered as remotely alluding to the general resurrection: under the union of two sticks, (ver. 16 to the end) is foretold the union of Israel and Judah into one state and church under the Messiah.—Horne's Crit. Introd.

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? A. C. 587.

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD;

A. C. 587. Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

EZEKIEL XXXV.

The judgment of mount Seir for their hatred of Israel.

1 Moreover the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it.

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. A. C. 587.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee; sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

EZEKIEL XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD;

A. C. 587. Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about:

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

A. C. 587.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel hath profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have

A. C. 587. cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate, is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

EZEKIEL XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 20 *The promises of Christ's kingdom.*

1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones.

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are

the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. A. C. 587.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take the one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their

A. C. 587. children's children for ever: and my servant David *shall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

SECTION VI.

Prophecy of the future great Contest between the Church and its Enemies; and the Conversion of the Jews in the latter Days [38].

EZEKIEL XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

1 And the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog,

[38] The numerous interpretations which have been given by various writers *, in our own days, to the several prophecies of the Old Testament, which allude to the latter times, and the fanciful manner in which the events of modern wars, changes, revolutions, and treaties, have been supposed to bear on these prophecies, have tended in a great degree to prejudice the generality of readers from attending to the hierophants who propose to conduct them through the recesses of the Temple. Although so many speculative theories have been given to the world, still the study of prophecy is increasing, and almost every writer adds something to our stock of knowledge on this subject. The greater part of the prophecies of God have reference to events which are yet to take place, as well as to those which are already past. If any part of the ancient prophecies allude more plainly than others to the latter days, it is this of Ezekiel concerning Gog and Magog. It has undoubtedly not yet received its completion. Bishop Newton and Joseph Mede are of opinion, that the Gog and Magog of Ezekiel, are different from the Gog and Magog of the Apocalypse,—that the former signify the Turks, whose expedition against the Holy Land will take place at the beginning of the Millenium. This opinion is strenuously opposed by Mr. Faber, who supposes, with Archbishop Newcome and Mr. Lowman, that the Gog and Magog of Ezekiel are the same as those of the Apocalypse: Mr. Faber divides these chapters in the following manner. "1. The restoration of Judah, partly in a "converted, and partly in an unconverted state; and the cotemporary "war between the two parties, supported by their several allies, the "maritime nation and Antichrist. 2. The destruction of Antichrist "and his Roman colleagues, under the general mystic name of Edom, "and the Lord's vindication of himself for restoring so stubborn a "race as that of the Jews. 3. The national resurrection of Judah "and Israel, to which the overgrown power of Antichrist was the only "impediment, and their everlasting union under the mystic David "their prince. 4. The commencement of the Millennium season of "blessedness and tranquillity. 5. The destruction of Gog and "Magog."

* Kett, Galloway, Zouch, Bicheno, Penn, Cunninghame, Freere, G. Sharp.

A. C. 587. the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

I cannot venture to express an opinion on this subject. The prophecy certainly refers to those great events which are repeatedly alluded to in other predictions of Holy Writ, as about to take place at the end of the world. In this and similar passages, it may be said, "coming events cast their shadows before:" yet we cannot penetrate into the clouds and thick darkness that encircle the future. We are both exhorted and encouraged to study the word of prophecy; not with the view of indulging curiosity, but of enforcing humility: to strengthen our faith, by enabling us so plainly to see the hand of Providence, in the past and present, that we may believe the promises which relate to the future. As the present dispensation of the kingdom of the Messiah was predicted in general and indefinite terms to the ancient Jews, so is the millenial period of the world predicted to us. As the Jew was called on to believe in those ages of the church, so is the Christian required to believe at present. As the former prophecies have been fulfilled, so will the latter be accomplished.—Vide Faber's View of the Prophecies relative to the Conversion, Restoration, Union, and future Glory of the Houses of Judah and Israel, vol. ii. prophecy xxv.; Newton on the Prophecies, Dissert. xxv.; Mede's Works, book iv. epist. 54.; and Faber on the Prophecies relative to the Period of 1260 Years, vol. i. chap. vi.

A.C. 587. 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

EZEKIEL XXXIX.

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel having been plagued for their sins, shall be gathered again with eternal favour.

A.C. 587. 1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Mesech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers of the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any*

A. C. 587. seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

SECTION VII.

Ezekiel's Vision of the second Temple [39].

EZEKIEL XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The chambers.* 48 *The porch of the house.*

1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. A. C. 574.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

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39 This vision of the second temple was presented to Ezekiel towards the conclusion of his mission. In his preceding prophecies he predicted the return of the Jews to their own land,—the punishment upon their enemies,—the great contest which should take place in the latter days,—and the eventual overthrow of the power of Gog and Magog. From this subject, he is naturally led to describe the peaceable and flourishing state of the Church in the latter days, typified by the rebuilding of the temple, on the return of the people after the decree of Cyrus. This rebuilding is circumstantially described, but expressions are used respecting the glory of the divine presence, which is represented as filling the house, which could not refer to that temple. The new temple, described by Ezekiel, is larger than all Jerusalem, and the new Jerusalem larger than all the land of Canaan; these prophetic dimensions, therefore, demonstrate that these things cannot be understood literally, but spiritually. The expression, ch. xliii. 5. "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever," cannot allude to the glory which, in the person of Christ, only temporarily visited the second temple. It evidently seems to prefigure the eventual restoration, and ultimate glory of the Jewish nation, when they should again inhabit the land of their fathers, and rebuild in Jerusalem the temple of Jehovah.—Vide a Dissertation on Ezekiel's Vision of the Temple, Ordinances of the Priests, &c. &c. &c. by Archbishop Secker, inserted in Archbishop Newcome's Translation of Ezekiel; Lightfoot's Chronicle, p. 132.

A. C. 574. 6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward

the east; and they went up unto it by seven steps; and the arches thereof *were* before them. A. C. 574.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this

A. C. 574. side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gates; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

EZEKIEL XLI.

The measures, parts, chambers, and ornaments of the temple.

1 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

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4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers *were* three, one over another, and thirty in order: and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long: and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And *it was* made with cherubims and palm trees, so that

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a palm tree *was* between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

EZEKIEL XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 19 *The measures of the outward court.*

1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court

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was fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

EZEKIEL XLIII.

1 *The returning of the glory of God into the Temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

1 Afterward he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from

A. C. 574. the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof. A. C. 574.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD: These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

EZEKIEL XLIV.

1 The east gate assigned only to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Idolaters uncapable of the priest's office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

A. C. 574. 3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come

near to my table, to minister unto me, and they shall keep my charge. A. C. 574.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's.

30 And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

EZEKIEL XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

A. C. 574. 1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about: and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of A. C. an ephah of an homer of wheat, and ye shall give the sixth 574. part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

EZEKIEL XLVI.

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The court for boiling and baking.*

1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days;

A. C. 574. but on the sabbath it shall be opened, and in the day of the new moon it shall be opened,

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntary unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering. A. C. 574.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

EZEKIEL XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles.

A. C. 574. 4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof, and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel

by Jordan, from the border unto the east sea. And *this is* the east side. A. C. 574.

19 And the south side southward, from Tamar *even* to the waters of strife *in* Kadesh, the river to the great sea. And *this is* the south side southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

EZEKIEL XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary,* 15 *of the city and suburbs,* 21 *and of the prince.* 30 *The dimensions and gates of the city.*

1 Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length,* and toward the west ten thousand in breadth, and toward the

A. C. 574. east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side Benjamin *shall have* a *portion.* A. C. 574.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife in Kadesh, *and* to the river toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* The LORD *is* there.

SECTION VIII.

Last Prediction against Egypt.

EZEKIEL XXIX. VER. 17. TO THE END.

17 ¶ And it came to pass in the seven and twentieth year, 572. in the first *month,* in the first *day* of the month, the word of the LORD came unto me, saying[38],

[38] The date of this prophecy proves that it was the last given by Ezekiel. In all probability, it was placed in the sacred Canon, where it there stands, that all the prophecies against Egypt might come together. In the second year after the destruction of Jerusalem, Nebuchadnezzar laid siege to Tyre. The siege was long and laborious. It lasted thirteen years. The heads of the soldiers were "made bald" by disease and by toil: their shoulders were "peeled" by carrying earth to raise mounts and fortifications against it: yet Nebuchadrezzar had (Ezek. xxix. 18.) "no wages, nor his army, for Tyrus, for the service that he had served against it:" For as soon as the inhabitants found the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the

A. C. 572. 18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD[40].

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[40] With this prediction against Egypt, the prophecies of Ezekiel, according to the present arrangement, are concluded. Ezekiel was at this time in captivity at Babylon, and is supposed by Selden, to have conversed in that country with Pythagoras. The dispersion of the Jews in their several captivities, conferred many benefits on mankind; among which may be mentioned, its effects on the progress of philosophy and literature in Greece. As this is a subject which has not frequently been discussed, I have considered it in the following note; as another proof of the wonderful superintendance of an allwise Providence over the affairs of men.

The communication between Egypt and Judea was uniform and constant. Even in the wilderness, the people murmured to return to that country; and after the establishment of the Jews in the Holy Land, although prohibited by the Mosaic law, we find an intercourse still prevailed between the two nations. Solomon, the wisest of their kings, married the daughter of Pharaoh, and in future reigns Egyptians were admitted into Judea to contribute to its defence. In the time of Pharoah Necho, however, we find that Josiah king of Israel "went out against" the king of Egypt, (2 Chron. xxxv. 20. and xxxvi. 4.), and that his son Jehoahaz, with other Jews, was taken with him prisoner into Egypt. The circumstances of his captivity were depictured on the walls of the chief temples in Egypt, as has been singularly discovered by the enterprising and ingenious traveller Belzoni. In war, the Jews were carried captive into this country; in peace they courted its alliance; and in time of danger fled to it for refuge. After the destruction of Jerusalem, the Jews compelled Jeremiah to accompany them into Egypt, where they shared the fate of the natives, during the terrible destruction of that country by the army of Nebuchadnezzar, in 572.

From this intimate alliance between the two nations, it is evident, that all those strangers who might have sojourned in Egypt, either for the purposes of commerce, or the acquisition of knowledge, must have been made acquainted with the Jews, whose history was so closely interwoven with that of the Egyptians. In the same manner, all those who travelled into Babylon during this period of the ruin of Egypt, and the captivity of the Jews, would there meet also the Jewish nation; whose peculiar history must have excited interest, and whose laws, customs, opinions, and writings, must have been generally known.

The Greeks from the earliest periods appear to have held constant communication with Egypt. Many of the Grecian tribes were of Egyptian origin. The Egyptians were celebrated for their wisdom: and it "is generally acknowledged (Warburton's Divine Legation, vol. ii. p. 105.) by the Greeks themselves, that all their learning and wisdom came from Egypt; and the Greeks are unanimous in this assertion. The first who went out of Greece to learn Egyptian wisdom, were the legislators; or such, as projecting to reduce the scattered tribes, which then overran Greece, into civil society, travelled thither to learn the art of lawgiving, from a nation the most celebrated for that knowledge. Of these were Orpheus, Rhadamanthus, Minos, Lycaon, Triptolemus, and others. The next who went to Greece for instruction, (though the intercourse of the lawgivers with Egypt was not interrupted, but continued down to the times of Draco, Lycurgus, and Solon), were the naturalists, who through their whole course bore

SECTION IX.

Daniel relates to Nebuchadnezzar the Dream the King had forgotten.

DANIEL II.

1 *Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings.* 10 *They acknowledging their inability are judged to die.* 14 *Daniel obtaining some respite findeth the dream.* 19 *He blesseth God.* 24 *He staying the decree is brought to the king.* 31 *The dream.* 36 *The interpretation.* 46 *Daniel's advancement.*

1 AND in the second year of the reign of Nebuchadnezzar, A. C. 570.

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the name of Sophists. For now Greece being advanced from a savage and barbarous state to one of civil polity, the inhabitants, in consequence of the cultivation of the arts of life, began to refine and speculate. The last sort of people who went to Egypt for instruction, were the philosophers, properly so called; a character exactly compounded of the two preceding, the lawgiver and the naturalist. For when now after various struggles and revolutions, the Grecian states had asserted or regained their liberties, morals, public and private, would become the subject most in fashion." Thus far Bishop Warburton; and Gale, Stillingfleet, Cudworth, and others, have amply shewn that there was a constant communication between Greece and Egypt. Knowledge of every kind was derived by the former from the latter, and all that was known in Egypt was gradually transferred to Greece.

In this state of things it is natural to conclude, that the Greeks must have been intimately acquainted with the history and polity of the Jewish people. We shall now, therefore, consider the effects of this knowledge on the literature and character of the Greeks.

From the period of the dispersion of the Jews among the Egyptians and the Babylonians, we find that the Greeks began to have more exalted and refined ideas of a Deity; and that they applied themselves more particularly to that philosophy and literature, which contributed so eminently to raise them to the highest intellectual rank among antient or modern nations.

All the sects and schools of philosophy in antient Greece, originated from the Ionic and the Italic sects. The Ionic sect was founded by Thales, the Italic by Pythagoras. Thales was born about the year 640: and is remarkable, as being the first Grecian who taught a regular system of philosophy, and left a succession of disciples to establish and maintain it. He travelled into Egypt while he was a young man, and resided there several years. If he went into that country when at the age of twenty, or twenty-five, and resided there ten or more years, (and this period was not beyond that which was usually passed by the students of the Egyptian learning), he would have been in Egypt when Jehoahaz, king of Judah, was brought there as a prisoner by Pharaoh Necho. The attention of the curious Greek must naturally have been attracted by the various captive strangers thus introduced into Egypt; and while he improved himself in those sciences in which the Egyptians excelled, it is highly probable (and a high degree of probability is all that can be obtained, in the attempt to ascertain the events of these remote periods) that from conversing with these Jewish captives, he acquired some of those great and truly philosophical notions, which he afterwards taught at his native Miletus, and in Greece.

The chief of these opinions were; that the world was not eternal, but was made by God the Spirit out of water; an opinion which seems to be derived from the Mosaic and Christian doctrine, "the Spirit of God moved on the face of the waters." That the world, being God's workmanship, was exceedingly good or perfect. That the universe was filled with invisible spirits, who inspect the actions of men. Thales was the first of the Greeks who made any philosophic enquiries into the nature

A. C. 570. Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

and perfections of God; for though, as Gale remarks, Orpheus, Linus, Homer, and Hesiod, had some traditions of God, their value was obscured by a mixture with pagan fables. Thales, however, delivered his knowledge concerning God, in a more plain and simple manner. He first maintained among the Greeks, that God was the most ancient of beings; that his Providence governs the world; and explained to them the wonderful phenomena of nature. These excellent opinions and information, appear to have been till now unknown to the Greeks; and are evidently derived from purer sources than from invented traditions or speculative pagan philosophy. From the Jews alone, therefore, with whom Thales became acquainted in Egypt, could he have received those ideas of God, and his providence, which shine as a meteor through the dark mist, of the ignorance and blindness of that superstitious age.

Thales was succeeded by Anaximander, Anaximenes, and Anaxagoras, the friend and tutor of Pericles; by Diogenes Apolloniates, and by Archelaus, the instructor of Socrates. The various sects which are referred to the Ionic school, are the Socratic, founded by Socrates, among whose disciples and followers are Xenophon, Plato, Euclid, and Alcibiades. The Cyrenaic sect, founded by Aristippus. The Megaric, established by Euclid of Megara. The Eretriac, or Eliac school, instituted by Phædo, of Elis. The Academic sect, founded by Plato, whose school, after his death, was divided into the old, middle, and new academies. The Peripatetic, founded by Aristotle. The Cynic, by Antisthenes. The Stoic, by Zeno. These sects continued till the time of Christ; and when St. Paul visited Athens, he found the Greeks still engaged in disputes and enquiries into the mysteries and difficulties of philosophy. Although the purest and most refined speculations, of the best and most celebrated of these philosophers, fall far short of the principles and morality inculcated by the Christian dispensation, they still served to advance the progress of Christianity; or rather, they tended to diminish the superstitious reverence paid to the pagan deities. The commonest of the people became at last sensible that their philosophers only adhered to the religious ceremonies of the established superstition, from mere compliance with popular custom; and all the reflecting part of the community were divided, in a state of doubt and uncertainty: Socrates, in particular, declared, that a teacher from heaven was necessary to impart instruction to mankind.

Moral philosophy may be considered as a light to the dark and ignorant age in which it flourished: but when compared with Christianity, it is little less than the very darkness it so partially illuminated. Philosophy, at the height of its splendour, displayed only the corruption, the folly, and the degradation of the human mind when deprived of revelation. It was like a taper in a charnel house at midnight which disperses the darkness of the tomb, and shews to the sickening spectator how melancholy is the sight of humanity, when bereaved of life and spirit.

Though the accounts of Pythagoras are mingled with fable, there is abundant authority to induce us to believe that this philosopher conversed likewise with the Jews of the dispersion at Tyre in Phœnicia; and probably at Mount Carmel; where it is said, his walk was long shewn. It is certain that he was in Egypt, and many suppose that he was taken prisoner into that country, either by Nebuchadnezzar, or by Cambyses. From Egypt he either went or was taken to Babylon, where again he must have acquired an intimate knowledge of the Jews; and in this latter place he is said to have had for an instructor Zabratas, or Nazaratus; whom the learned Selden supposes to have been Ezekiel; and Prideaux, Zoroaster. The exact period of the birth of Pythagoras

2 Then the king commanded to call the magicians, and the A. C. 570.
astrologers, and the sorcerers, and the Chaldeans, for to shew
the king his dreams. So they came and stood before the king.

is not certainly known. The accounts of his life, now extant, are uncertain and contradictory: that which appears most probable and satisfactory, informs us, that at the age of eighteen he consulted Thales at Miletus, who recommended him to visit Egypt.

From Miletus he proceeded to Tyre, (the place of his nativity, though educated at Samos); from thence he travelled to Egypt, with letters to Amasis from Polycrates, tyrant of Samos. He quitted Egypt for Babylon, where he continued twelve years, and conversed with Zabratus or Nazaratus: he is then supposed to have returned to his own country, and to have been at that time about fifty-six years of age.

The birth of Pythagoras is referred by the learned Dr. Bentley to the year B. C. 605; by Bishop Lloyd to B. C. 583; by Dodwell to B. C. 569; by Le Clerc to a period not earlier than the first, nor later than the last of these. If then we take the medium date which would be 587, or that of Bishop Lloyd's at 583; it will assist us to account in a great degree for those changes of Pythagoras from one country to another. If he was born in 583, and returned home in the fifty-sixth year of his age, after remaining twelve years at Babylon, twenty-two in Egypt, and consulting Thales at Miletus in the eighteenth year of his age, the several dates of these events may be thus arranged:

	B. C.
Birth of Pythagoras	583
Visits Thales, at Miletus	565
Travels to Phœnicia, Tyre, and Palestine	563
Resides in Egypt from 563 to	541
Resides in Babylon from 541 to	529
Returns to Samos	529

On comparing the above dates with the various events recorded in the history of the times, we shall find that Thales in the year 565, was in all probability at Miletus. He was then seventy-five years old: an age when travelling could have been no longer desirable; and before Crœsus, king of Lydia, had engaged him in his service. He died, aged more than ninety-six years, in the court of that monarch.

In B. C. 563, the whole country of Judea was still desolate; not having recovered from its last ravage by Nebuzaradan. In this year Nebuchadnezzar was restored from his lycanthropy, and the Jews were rising into distinction in the Persian empire. Leaving Judea and its refugees, whom he might have found both at Tyre and Carmel, Pythagoras proceeded to Egypt. He would there meet with many of the Jews who had fled with Jeremiah from Judea nineteen years preceding. From them, as well as from the natives, he would learn the fulfilment of that prophet's predictions respecting Apries. This and other circumstances exciting his curiosity; he at last visited Babylon; where he is supposed to have arrived in the year 541, and two years before the death of Belshazzar.

During his residence of twelve years in Babylon, Pythagoras must have been a spectator of the wonderful events recorded in the Book of Daniel. The greatest statesman of the day in Babylon, was a Jew. As the time and manner of Ezekiel's death are unknown, and as in this year, Ezekiel, if alive, would not be more than fifty-three years of age, it is by no means improbable that he might have conversed, as tradition asserts, with that prophet. Pythagoras must have been informed of the decree of Cyrus 536, for the return of the Jews, and as he must have been acquainted with the prophecies thereby fulfilled, it is not improbable that he was a wondering spectator of their departure for their own land. At Babylon he undoubtedly saw the schools or universities

A. C. 570. 3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

established by the Jews; for he introduced into his own country institutions which were characterized by similar regulations to those adopted by the Jews.

Struck with astonishment at all he read, or heard, or saw, of this persecuted and favoured people, we cannot be surprised that he should have engrafted many of the purer truths of morality on his system of philosophy.

Pythagoras quitted Babylon in 529, the same year that Cyrus died. It is probable his departure was accelerated by the cruel and tyrannical government of Cambyses his successor. In this year the Greek philosopher returned home; and dissatisfied with the political state of affairs in Samos; he taught his new system, called the Italic philosophy in the towns of Magna Grecia.

The philosophy of Pythagoras so far as it is known, may be described as a mixture of Persian, Grecian, and Egyptian superstition, interwoven with Jewish doctrines, institutions, and customs. The numerous coincidences between his enactments and those of the Jews, are found in the similarity of discipline established in his schools and colleges; in his distinction between the perfect, or the initiated, and the novice, the τελειος, and the νεόφυτος, or the תמים, and יחן of the Jews; in the covenant among the members of his colleges, in the use of salt, as a sign of union or agreement, and some others.

The doctrines of Pythagoras must have tended to remove many of the evils of polytheism and idolatry.

He acknowledged but one God, the creator of the world. He had some idea of the sacred name, the Tetragrammaton of the Jews, which he revealed as a mystery to his disciples. He describes the Deity in the very words of the Hebrew Scriptures, as, the יה, the το ὄν, the self-existent. He taught by this definition that God was infinite and eternal; a truth which human reason, unassisted by divine revelation, has never yet discovered. He likewise instructed his disciples in the doctrine of a peculiar providence, particularly over good men—the necessity of pure worship—the immortality of the soul—the incorporeality of the Deity. His morality evidently sprung from a purer source than from the profane worship of Pagan deities; his golden verses (if they are certainly his) are evidently transcripts of the Mosaic precepts; and virtuous will be the life, and tranquil the death of that man who habitually observes the precepts they contain, and thrice reviews the actions of the day, before he resigns himself to rest at night.

The Italic sect flourished till the end of the reign of Alexander. It gave rise to the Eleatic, the Heraclitean, the Epicurean, and the Pyrrhonic sects, whose doctrines however differed materially from those enforced by Pythagoras himself. When the best Pagan philosophy, considered as a system, is compared with Christianity, the observations already made on the speculations of Thales are equally applicable. But when we consider this philosophy as a virtuous effort of the human mind to penetrate through the darkness and superstition by which it was surrounded; and gaining by these efforts, and the light they borrowed from revelation, more pure ideas of morality, and more just notions of a Deity; we are called upon to acknowledge that philosophy was beneficial to man, and that those who acquiesced in the doctrines of Pythagoras, and received the better part of his system, must have been wiser, and purer, than their more ignorant or prejudiced countrymen.

That the Greeks, therefore, were indebted to their intercourse with the Jews for the origin of their philosophy is highly probable: it is, therefore, no less probable, that their literature may be partly traced to the same source. From the temperance Pythagoras uniformly practised,

A. C. 570. 4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

it is probable that his life was extended to a late period. He is supposed to have perished in consequence of a political disturbance in the seventieth Olympiad, about the year 503. If this tradition be correct, he must at this time have entered his eighty-third or eighty-fourth year.

Æschylus, the founder of the Greek Drama in its present form, would have been at that time about twenty-five years of age; and though we are not acquainted with the particulars of his early life; we may naturally conclude that one so eminent would have carefully instructed himself in all the philosophy and learning of his age. A Pythagorean in principle; many of his sentiments are the same as those taught in the golden verses of Pythagoras. We may justly conclude therefore that this great tragedian was either personally acquainted with, and a disciple of the Samian; or that he was well versed in the system promulgated by that philosopher. Like many of his countrymen, he gave offence to the people, by deviating from received opinions. In the mythology of Æschylus, Dr. Gray observes, there is frequent reference to principles originating in revelation. In the passage cited by Eusebius, he describes the supreme God as a being who is carefully to be distinguished from mortals, having nothing like the body of man. At one time he declares, that God shines forth in unapproachable fire: at another he invests Him in the elements, appearing in the wind, thunder, and lightning! He represents the ocean, the rocks, and the fountains as ministering to the Supreme Being: the hills, and the earth, the depths of the sea, and the summits of the mountains as trembling at His presence. The piercing eye of God he describes as overlooking all things, for the glory of the highest God is powerful. His celebrated scene in the Persæ, in which the shade of Darius is summoned by Atossa, is very similar to the account of the appearance of Samuel to Saul, as related in the narrative of the witch of Endor. Many of the Christian fathers have asserted that the character of "Prometheus" could not have been drawn, unless the author of that Drama, had been acquainted with the sacred writings, or with at least many of the prophetic books. The subject deserves to be considered at greater length than this note admits. Yet I cannot but observe that the Dramas of Æschylus exhibit the most decisive evidence of his acquaintance with the sacred writings; and it is probable that they were partly made known to him by his tutor and cotemporary, Pythagoras. Similarity of description only, with identity of expression, would not prove this point; these, it is true, might be mere coincidences: but where the same personifications are used, we may justly conclude, that the resemblance is not accidental. In Jeremiah xlvii. 6. we meet with this bold personification —"Oh thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon."—The same metaphor is adopted by Æschylus,

Ξένος δὲ κλήρους ἐπινωμᾷ
Χάλυβος, σκυθῶν ἄποικος
κτεάνων χρηματοδαίτας
πικρὸς, ὠμόφρων σίδαρος,
χθόνα ναίειν διαπλὰς,
Ὁπόσαν ἂν ᾖ φθιμένους κατέχειν,
Των μεγάλων πεδίων ἀμοίρους.
επτ' επι θηβας.—Pors. Edit. line 727.

And, as if the idea was a favourite one with the poet, it is twice again repeated in the same Drama. In Ezekiel xvii. 20. we read, Thus saith the Lord God, "I will spread my net over him, and he shall be taken

A. C. 570. 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there*

in my snare;" and the same expression is used in other passages of Scripture, to describe a state of inextricable difficulty, of distress, or ruin. The same metaphor is applied by Æschylus to describe the ruin of Troy—

Ω Ζεῦ βασιλεῦ, ᾗ νὺξ φιλία,
Μεγάλων κύσμων κτεάτειρα
Ητ' ἐπὶ Τροίας πύργοις ἔβαλες
Στεγανὸν δίκτυον.—Agamemnon, line 356, Pors. Edit.

In Ezekiel xxvi. 3.—"I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up." Æschylus has adopted the same idea,

Βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ.
επτ' επι θηβ.—Line 64.

And many other parallel passages might be found. The tragedians who followed Æschylus, although perhaps inferior to him in sublimity, maintained an exalted nobleness of moral sentiment. A higher tone seems to have been given to the public mind in Greece, which cannot entirely be attributed to their political institutions, or to the incessant agitation and restlessness of mind induced by their party dissensions. We must refer this intellectual elevation to a more intellectual source: to the spirit of their philosophy, morality, and poetry, which was partially derived from the purer fountains of the Hebrew Scriptures. And the peculiar object of Providence, in thus communicating to the Greeks, through the dispersion and captivity of the Jews, some knowledge of a purer Creed, was shewn in subsequent ages, when that language was selected to impart the knowledge of the Scriptures to the world. The universality of the Greek language may be attributed to the general interest excited by the Greek Drama; the splendid compositions of the poets; and the more exalted speculations of their philosophers. The Pagan nations did not, it is true, eat of the fruit of the tree of life; yet they were blessed with some few of its leaves; and the very "leaves of that tree are for the healing of the nations."—Vide Stillingfleet's Origines Sacræ, b. i. ch. 3; Athenian Letters, vol. i. p. 92; Plato, Alcibiad. § 12, 13; Gale's Court of the Gentiles, book ii. ch. 3—10; Warburton's Divine Legat. b. iii. s. 2; Encyclop. Brit. art. Thales and Philosophy, p. 20; Gray's Connection between the Sacred Writings and Heathen Literature, vol. ii. ch. 6 and 9; Josephus cont. Apion; Eusebius præp; Evang. lib. 10. c. 2; Selden de diis Syrus Syntag. 2. ch. 1, 2; the numerous references in Gale, and Dr. Gray; Jamblichus' Life of Pythagoras translated by Taylor; Cudworth's Intell. System, book i. s. 22, &c. On the philosophical sentiments of Æschylus, see an anonymous paper in the Classical Journal, No. 22.

is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and it shall be known that ye can shew me the interpretation thereof. A. C. 570 [41].

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

[41] In Daniel i. 5, 6. we read that Daniel, with some other Jewish captives, was placed under the care of the master of the eunuchs, to be instructed for the space of three years in the language and sciences of Chaldea. At the end of that time they were to be admitted to the presence of the king, to stand and serve before him. In Daniel ii. 1. it is said; in the second year of the reign of Nebuchadnezzar, the king dreamed the dream which Daniel interpreted: and as the time appointed for Daniel's improvement had expired, (Dan. i. 18.) it may be asked why this chapter was not inserted in the same place as the first chapter. Prideaux has dated it in the year 603, on the authority of the literal interpretation of the words "in the second year of his reign." It must however be recolleeted that the inspired writers date from different æras; instances of which have been given in these notes: and Daniel, writing this part of his history in Chaldee, for the use of the Chaldeans, most probably followed the computation prevalent among them; and refers not to the second year of the reign of Nebuchadnezzar, as dated from his accession to the throne, but from the second year of his universal monarchy; after Egypt, and all the surrounding nations, who with the Jews had leagued against him, had been subdued. Lightfoot and Hales both agree in making the events related in this chapter succeed Nebuchadnezzar's conquests: and when it is remembered, that in the second year of Nebuchadnezzar, (dated from his accession to the throne of Babylon,) Daniel was still under the care of Melzar; that a short time after Jehoiakim rebelled, depending in all probability upon the league formed against the king of Babylon by the surrounding nations; it cannot be conceived that a prior date can be correct. In addition to these arguments, it must be considered, that when Daniel left the prince of the eunuchs he must have been very young, and still a stranger in the land: is it therefore probable, that Nebuchadnezzar would make him at this time ruler over the whole province of Babylon, and chief of the governors over all its wise men (chap. ii. ver. 48.) and advance his three friends to such high offices in the state? When too, in addition to these things, it is stated that Daniel, at the time of the king's dream, was living in his own house, (chap. ii. ver. 17.) and that he was numbered among the wise men who were decreed by the king to be slain, (ver. 13.): he could not have been under the care of Melzar, in the palace of the king; for in the latter case, while he was pursuing his studies under the immediate protection of Nebuchadnezzar, Daniel would not have been ranked among the wise men of Babylon. These considerations have induced me to insert here this chapter of Daniel, and to compute the second year of Nebuchadnezzar mentioned in it, from the universal dominion he obtained by his conquests.

A. C. 570. 13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 [42] ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

[42] The Jewish church, at the time of the wonderful interposition of Providence in enabling Daniel to discover and to interpret the dream of Nebuchadnezzar, when all the magicians, the astrologers, the sorcerers, and Chaldeans of Babylon, were not able to do so, was in the depth of its distress. Its enemies were on every side victorious. The gods of gold, of silver, of wood, and of stone appeared to be more powerful than Jehovah.

The prophet Ezekiel had ceased to address the people. Jeremiah, in all probability, no longer existed. Jerusalem was destroyed; the temple burnt; the visible church almost annihilated: when the attention of the world was fixed, and the church of God comforted by the miraculous powers of Daniel. Through the providence of God this favoured captive became the adviser and the friend of kings, the head of governments and provinces, and the chief means of fulfilling the prophecies of His Scriptures, by accomplishing the deliverance of the Jews.

The next chapter gives us an account of the dedication of a golden image by Nebuchadnezzar. This image is supposed to have been erected in commemoration of his conquests; it is therefore probable, that it was commanded to be made on his triumphal return to his capital. Elated with victory, the conqueror of the world, with every ambitious project accomplished: at last his mind gradually fixes itself on futurity. The visions which came into the king's head on his bed, as to "what should come to pass hereafter," were most probably the result of meditations on his present grandeur, and unrivalled power, the monument intended to transmit his fame and glories to posterity would naturally at such a moment have presented itself to his mind.

The idea therefore has suggested itself to me, (and I cannot consider it as improbable) that the Almighty in his mercy selected the same figure that Nebuchadnezzar had designed to perpetuate his name and possessions, to reveal to him the instability of his empire, and the vanity of all human grandeur.

The worshipper of idols had a prophetic dream, (as Bp. Newton observes from St. Jerome,) that the servant of God interpreting it, God might be glorified; and the captives and those who served God in captivity, might receive great consolation. Nebuchadnezzar, with a mind thus lost in futurity, dreams about an image composed of different metals (1—13); the interpretation of this dream is communicated to Daniel (14—23), who reveals it to the monarch (24—35), and interprets it of the four great monarchies. The head of gold represented the Babylonian empire (32); the breast and arms, which were of silver, represented the Medo-Persian empire (32—39); the brazen belly and thighs represented the Macedo-Grecian empire (32—39); the legs and feet, which were partly of iron and partly of clay, represented the Roman empire (33, 40—43), which would bruise and break to pieces every other kingdom, but in its last stage should be divided into ten smaller kingdoms, denoted by the ten toes of the image. The stone, "cut out of the mountain without hands, which brake in pieces the iron, the brass, the clay, the silver, and the gold" (34, 35), represented the kingdom of the Messiah, which was "to fill the whole earth," become universal, and stand for ever (44, 45). The chapter concludes with an account of the promotion of Daniel and his friends to distinguished honour.

A. C. 570.

A. C. 570. 31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great

God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. A. C. 570.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

SECTION X.

Nebuchadnezzar on the Completion of his Conquests, sets up the Golden Image.

DANIEL III [43].

1 Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of

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[43] This chapter describes the dedication of that golden image, most probably ordered by Nebuchadnezzar on his triumphal return to his capital, after his conquests. The conduct of Nebuchadnezzar, on this occasion, proves that the miraculous interpretation of his dream, given by Daniel, made no lasting impression on the king's mind. The consecration of this idol to Bel, or Belus, (ver. 14. Dan. iv. 8.) shews that he no longer acknowledged the superiority of the God of Daniel, (chap. ii. 47.) But this arrogant idolater, by the wonderful deliverance of his three captive servants, and the miraculous appearance of the Son of God, is again compelled to confess the superior power of the most high God—and to declare "there is no other God can deliver "after this sort." The believing Jews on beholding the divine form which appeared in the midst of the fire, would recognise the same Almighty Being which had guided their fathers through the wilderness, and had so frequently manifested Himself as the guardian God of the visible Church. And the wonderful preservation of these three faithful Hebrews, must have signified to all the Jews that the same power would likewise be exerted to support them in all their trials, and to deliver them at the appointed time from the furnace of affliction, and finally restore them to the land and the worship of their fathers. By this most extraordinary miracle, the knowledge of the true God, His power, and superiority, were made known by the decree of Nebuchadnezzar through his extensive and universal empire; and every "people, nation, and language," were called upon to worship the God of Shadrach, Meshach, and Abed-nego.

A. C. 570. the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and

said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. A. C. 570.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God

A. C. 570. of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

SECTION XI.

Nebuchadnezzar's second Dream.

DANIEL IV. TO VER. 28.

569. 1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to to the name of my God, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and

cut off his branches, shake off his leaves, and scatter his fruit: A. C. let the beasts get away from under it, and the fowls from his 569. branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

A. C. 569. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

SECTION XII.

Madness and Recovery of Nebuchadnezzar.

DANIEL IV. VER. 28. TO THE END.

28 ¶ All this came upon the king Nebuchadnezzar [44].

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

563. 34 And at the end of the days I Nebuchadnezzar lifted up

[44] The signal judgment inflicted upon Nebuchadnezzar, related in this chapter, with its attendant circumstances, must have impressed all the nations of the east, with the conviction that Jehovah was the one true God; that kings and princes were only the instruments of his will in the government of the world. After having been raised by the most brilliant and unexampled successes to the very height of human power and ambition, this king was suddenly removed from all his possessions, "was driven from men, and did eat grass as oxen, till his hairs were grown like eagles' feathers, and his nails like birds' claws." The madness of this great monarch is generally supposed to have consisted in his fancying himself a beast, and living like one, and that, during this bereavement of reason, he was too untameable and unmanageable to be controlled by man. His intellect returned after seven years, and he again resumed the government of his kingdom, (ver. 36.) The evidence of the prediction, the fall, and the restoration of Nebuchadnezzar, is perhaps the most undeniable of any thing that rests upon mere human testimony. The king himself, upon his recovery, published a proclamation in every part of his vast empire, giving an account of all that had befallen him, and praising and honouring the King of Heaven. The evidence of the whole fact stands upon this public record of the Babylonian empire, preserved, word for word, in this chapter, which must therefore be considered, not as Daniel's, but as Nebuchadnezzar's writing.—Bishop Horsley.

mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: A. C. 563.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

SECTION XIII.

Accession of Evil-Merodach, and Release of Jehoiachin from Prison [45].

JEREMIAH LII. VER. 31. TO THE END.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison. 561.

32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

2 KINGS XXV. VER. 27 TO THE END.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

[45] Evil-Merodach, the son of Nebuchadnezzar, succeeded his father, in the thirty-seventh year of the captivity of Jehoiachin. No transaction of his reign is recorded in Scripture, but the release of Jehoiachin, "whom he treated kindly and hospitably, setting him above all the other captive kings, which were in Babylon." Jerome notices a Jewish tradition, that Evil-Merodach, during his father's distraction, behaved so ill in provoking a war with the Medes, that on his recovery, Nebuchadnezzar threw him into prison, where he contracted an intimacy with Jehoiachin.

A. C. 561. 29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

SECTION XIV.

Daniel's first Vision of the four living Creatures[46].

DANIEL VII.

1 *Daniel's vision of four beasts.* 9 *Of God's kingdom.* 15 *The interpretation thereof.*

541. 1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

[46] The vision of the four beasts in this chapter, represents the same four great monarchies of the world prefigured in Nebuchadnezzar's dream (ch. ii.) by a large statue composed of various metals. Nebuchadnezzar saw his kingdom flourishing. Daniel now beholds it on the eve of destruction, with its wings plucked, and "lifted up from the earth," (ver. 4.) The ten horns of this beast, signified by the ten toes of the image (ii. 41, 42.) denote ten kingdoms, or principalities; which have been variously interpreted by different writers, the result of whose researches on this subject are given by Horne, in his Critical Introduction, according to the following table.

	Machiavel*.	Mede†.	Bishop Lloyd‡ and Dr. Hales§.	Mr. Isaac Newton||.	Bishop Newton**.
1. The first horn.	The Ostrogoths in Mœsia.	The Britons.	The Huns, A. D. 356.	Vandals and Alans in Spain and Africa.	The senate of Rome, who revolted from the Greek emperors, and claimed the privilege of choosing a new emperor.
2. The second horn.	The Visigoths in Pannonia.	The Saxons in Britain.	Ostrogoths, 377.	The Suevians in Spain.	The Greeks in Ravenna.
3. The third horn.	The Sueves and Alans in Gascoigne in Spain.	The Franks.	Visigoths, 378.	The Visigoths.	The Lombards in Lombardy.
4. The fourth horn.	The Vandals in Africa.	The Burgundians in France.	Franks, 407.	The Alans in Gallia.	The Huns in Hungary.
5. The fifth horn.	The Franks in France.	The Visigoths in the south of France and part of Spain.	Vandals, 407.	The Burgundians.	The Alemanni in Germany.
6. The sixth horn.	The Burgundians in Burgundy.	The Sueves and Alans in Gallicia and Portugal.	Sueves and Alans, 407.	The Franks.	The Franks in France.
7. The seventh horn.	The Heruli and Thuringi in Italy.	The Vandals in Africa.	Burgundians, 407.	The Britons.	Burgundians in Burgundy.
8. The eighth horn.	The Saxons and Angles in Britain.	The Alemanni in Germany.	The Herules, Rugians, and Thuringians, 476.	The Huns.	The Goths in Spain.
9. The ninth horn.	The Huns in Hungary.	The Ostrogoths, who were succeeded by the Lombards in Pannonia, and afterwards in Italy.	The Saxons, 476.	The Lombards.	The Britons.
10. The tenth horn.	The Lombards, first upon the Danube, and afterwards in Italy.	The Greeks in the residue of the empire.	The Longobardi in Hungary, 536; who were seated in the northern parts of Germany about 483.	The kingdom of Ravenna.	The Saxons in Britain.

* Hist. Flor. lib. 1. † Works, p. 661. ‡ In Lowth's Commentary on the Prophets, pp. 381, 382.
§ Analysis of Chronology, vol. ii. book i. pp. 536—538. || On Daniel, ch. vi. p. 47. ** Dissertations on the Prophecies, vol. i. p. 267.

A. C. 541. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 And I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

Besides these ten horns, or kingdoms, there was to spring up another "little horn," which is generally supposed to denote the papal power; a power which fully answers the character of the "little horn;" setting up himself above all laws, divine and human, arrogating to himself godlike attributes, and titles of holiness, of infallibility, wearing "out the saints of the most High," by massacres and inquisitions, and destroying all those who refuse to comply with his ordinances, innovations, and decrees. The papal power, being an ecclesiastical and spiritual, as well as a civil and temporal authority, is called "diverse from the first," and it is said, that "he shall subdue three kings, (ver. 28. and 8.) Out of the ten horns or kingdoms, those of the Heruli, the Ostrogoths, and the Lombards were successively "plucked up," and annexed to the papacy by the "little horn," through which means the pope became a temporal prince. All the kingdoms above described will be succeeded by the "everlasting dominion" of the Messiah, (ver. 9—15. and 27.)—Bishop Newton; Horne's Crit. Introd.

21 I beheld, and the same horn made war with the saints, A. C. and prevailed against them; 541.

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

SECTION XV.

Psalms written during the Distresses and Afflictions of the Church, chiefly in the Babylonish Captivity[47].

PSALM CXXXVII.

1 *The constancy of the Jews in captivity.* 7 *The prophet curseth Edom and Babel.*

1 By the rivers of Babylon, there we sat down, yea, we wept, 539. when we remembered Zion.

47 The Psalms contained in this section are supposed by Calmet, Horne, Gray, and others, to have been written during the Babylonish captivity. They are inserted thus late in the Period, because the exact time of their date is quite uncertain, and it is most probable that the persecution and distress of the Jews were greatest during the reign of Belshazzar, who did not know Daniel. The character of this king, as given by Xenophon, and by Isaiah, (xiv. 29.) corroborates this supposition. The lxxxviiith Psalm, on the authority of Lightfoot, was inserted in the first chapter of Period III.; and as he has used the same arguments with respect to the lxxxixth as to the lxxxviiith, it may excite surprise, that the two Psalms are not placed together. On referring to the contents of Psalm lxxxix. it will be seen that the name of David occurs more than once. This circumstance compelled me to conclude that it was written either in, or after, the time of the Psalmist: the supposition of Lightfoot, that the name of David was inserted prophetically, during the distress in Egypt before the Exodus, appeared to require confirmation.—Vide Lightfoot's Chronicle, p. 23. The reader will observe that there is a misprint in the passage of

A. C. 539.

2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.
4 How shall we sing the LORD's song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.
7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.
9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

PSALM CXXX.

1 *The psalmist professeth his hope in prayer, 5 and his patience in hope.*
7 *He exhorteth Israel to hope in God.*

A song of degrees.

1 Out of the depths have I cried unto thee, O LORD.
2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.
3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?
4 But *there is* forgiveness with thee, that thou mayest be feared.
5 I wait for the LORD, my soul doth wait, and in his word do I hope.
6 My soul *waiteth* for the LORD more than they that watch for the morning: *I say, more than* they that watch for the morning.
7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.
8 And he shall redeem Israel from all his iniquities.

PSALM LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.*
8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.
2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

Lightfoot here referred to. Psalm lxxix. is printed by mistake for Psalm lxxxix. It is plain that the latter is meant, for the name of David does not occur in Psalm lxxix.

A. C. 539.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.
4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?
5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.
6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.
7 Turn us again, O God of hosts, and cause thy face to shine: and we shall be saved.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.
11 She sent out her boughs unto the sea, and her branches unto the river.
12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her.
13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;
15 And the vineyard which thy right hath planted, and the branch *that* thou madest strong for thyself.
16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.
18 So will not we go back from thee: quicken us, and we will call upon thy name.
19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence.* 10 *The victory which he had by consideration of God's great and gracious works.*

To the chief Musician, to Jeduthun, A Psalm of Asaph.

1 I cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me.
2 In the day of my trouble I sought the LORD: my sore ran in the night, and ceased not: my soul refused to be comforted.
3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.
4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.
5 I have considered the days of old, the years of ancient times.

A. C. 539.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most high.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

1 Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

A. C. 539.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his steps shall slide.

A. C. 539.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM LXVII.

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and the increase of God's blessings.*

To the chief Musician on Neginoth, A Psalm *or* Song.

1 God be merciful unto us, and bless us; *and* cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

PSALM XLIX.

1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

To the chief Musician, A Psalm for the sons of Korah.

1 Hear this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

A. C. 539.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

PSALM LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

1 The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

A. C. 539. 5 There were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A Psalm of Asaph.

1 The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most high:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and casteth my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

A. C. 539. 19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

PSALM X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

1 Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it.*

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it.*

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

A. C. 539.

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSALM XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

To the chief Musician, A Psalm of David.

1 How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience.* 7 *He glorieth in the salvation of God.*

To the chief Musician, *A Psalm* of David.

1 The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

A Psalm of David.

1 LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

A. C. 539.

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

PSALM XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins,* 16 *and for help in affliction*

A Psalm of David.

1 Unto thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment, and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD *is* with them that fear him; and he will shew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

A.C. 539. 19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A Psalm of David.

1 Judge me, O LORD: for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash my hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hand *is* mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM XXVII.

1 *David sustaineth his faith, by the power of God,* 4 *by his love to the service of God,* 9 *by prayer.*

A Psalm of David.

1 The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days

of my life, to behold the beauty of the LORD, and to enquire in his temple. A.C. 539.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM XXXVI.

1 *The grievous estate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

To the chief Musician, A Psalm of David the servant of the LORD.

1 The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservedst man and beast.

7 How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

A. C. 539.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM LXXXIX.

1 *The Psalmist praiseth God for his covenant,* 5 *for his wonderful power,* 15 *for the care of his church,* 19 *for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expostulateth, prayeth, and blesseth God.*

Maschil of Ethan the Ezrahite.

1 I will sing the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our king. A. C. 539.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

A. C. 539.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses, *which* thou swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

PSALM XCII.

1 *The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.*

A Psalm *or* Song for the sabbath day.

1 *It is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

11 Mine eyes also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

A. C. 539.

12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established of old: thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

PSALM CXXIII[48].

1 *The godly profess their confidence in God, 3 and pray to be delivered from contempt.*

A Song of degrees.

1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress: so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

SECTION XVI.

Belshazzar's Feast.

DANIEL V[49].

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

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[48] Psalm cxxiii. is reckoned likewise by Calmet, Horne, and Gray, among those which were composed during the captivity, or one of the principal distresses of the church.

[49] The fifth chapter of Daniel is inserted here, as in its proper historical place; but who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain.

A. C. 539. 2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the

This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar, and the accession of Cyrus to the Babylonian empire, after the death of Darius. The extreme confusion which prevails among the historians of this period, may be seen from the following table.

SUCCESSION OF THE KINGS OF BABYLON,

ACCORDING TO

JOSEPHUS.

Nebuchadnezzar reigned	43 years.
Evil Merodach	18
Niglissar	46
Laborosoarchod	9 mths.
Belshazzar or Naboandel	17 years.
Darius or Cyrus.	

But in his treatise against Apion, Josephus assigns two years only to Evil Merodach, and four to Neriglissar.

CANON OF PTOLEMY.

Nabopolassar or Nebuchadnezzar reigned	23 years.
Ilvarodam or Evil Merodach	3
Nericolassar, Neriglassar, or Belshazzar	5
Nabonadius	17
Cyrus.	

JOSEPH SCALIGER.

Nebuchadnezzar reigned	44 years.
Evil Merodach	2
Balthasar or Belshazzar	5
Nabonadius, or Darius the Mede	17

Vide Sir Walter Raleigh's History of the World, book iii. chap. i. sect. 4.

DR. HALES.

Nebuchadnezzar reigned	44 years.
Evil Merodach	3
Belshazzar	5
Darius the Mede	2
Cyrus	22

PRIDEAUX.

Nebuchadnezzar reigned	45 years.
Evil Merodach	1
Neriglassar	3
Laborosoarchod	9 mths.
Nabonadius, Belshazzar	17 years.
Darius, Cyrus.	

SIR WALTER RALEIGH.

Nebuchadnezzar reigned	44 years.
Evil Merodach, Niglissar, Nilocus	Reigned during part of Nebuchadnezzar's life.
Evil Merodach reigned altogether	26 years.
Balthasar or Belshazzar	17
Darius, Cyrus.	

LIGHTFOOT.

Nebuchadnezzar reigned	45 years.
Evil Merodach	23
Belshazzar	3
Darius and Cyrus.	

SCRIPTURE,

Which mentions three only,
Nebuchadnezzar,
Evil Merodach,
Belshazzar;
The duration of these reigns is given variously by commentators.

After examining the several hypotheses here inserted, I cannot but think that the system proposed by Lightfoot is the most consistent, and the most conformable with Scripture.

A. C. 539. king, and his princes, his wives, and his concubines, might drink therein.

Three facts seem to be implied in the book of Daniel; first, that Belshazzar was of the family of Nebuchadnezzar; for he is repeatedly called his son, and Nebuchadnezzar is said to be his father, (see Dan. v. 18.); and in 2 Chron. xxxvi. 20. it is said, that the captive Jews should continue the servants of Nebuchadnezzar and "his sons, until the reign of the kingdom of Persia." Again, Jeremiah (xxvii. 7.) prophesies that all the nations of the east shall serve this king, and "his son, and his son's son, until the very time of his land come." Secondly, Belshazzar reigned only three years. We find that Daniel saw the vision related in chapter viii. ver. 1, 2. at the palace of Shushan, in the province of Elam. Now Shushan, in the reign of Belshazzar, was not a city of Babylon, but of Persia; neither was Elam a province of Babylon: Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honour, till he was removed either by Cyrus or Darius. Lightfoot therefore interprets the first and second verses of this chapter to signify, "In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king of Persia to his own capital, where he saw this vision." The expression in ver. 2. "I rose up, and did the king's business," refers to the business which was entrusted to his care by Cyrus or Darius king of Persia, and not by Belshazzar the king of Babylon. Thirdly, That Belshazzar was the last of the Babylonish kings. Immediately after the death of Belshazzar his kingdom was divided, and given to the Medes and Persians. (Dan. v. 28. 30, 31.) Scripture assures us, that Nebuchadnezzar should have "sons, and son's sons," to succeed him on the throne of Babylon; and it confines itself to three generations, father, son, and grandson, to whom the Jews should continue captives for the space of seventy years: now if we suppose that Belshazzar was not of the seed of Nebuchadnezzar, and that his kingdom was possessed by the Medes and Persians, before the expiration of the appointed seventy years, these prophecies must have failed of their accomplishment. God likewise threatens to punish the king of Babylon and the land of the Chaldeans, by bringing "many nations and great kings" against them, (Jer. xxv. 12. 14. and l. 18.); but this prophecy again could not have been fulfilled, if at the end of the seventy years the family of Nebuchadnezzar was extinct, and no longer filled the throne of Babylon. The evils denounced against the kings of Babylon, were caused not only by their iniquities, but for cruelties inflicted on the Jews by the family of Nebuchadnezzar. Isaiah foretells (chap. xxi.) the capture of the city at a feast, the "night of pleasure turned into fear;" and in Isaiah xliv. God promises to dry up the rivers, and to break in pieces the gates of brass, before his anointed servant Cyrus; who was to build Jerusalem, and lay the foundations of the temple. Isaiah xlv. 1, 2. It cannot be thought probable, then, that the Almighty would inflict on any other family, the evils which Nebuchadnezzar's conduct had brought upon his own; and consequently whoever was the reigning monarch when Cyrus gained admittance into the city, must have been a son, or a descendant of Nebuchadnezzar.

I have therefore, according to Lightfoot, supposed that Evil Merodach, who succeeded his father Nebuchadnezzar, reigned twenty-three years; and that at his death Belshazzar his son came to the throne, who was slain in the third year of his reign. Herodotus represents the last king of Babylon as being the son of the great queen Nitocris; in which case she must have been the wife of Evil Merodach, for by this

A. C. 539. 3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing,

king only could she have been the mother of a son that was son's son to Nebuchadnezzar.

Profane writers give a variety of names to the last king that reigned in Babylon: he is called by Berosus, Nabonnedus; by Megasthenes, Nabonnedochus; by Herodotus, Labynetus; and by Josephus, Nabonandelus, whom he says is the same as Belshazzar: but these authors are on many occasions so contradictory and inconsistent, that when they at all interfere with Scripture, their evidence must lose its authority. They agree in the important fact, that Babylon was taken during a festival; and both Herodotus and Xenophon relate the draining of the river by Cyrus; by which stratagem he gained admission for his troops.

The causes of the contradictory accounts related in the ancient writers, may in some degree be ascertained from the hints they give us of the state of the kingdom of Babylon after the death of Nebuchadnezzar, or perhaps during his distraction. Evil Merodach, or foolish Merodach, his successor, was, as his name implies, a weak prince; and taking advantage of this circumstance, several of the princes mentioned by these different authorities may have opposed him, and successively exercised the regal power, while he only nominally retained it. And to these usurpers, in all probability, may be attributed the various accounts handed down to us of the Babylonish succession during this period. The injured nobleman, in the Cyropædia, repeatedly praises the father of that king of Babylon whom Cyrus was proceeding against; whom the latter calls the Assyrian. And from the description given by Isaiah (xiv. 29.) of the three kings of Babylon, when he describes Nebuchadnezzar as a serpent, Evil Merodach as a cockatrice, and Belshazzar as a fiery flying serpent, that is, worse than his cruel predecessors, it is not improbable, that Belshazzar was the king who was guilty of the acts complained of by the friends of Cyrus, and likewise of those cruelties recorded by Xenophon.

Sir Walter Raleigh, in his History of the World, proposes an opinion, that the manuscript of Berosus must have been altered by the carelessness of a scribe; and that it originally assigned twenty-three years to the reign of Evil Merodach. In the short account of the reign of Evil Merodach given in Scripture, we are only informed that he released Jehoiakin from prison, and "that he eat bread continually before him all the days of his life." 2 Kings xxv. 29, 30. From this expression we can alone infer that Jehoiakin lived many years after he was restored to liberty, and that during his life time Evil Merodach was still king.

and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. A. C. 539.

8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

A. C. 539. 20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, *being* about threescore and two years old.

SECTION XVII.

Daniel's Vision of the Ram and He Goat.

DANIEL VIII [50].

1 *Daniel's vision of the ram and he goat.* 13 *The two thousand three hundred days of sacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

1 In the third year of the reign of king Belshazzar a vision

[50] From the fourth verse of the second chapter, to this chapter, Daniel has made use of the Chaldee language, because his prophecies and writings related to the Chaldeans. His remaining prophecies are written in Hebrew, because they treat of events subsequent to the times of that nation, and principally regard the Church and people of God. The second empire in the former vision (the Medo-Persian) is the first in this: and what was there compared to a bear, is here prefigured by a ram. This ram having two horns, according to the explication of the angel Gabriel, ver. 20. was the empire of the Medes and Persians. The propriety of the emblem appears from hence, that the kings of Persia wore a ram's head of gold, and precious stones, instead of a diadem, and a ram was the armorial ensign of that empire. The he goat is the Macedonian empire. The first king of the Macedonians, 200 years before Daniel, called his capital city Ægeæ, or Ægæ, a goat being their ensign. "The rough goat," ver. 21. represents the Greeks or Macedonians under Alexander: ver. 6. and 7. describe the Grecians overthrowing the Persian empire. The final and principal engagement in which Alexander overcame the Persians, was at the river Granicus, in Phrygia, "standing before the river," ver. 6. The four "notable" horns that sprang up in the room of the first great horn, are the same as the four heads of the leopard in the former vision, and denote the four kingdoms of Greece, Thrace, Syria, and Egypt, which were thus divided "toward the four winds of heaven" by Cassander, Lysimachus, Seleucus, and Ptolemy, about fifteen years after the death of Alexander, and the murder of his descendants. The "little horn" which is described as rising among the four horns of the Grecian empire, ver. 9. is supposed by the generality of commentators to signify the Roman temporal power. It was this power that magnified itself against "the prince of the host," "stood up against the Prince "of princes," ver. 25. crucified the Messiah, the Lord of life, took away the "daily sacrifice," destroyed the temple of the Jews, (ver. 11.) and made a desolation of the holy city. But, as "the stone," in Nebuchadnezzar's dream, was "cut out of the mountain without hands," that is, not by human, but supernatural means, so likewise shall this kingdom "be broken without hands." Compare chap. ii. 34. and chap. vii. 11. and 26. All which passages seem to imply that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power.—Bishop Newton.

appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. A. C. 539.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was

A. C. 539. moved with choler against him, and smote the ram and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* to the host of heaven: and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, A. C. 539. and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

SECTION XVIII.

Prayer of Daniel for the Restoration of Jerusalem, and Prophecy of the Seventy Weeks.

DANIEL IX [51].

1 *Daniel, considering the time of the captivity,* 3 *maketh confession of sins,* 16 *and prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

1 In the first year of Darius the son of Ahasuerus, of the 538. seed of the Medes, which was made king over the realm of the Chaldeans;

[51] In this chapter, Daniel understanding from books (which are supposed to have been the prophecies of Jeremiah, chapters xxv. xiii. xxix. l.), that the appointed captivity of seventy years was now drawing towards its conclusion; intercedes with God, by prayer and supplication, for his brethren. In verse 17, we clearly find a plurality in the Godhead signified; Daniel asks for blessings on the sanctuary and the people "for the Lord's sake." And in acceptance of his petitions, while he was yet praying, the angel Gabriel appears, and communicates to the prophet a most wonderful revelation; assuring him at the same time of the restoration and rebuilding of Jerusalem. The captivity was to last seventy years; at its close, the future state of the Jews and the holy city for the space of another seventy weeks is revealed to Daniel, comprising the period "from the going forth of the commandment to restore and to build Jerusalem, till Messiah be cut off." The commencement of the whole period of seventy weeks, or 490 years, being reckoned from the seventh year of Artaxerxes (Ezra vii. 11.); when the wall of their city was built, and its inhabitants restored to its ancient laws, falls upon the 457th year before the Christian era. To 457 years before the birth of Christ, add 26 years after the birth of Christ, which 26 is the number that 483 years, or 69 weeks, exceed 457 years, and we are brought to the beginning of John the Baptist's preaching of the advent of the Messiah: adding seven years, or one week, to the former, we come to the 33d year of our Lord, which was the year of Jesus Christ's death. In other words, compute 490 years, the whole seventy weeks, from the seventh of Artaxerxes; by subtract-

A. C. 538. 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

ing 457 years (the space of time between that year and the beginning of the Christian era,) from 490, there remains 33, the year of our Lord's death.—Prideaux.

In this most wonderful prediction the sufferings and atonement of Christ are, perhaps, more explicitly and clearly revealed, than in any other prophecy of the Old Testament. Seventy weeks are "determined upon" for the continuance of the Mosaical worship: at the end of this time, the prophet declares the "Most Holy" will make reconciliation for iniquity, and bring in everlasting righteousness. The Messiah shall be "cut off, but not for himself," (1 Pet. iii. 18.); that "he shall cause the sacrifice and the oblation to cease;" "by His one oblation of Himself," on the cross, the sacrifice and burnt offerings of the law were to be annulled; and, finally, that the people of the prince that shall come shall destroy the city and the sanctuary. This prediction, of the destruction of Jerusalem and the temple, was literally fulfilled, with a long train of dreadful calamities, attended with awful indications of divine vengeance, when the Romans under Titus utterly destroyed this condemned city, and its miserable inhabitants.

Bishop Watson remarks, "to read these prophecies of Daniel with attention, intelligence, and an unbiassed mind, is sufficient to convert an unbeliever from Deism to Christianity." They were delivered several hundred years before the birth of Christ; they extend through many ages; and have ever been considered as the foundation of all modern history; revealing the successive rise and fall of the four great monarchies of the world; the establishment of Messiah's kingdom upon earth; his death and sufferings; and passing from earth to heaven, they terminate only in eternity.

A. C. 538. 9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me* and talked with me and said,

A. C. 538. O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

PSALM CII[52].

1 *The prophet in his prayer maketh a grievous complaint:* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*

A Prayer of the Afflicted; when he is overwhelmed, and poureth out his complaint before the LORD.

1 Hear my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my skin.

[52] This Psalm seems, by the thirteenth verse, to have been composed about the time that God promised a restoration to his people from their captivity in Babylon; namely, after a period of seventy years. It may be appropriately placed therefore in the same section with the prayer of Daniel on the same occasion.—Mudge.

6 I am like a pelican of the wilderness; I am like an owl of the desert. A. C. 538.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping;

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come; and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner, to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

SECTION XIX.

Daniel is cast into the Den of Lions.

DANIEL VI [53].

1 *Daniel is made chief of the presidents.* 4 *They conspiring against him obtain an idolatrous decree.* 10 *Daniel accused of the breach thereof is cast into the lions' den.* 18 *Daniel is saved.* 24 *His adversaries devoured,* 25 *and God magnified by a decree.*

A. C. 537. 1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. A. C. 537.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians, *is*, That no decree or statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

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[53] That the wonderful events recorded in the sixth chapter of Daniel took place about this time, and that the chapter itself ought therefore to be inserted in this part of the arrangement, appears certain, if we consider that Darius reigned only two years, and ver. 1, 2. seem to allude to the division of his empire immediately on his elevation. It is not improbable that Daniel, who in the first year of Darius, (Dan. ix. 2, 3.) had calculated the date of the captivity and the promised deliverance of his people, still continued to offer up his prayers to God for their speedy restoration. He perceived no prospect of their immediate return, and became more noticed among the satraps of the court of Persia, by his unusual dedication of himself to the service of the God of his fathers. They attempted his ruin by the means here related. The miraculous preservation of Daniel, and the consequent influence he thereby obtained over the mind of Darius, was, in all probability, one of the additional causes which led to the decree of Cyrus on the death of Darius.

The captivity of Judah glorified God even from its commencement, by accomplishing the predictions of the prophets; and during its continuance, God, in his mercy, employed various means to convince the Gentiles of His universal providence, and His resistless power. He raised up Daniel by prophetic spirit; He rescued the three illustrious friends of Daniel; He punished the proud impiety of Nebuchadnezzar, by a seven years' insanity and degradation; and at the moment when His majesty was insulted, by the impious profanation of the vessels of His temple, a miraculous hand-writing on the wall condemned the idolatrous king, denounced his impending fate, and the downfall of his empire. And last of all, these wonderful interpositions were crowned by the deliverance of Daniel from the lions' den. These were not obscure or doubtful transactions, but attested by the authentic decrees of the most distinguished monarchs, and proclaimed through their wide extended dominions: particularly in the instances of Nebuchadnezzar (Dan. iv. 1, 37.; iii. 29.); and of Darius (Dan vi. 25.) And the great Cyrus was so fully persuaded, by these important events, of the truth of the Divine Providence, whose spirit had so clearly pointed out even the particulars of his own successes, that he became the active assistant in the restoration of the Jews to their own country; and added another public testimony to the glory and power of the God of Israel.—Dr Graves.

A. C. 537. 20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwelt in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

SECTION XX.

Decree of Cyrus for the Restoration of the Jews.

EZRA I. VER. 1—5 [54].

536. 1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled,

[54] After the death of Darius the Median, Cyrus returned to Babylon, and took on him the whole government of the empire; over which he reigned as sole monarch, seven years. The seventy years' captivity, prophesied by Jeremiah, had now just expired, computing it from the fourth of Jehoiakim; and on the same month on which it began, Cyrus, in the first year of his reign, granted a public decree for the rebuilding of the Temple and the return of the Jews into their own land. See Prideaux, vol. i. p. 183; and Ezra i. 1.

There can be no doubt but that Daniel obtained from Cyrus this decree in favour of the Jews. The fame of Daniel had extended itself all over the east, and his recent interpretation of the wonderful handwriting on the wall, must have materially increased his reputation. As soon, therefore, as Cyrus had taken possession of Babylon, he sent for Daniel, and consulted with him as to the best measures for the settlement of the government; and on this occasion, he gave so much satisfaction, that Cyrus soon after made him his minister of state over

the LORD stirred up the spirit of Cyrus king of Persia, that he A. C. made a proclamation throughout all his kingdom, and *put it* 536. also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

PSALM CXXVI [55].

1 *The church, celebrating her incredible return out of captivity,* 4 *prayeth for, and prophesieth the good success thereof.*

A Song of degrees.

1 When the LORD turned again the captivity of Zion, we were like them that dream.

all the provinces of the Babylonian empire. When Cyrus returned from his Syrian expedition to Babylon, he found that Daniel was held in the highest favour and esteem by his uncle Darius the Median; and that his fame was very much increased by his miraculous preservation in the lions' den. There is every reason, therefore, to suppose that the prophet availed himself of this moment of popularity, and used all his influence and authority to bring about the restoration of his people. Josephus informs us, that Cyrus was acquainted with the prophecies of Isaiah; and that he was so, is evident from the decree itself: "He hath charged me to build him an house at Jerusalem." (v. 2.) It is only natural, therefore, to conclude that Daniel, who was so much interested in their accomplishment, and who had such constant access to the king, should lay before him those predictions (Isaiah xliv. 28. and xlv. 1.) which called him by name, and foretold his high destiny, so many years before he was born. Seventy years were now nearly elapsed since the Jews were first carried out of Judea by Nebuchadnezzar, to people and strengthen Babylon; and now, at their close, under the Persian government, the weakening and dispeopling of that same city might be a strong reason for their being sent back again to their own country. No wise prince would ever desire that any part of his dominions should remain unpeopled: who, then, could be more proper again to plant the desolated country of Judea than its former inhabitants? But, whatever secondary causes operated on the mind of Cyrus, God's over-ruling power, which stirreth up the hearts of princes according to his will, brought it to pass, that in the first year of Cyrus's monarchy over the east, he issued his royal decree for the rebuilding of the Temple and the return of the Jews into their own country; thereby fulfilling the prophecy of Jeremiah xxv. 11. "and these nations shall serve the king of Babylon seventy years."—Prideaux's Connection, p. 185, &c.

[55] Psalm cxxvi. There is little doubt that this Psalm was composed on the return of the Jews from their captivity in Babylon: the internal evidence almost demonstrates it.—Vide Bishop Horne; Travell; Dr. Wells.

That Psalm lxxxv. was likewise written on the same occasion is evident from ver. 1.—Dimock; Poole's Annotations.

A. C. 536.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

PSALM LXXXV.

1 *The psalmist out of the experience of former mercies prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

To the chief Musician, A Psalm for the sons of Korah.

1 LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation *is* nigh them that hear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth, and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

2 CHRONICLES XXXVI. VER. 22, 23.

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

PERIOD THE EIGHTH;

FROM THE TERMINATION OF THE BABYLONISH CAPTIVITY, TO THE REFORMATION OF WORSHIP BY NEHEMIAH, AND THE COMPLETION OF THE CANON OF THE OLD TESTAMENT BY SIMON THE JUST.

FROM 536 TO ABOUT 300.

Chapter

I.—FROM THE DECREE OF CYRUS, TO THE DEDICATION OF THE SECOND TEMPLE.

II.—FROM THE DEDICATION OF THE SECOND TEMPLE, TO THE DEATH OF HAMAN.

III.—THE REFORMATION BY NEHEMIAH, AND THE COMPLETION OF THE CANON OF THE OLD TESTAMENT BY SIMON THE JUST.

PERIOD THE EIGHTH.

CHAPTER I.

From the Decree of Cyrus to the Dedication of the Second Temple.

SECTION I.

Return of the Jews from their Captivity.

EZRA I[1]. VER. 5 TO THE END.

A.C. 536.

5 ¶ Then rose up the chief of the fathers of Judah and

[1] The book of Ezra derives its name from its author who was a descendant of Seraiah the high priest, slain by Nebuchadnezzar when he burnt the city and temple of Jerusalem. It is written in Chaldee from the eighth verse of the fourth chapter to the twenty-seventh verse of the seventh chapter: as this part of the work contains letters and public decrees given in that language; Ezra, as a faithful historian, records them in the very words which were originally used: more particularly, perhaps, as the Jews, from their long continuance in Babylon, were more accustomed to the Chaldee than even to the Hebrew tongue. It is probable, likewise, at this time the Chaldee paraphrases began to be used, for it appears, Nehem. viii. 2, 3. 8. that some could not understand the law, which may signify they had forgotten the Hebrew language during their captivity. It is evident that the author of the book of Ezra was personally present at the transactions mentioned in it, the narrative being in the first person It also bears upon the face of it every character of natural simplicity, and contains more particulars of time, persons, and places, than could have been introduced by any other individual. That the last four chapters of this book were written by Ezra himself there can be no doubt, as he particularly describes himself in the beginning of the seventh chapter, and likewise frequently introduces himself in the subsequent chapters. The Jews, indeed, ascribe the whole of this book to Ezra, and their opinion is adopted by most Christian commentators. But as the writer of the first six chapters appears, from chap. v. 4., to have been at Jerusalem in the reign of Darius Hystaspes, and it appears from the beginning of the seventh chapter that Ezra did not go thither until the reign of Artaxerxes Longimanus, (a distance of sixty years)—some persons have ascribed the first six chapters to a more antient author. This, however, does not necessarily follow: and we apprehend it will appear that these chapters were written by Ezra as well as the four last, for possibly Ezra after having accompanied Zerubbabel in the first return of the captivity, might have been again sent up to Babylon to counteract the representations of those who opposed, at the Persian court, the rebuilding of the city and the temple; and the account of his departure, given in the seventh chapter, perhaps refers only to his going up with that commission, and power which he received from Artaxerxes. But whether Ezra were, or were not at Jerusalem at the time when this answer was made to Tatnai, (chap. iv. 5.) "We said unto them," he may well be conceived, if not actually present at the time, either as copying a public record of the transaction, or as relating the speech of his countryman on that occasion. The same method of narration is observable throughout this

A. C. 536. Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

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

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

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

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

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

11 All the vessels of gold and of silver *were* five thousand and four hundred [2]. All *these* did Sheshbazzar bring up with

book; in the latter part of it (chap. vii. 12—26.) the royal decree is inserted, entire, in the Chaldee dialect; so, likewise, in the first part, we find the edict of Cyrus, the epistle of the Samaritans, and the reply, together with part of the fourth chapter, are also given in Chaldee. And it is not likely that a short historical compendium, like the book of Ezra, should be the work of more than one author: nor ought we to assign it to several authors, unless we had either express declarations or internal evidence that they were concerned in it; all these evidences are wanting in the book of Ezra.

This book is a continuation of the Jewish history, from the time at which the Chronicles conclude: it begins with a repetition of the two verses which terminate the book of Chronicles. The first six chapters relate the return of the Jews under Zerubbabel, after their appointed period of captivity; their re-establishment in Judea, and the rebuilding and dedication of the temple in Jerusalem. The last four chapters give an account of the appointment of Ezra to the government of Judea by Artaxerxes Longimanus; his return to his own country from Babylon; the disobedience of the Jews; and the reformation he effected among them. The book of Ezra harmonizes most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates, (compare Ezra v. with Hagg. i. 12. and Zech. iv. 4.) It evinces the paternal care of Jehovah over his chosen people, whose history it relates from the time of the edict issued by Cyrus, to the twentieth year of Artaxerxes Longimanus, a period of about seventy-nine years. Ezra is reported by some traditionary accounts to have died in the 120th year of his age, and to have been buried at Jerusalem; though others say that he died in Persia, and was buried on the banks of the river Samura, where his tomb is shewn.—Grey and Horne in loc.

2 The several events related in this eighth period, are chiefly arranged in the order assigned to them by Prideaux, and sanctioned by the high authorities of Bishop Tomline, Dr. Hales, Dr. Adam Clarke, &c. &c.

Every circumstance which took place at this interesting moment, when the captives were about to return to their own land, seems intended to prove to the Jews the peculiar Providence which had watched over their nation. The conquests of Cyrus had brought about an

them of the captivity that were brought up from Babylon unto Jerusalem. A. C. 536.

EZRA II.

1 *The number that return, of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomon's servants,* 61 *of the priests which could not shew their pedigree.* 64 *The whole number of them, with their substance.* 68 *Their oblations.*

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

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilsham, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel;

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

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

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

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

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

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

9 The children of Zaccai, seven hundred and threescore.

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

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

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

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

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

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

universal peace; so that no interruption was apprehended by the exiles on their return to Judea. The decree itself, of Cyrus, was obtained in consequence of the high reputation of Daniel, and the perusal of the prophecies of Isaiah, in which he was mentioned by name. The reputation of Daniel had been raised to its present eminence by a series of astonishing events; which impressed the Heathen nation with awe, and seemed to eradicate from the breasts of the Jews the least remaining tendency to idolatry. And now on the publication of the decree of Cyrus, another prediction of their prophet Jeremiah was fulfilled, Jer. xxvii. 21, 22.—"the vessels that remain in the house of "the Lord, shall be carried to Babylon, and there shall they be till "the day that I visit them, saith the Lord; then will I bring them up, "and restore them to this place." The Jews, in this instance, must have been clearly convinced that nothing but Divine inspiration could have foreseen an event so improbable, as the preservation of the golden vessels of the temple, from the rapacity and impious sacrilege of the various idolatrous monarchs into whose hands they must have successively fallen: and at last, after the expiration of seventy years, be voluntarily restored to their rightful possessors.

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16 The children of Ater, of Hezekiah, ninety and eight.
17 The children of Bezai, three hundred twenty and three.
18 The children of Jorah, an hundred and twelve.
19 The children of Hashum, two hundred twenty and three.
20 The children of Gibbar, ninety and five.
21 The children of Beth-lehem, an hundred twenty and three.
22 The men of Netophah, fifty and six.
23 The men of Anathoth, an hundred twenty and eight.
24 The children of Azmaveth, forty and two.
25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
26 The children of Ramah and Gaba, six hundred twenty and one.
27 The men of Michmas, an hundred twenty and two.
28 The men of Beth-el and Ai, two hundred twenty and three.
29 The children of Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of the other Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thousand and six hundred and thirty.
36 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of Immer, a thousand fifty and two.
38 The children of Pashur, a thousand two hundred forty and seven.
39 The children of Harim, a thousand and seventeen.
40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.
41 ¶ The singers: the children of Asaph, an hundred twenty and eight.
42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred and thirty and nine.
43 ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of Shalmai, the children of Hanan,

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47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha.
55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattis, the children of Pochereth, of Zebaim, the children of Ami.
58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:
62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore [3],

[3] Some degree of surprise may perhaps be excited, that not more of the Jews returned to their own land. The circumstance, however, may be easily accounted for, when we consider the motives which are generally most powerful in their influence over the human mind. The Jews who were taken captive to Babylon, had been commanded by their prophet Jeremiah to seek the peace of the land, where they were about to sojourn; to build houses, and to plant vineyards. They were received at an early period of their captivity into the peculiar favour of the kings of Babylon, in consequence of the miraculous interposition of a supreme Providence in favour of Daniel: it is not therefore to be wondered at, that

A. C. 536. 65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and

so many of the Jews preferred the luxury and ease of Babylon, to the labours, the difficulties, and hardships to which they would be exposed, by returning to their now desolate country. The higher ranks preferred the splendour and luxuries of the court of Persia: the lower classes, the quiet enjoyment of their homes, &c. Few were found with sufficient attachment for their religious principles, or zeal for the restoration of their ecclesiastical and civil polity, and their reunion as an independent nation, as to induce them to exchange the attractions of Babylon, for the dangers and trials incident, even under the most favourable circumstances, to their reestablishment in Judea.

Among the comparatively few who took advantage of the decree of Cyrus, must be enumerated, not only the tribes of Judah and Benjamin, but several likewise of the other tribes, who were carried away by Tiglath Pileser, Salmanezer, and Esarhaddon; who still retained the true worship of God in a strange land, and did not go into the idolatrous usages and impieties of the heathens, among whom they were dispersed, but joined themselves to the Jews, when, by a like captivity, they were brought into the same parts; and some, after all the Assyrian captivities, were still left in the land. For we find some of them still there in the time of Josiah (2 Chron. xxxiv. 9. and xxxv. 18.), and they suffered the Babylonish captivity, as well as the Jews, till at length they were wholly carried away in the last of them by Nebuzaradan, in the twenty-third year of Nebuchadnezzar. (Jer. lii. 30.) And many of them had long before left their tribes for their religion (2 Chron. xi. 16. xv. 9. and xxxi. 6.), and, incorporating themselves with their brethren of Judah and Benjamin, dwelt in their cities, and there fell into the same calamity with them in their captivity under the Babylonians. And of all these a great number availed themselves of this decree again to return and dwell in their own cities; for both Cyrus' decree, as well as that of Artaxerxes, extended to all the house of Israel. The decree of Artaxerxes (Ezra vii. 13.) is, by the name, to all the people of Israel, and that of Cyrus (Ezra i. 3.) is to all the people of the God of Israel, that is, as appears by the text, to all those that worshipped God at Jerusalem, which must be understood of the people of Israel, as well as of Judah; for that temple was built for both, and both had an equal right to worship God there. And therefore Ezra, when he returned, in the reign of Artaxerxes Longimanus, sent a copy of the king's decree, whereby that favour was granted him through all Media, where the ten tribes were in captivity, as well as through all Chaldea and Assyria, where the Jews were in captivity; which plainly implies, that both of them were included in that decree, and that being a renewal of the decree of Cyrus, both must be understood of the same extent. And we are told in scripture, that, after the captivity (1 Chron. ix. 3.), some of the children of Ephraim and Manasseh dwelt in Jerusalem, as well as those of Judah and Benjamin. And it appears from several places in the New Testament (Luke ii. 36. James i. 1. Acts xxvi. 7.), that some of all the tribes were still in being among the Jews, even to the time of their last dispersion on the destruction of Jerusalem by the Romans, though then all were comprehended under the name of Jews, which, after the Babylonish captivity, became the general name of the whole nation, as that of Israelites was before. And this being premised, it solves the difficulty which ariseth from the difference that is between the general number, and the particulars of those that returned upon Cyrus' decree. For the general number both in Ezra and Nehemiah, is said to be 42,360; but the particulars, as reckoned up in their several families in Ezra, amount only to 29,818, and in Nehemiah to 31,031. The meaning of which is, they are only the tribes of Judah, Benjamin, and Levi, that are reckoned by their families in both these places, the

there were among them two hundred singing men and singing women. A. C. 536.

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

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

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

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

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

EZRA III. VER. 1—8.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the temple are laid in great joy and mourning.*

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

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

3 And they set the altar upon his bases[4]; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

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

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that

rest being of the other tribes of Israel, are numbered only in the gross sum, and this is that which makes the gross sum so much exceed the particulars in both the computations.—Prideaux's Connection, vol. i. anno 556.

[4] The undoubted piety of the Jews who returned to their own country, was shewn in their anxiety to restore the altar of God for burnt offering. This altar stood in the middle of the inner court of the temple of Solomon, exactly before the porch leading into the holy place; and on this were made the daily offerings of the morning and evening service, and all other offerings, ordinary and extraordinary, which were offered up to God by fire. It had been beaten down and destroyed by the Babylonians at the burning of the temple, and now the first exertions of the Jews were directed to the rebuilding of it in the same place in which it had originally stood, and there they daily offered sacrifices, before any other part of the temple was raised.—Prideaux's Connection, vol. i. p. 197.

A. C. 536. were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

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

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon[5], and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

PSALM CVII[6].

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence,* 3 *over travellers,* 10 *over captives,* 17 *over sick men,* 23 *over seamen,* 33 *and in divers varieties of life.*

1 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

[5] We may observe here, that the Tyrians were the wealthy, commercial, maritime nation, which contributed more than any other people to the building of the first temple by Solomon. They were principally concerned also in assisting the rebuilding of the second temple under Ezra. (chap. iii. 7.) Is it fanciful to suppose that this nation was but a type of that more powerful, wealthy, commercial, and maritime nation, which in the latter days shall contribute to the rebuilding of the spiritual, and perhaps actual temple, at the final restoration of the Jews, before the second advent of the common Head of the Church. Many coincidences of this nature have suggested themselves in proceeding through this arrangement; but they have been carefully withheld, from the apprehension that I might be indulging in a spirit of speculation, instead of that sobriety and judgment which should characterize every attempt to elucidate the Holy Scriptures.

[6] Psalm cvii. is enumerated by Calmet, Horne, and Gray, among those which were probably written, as well after other deliverances, as upon the release from the Babylonish captivity, and at the building and dedication of the second temple. It is inserted here on the united authority of these laborious and distinguished writers, as well as on its internal evidence, arising from its applicability to the circumstances of the Jewish church at this period. On the same authorities, and for the same additional reason, I have inserted here the lxxxviith, cxith, cxiith, cxiiith, cxivth, cxvith, cxviith, cxxviith, cxxviiith, and cxxxivth. The cxxvth is referred by Dr. Gray to the distresses of the church, by Horne to the return from the captivity.

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness. A. C. 536.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

A. C. 536. 34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

PSALM LXXXVII.

1 *The nature and glory of the church.* 4 *The increase, honour, and comfort of the members thereof.*

A Psalm *or* Song for the Sons of Korah.

1 His foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wisdom.*

1 Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion. A. C. 536.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever.

PSALM CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The prosperity of the godly shall be an eye-sore to the wicked.*

1 Praise ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM CXIII.

1 *An exhortation to praise God for his excellency,* 6 *for his mercy.*

1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

A. C. 536. 4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high.

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

1 When Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, *and* Israel his dominion.

3 The sea saw *it*, and fled: Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM CXVI.

1 *The psalmist professeth his love and duty to God for his deliverance.* 12 *He studieth to be thankful.*

1 I love the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living. A. C. 536.

10 I believed, therefore have I spoken: I was greatly afflicted.

11 I said in my haste, All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD *is* the death of his saints:

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

1 O praise the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXXV.

1 *The safety of such as trust in God.* 4 *A prayer for the godly, and against the wicked.*

A Song of degrees.

1 They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

PSALM CXXVII.

1 *The virtue of God's blessing.* 3 *Good children are his gift.*

A Song of degrees for Solomon.

1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

A. C. 536. 2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees.

1 Blessed *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXXIV.

An exhortation to bless God.

A Song of degrees.

1 Behold, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

SECTION II.

Foundation of the Temple laid.

EZRA III. VER. 8. TO THE END.

535. 8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

A. C. 535.

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

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

PSALM LXXXIV [7].

1 *The prophet longing for the communion of the sanctuary,* 4 *sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

1 How amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee: in whose heart *are* the ways *of them.*

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

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7 Psalm lxxxiv. is inserted in this place from its internal evidence that it was written about this period. The precise time of its composition is quite uncertain; and if the beautiful earnestness and devotional spirit which runs through this psalm be compared with the actual state of the Jewish church, which was now again enjoying the services of the altar, it will not appear improbable that the psalm was composed about this time, by one of those pious Jews who were anxious to see their worship restored in its former splendour.

A. C. 535. 11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

PSALM LXVI[8].

1 *David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.*

To the chief Musician, A Song *or* Psalm.

1 Make a joyful noise unto God, all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

[8] Psalm lxvi. is inserted by Calmet, Horne, and Gray, among those which were probably composed about this time. It is placed here, on their authority, and from its apparent applicability to the circumstance related in Ezra iii. 10—14.

18 If I regard iniquity in my heart, the LORD will not hear me: A. C. 535.

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

SECTION III.

The Building of the Temple interrupted.—Last Vision of Daniel.

EZRA IV. VER. 1—6[9].

1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; 534.

[9] The sacred authors commonly give the name of Samaritans only to those stranger people the Cuthites, whom the kings of Assyria sent from beyond the Euphrates to people the kingdom of Samaria, when they carried captive the Israelites, who were its former inhabitants, (2 Kings xvii. 23, 24.) We may therefore fix the first establishment of the Samaritans in Judea, when Shalmaneser conquered that part of the country. When Esarhaddon was informed that this people were infested by lions, he imputed it to their ignorance of the "god of the land," (2 Kings xvii. 26—34.) He therefore sent unto them one of the Jewish priests to teach them the worship and the rites of the God of Israel, and from this time they worshipped Jehovah, in conjunction with their own idol deities. The Samaritans hearing that the Jews had begun to rebuild the temple at Jerusalem, expressed a great desire to be allowed to unite with them in this work; but the Jews, doubting their sincerity, and considering them as idolaters, made answer to them,—that they, not being of the seed of Israel, had nothing to do to build a temple to their God, and that they would, according to the decree of Cyrus, build by themselves a temple to the Lord God of Israel. At which the Samaritans being much incensed, they did all they could to hinder the work; and although they could not alter Cyrus' decree, yet they prevailed, by bribes and underhand dealings with his ministers, and other officers concerned herein, to put obstructions to the execution of it; so that for several years the building went but very slowly on; which the Jews resenting, according as it deserved, this became the beginning of that bitter rancour which hath ever since existed between them and the Samaritans; which, being improved by other causes, grew at length to that height, that nothing became more odious to a Jew than a Samaritan; of which we have several instances in the Gospels; and so it still continues. For, even to this day, a *Cuthean* (that is, a Samaritan) in their language, is the most odious name among them, and that which, in the height of their anger, by way of infamy and reproach, they bestow on those they most hate and abominate. And by this they commonly call us Christians, when they would express the bitterest of their hatred against us.

Hence the Jews, in expressing their utmost aversion to our Saviour, said unto him, "Thou art a Samaritan, and hast a devil;" as if to be a Samaritan and have a devil were things of equal reproach. This rancour, from various circumstances, was carried to such an excess, that the Jews published a curse and an anathema against them, the bitterest that ever was denounced against any people: for thereby they forbade all manner of communication with them, declared all the fruits and products of their land, and every thing else of theirs, which

A. C. 534. 2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

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

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

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

EZRA IV. PART OF VER. 24.

24 Then ceased the work of the house of God which *is* at Jerusalem.

PSALM CXXIX [10].

1 *An exhortation to praise God for saving Israel in their great afflictions.* 5 *The haters of the church are cursed.*

A Song of degrees.

1 Many a time have they afflicted me from my youth, may Israel now say:

was either eaten or drunk among them, to be as swine's flesh, and prohibited all of their nation ever to taste thereof, and also excluded all of that people from being ever received as proselytes to their religion. And, in the last place, proceeded so far, as even to the barring of them for ever from having any portion in the resurrection of the dead to eternal life, as if this also were in their power. For many ages past, the conduct of the Jews towards the Samaritans hath been according to the tenor of this anathema; they constantly refusing all manner of converse or communication with them: and so it was even in our Saviour's time; for why else should the woman of Samaria ask our Saviour, "How is it that thou being a Jew askest drink of me, who am a woman of Samaria?" but that it was even then forbidden among the Jews either to eat or drink any thing of that which was the Samaritans: and the words immediately following are to this purpose; for they tell us that "the Jews had no dealings with the Samaritans."

The learned Dean Graves has beautifully pointed out the manner in which the opposition of the Samaritans was over-ruled to the general good of the church of God. The intermixture of the Samaritans, who were not entirely weaned from the surrounding idolatry, might, had the Jews acquiesced in their wishes, once more have involved them in that sin. The very opposition of this people, served to make the Jews more vigilant in preserving, and the Samaritans of emulating, the purity of the Mosaic law. They became hostile, and therefore, unsuspected, guardians of the purity of the sacred text, particularly the Pentateuch: and while many of the Jews expected only a temporal Messiah, some of the Samaritans, from the Pentateuch alone, seem to have attained a juster notion of his real character. See also on this subject, Bishop Horsley's admirable Sermon on the words—"The woman was a Greek, a Syrophœnician by nation."—Prideaux, Connect. vol. i. p 227. anno 535.; Calmet, art. Samaritan; Graves on the Pentateuch.

[10] Psalm cxxix. This psalm was probably composed by Ezra, or Nehemiah, for the consolation of the Jews at the time when the Samaritans obstructed the rebuilding of the city and temple.—Dimock.

2 Many a time have they afflicted me from my youth: yet A. C. 534.
they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth before it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

DANIEL X [11].

1 *Daniel having humbled himself, seeth a vision.* 10 *Being troubled with fear he is comforted by the angel.*

1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar;

[11] In consequence of the stratagems used by the Samaritans to defeat the object of the decree of Cyrus, the building of the temple had now ceased. Daniel gave himself up to mourning three weeks together; he then sees the vision, an account of which is contained in these three last chapters of his book. In this vision he is informed of various particulars concerning the Persian, Grecian, and Roman empires, and the kingdom of the Messiah, (chap. x.) states the occasion of the vision, and describes the glorious personage who appeared to the prophet.

The prediction then foretels the fate of the Persian empire (xi. 2.) whose fourth king, Xerxes, was attacked, and his empire destroyed, by Alexander (3); the partition of his vast dominions into four kingdoms (4); and the wars between the kingdoms of Egypt (which lay to the north of Judea) and of Syria (which lay to the south of the Holy Land) are then related together with the conquest of Macedon by the Romans (5—36). The prophecy then declares the tyranny of the papal Antichrist, which was to spring up under the Roman empire (36—39), and the invasions of the Saracens (from the south) and of the Turks (from the north) in the time of the end, or latter days of the Roman monarchy (40—45). This prophetic vision concludes with foretelling the general resurrection (xii. 1—4), and with announcing the time when all these great events were to have their final consummation, when the Jews were to be restored, Antichrist destroyed, the fulness of the Gentiles brought in, and the millenium, or reign of saints, was to begin (5—13). But the exact period, until PROVIDENCE shall open more of the seals, cannot be fully ascertained

Upon the whole, we may observe with Bishop Newton, what an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ, to the general resurrection! What a proof of a Divine Providence, and of a Divine Revelation! for who could thus declare the things that shall be, with their times and seasons, but HE only who hath them in his power; whose dominion is over all, and whose kingdom endureth from generation to generation!

Of all the old prophets, Daniel is the most distinct in the order of time, and easiest to be understood; and on this account, Sir Isaac Newton observes, in those events which concern the last times, he must

A. C. 534. and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befal thy people in the latter days: for yet the vision *is* for *many* days.

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be the interpreter of the rest. All his predictions relate to each other, as if they were several parts of one general prophecy. The first is the easiest to be understood, and every succeeding prophecy adds something to the former. Though his style is not so lofty and figurative as that of the other prophets, it is more suitable to his subject, being clear and concise; his narratives and descriptions are simple and natural; and, in short, he writes more like an historian than a prophet.

Of the genuineness and authenticity of the book of Daniel we have every possible evidence, both external and internal.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. A. C. 534.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

DANIEL XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the south and of the north.* 30 *The invasion and tyranny of the Romans.*

1 Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in

A. C. 534. his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease: without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown

from before him, and shall be broken; yea, also the prince of the covenant. A. C. 534.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall

A. C. 534. prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

DANIEL XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

1 And at that time shall Michael [12] stand up, the great

[12] Much discussion has at various times been entered into respecting the meaning of the word Michael, which occurs in this last vision of Daniel. Many learned men are of opinion that Michael is but a name for Christ, or the angel of the covenant, the angel Jehovah.

Lightfoot is of this opinion. In his fifth of November Sermon, preached at Ely, of which Church he was a Prebendary, in 1661. He is discussing the passage in Daniel x. 21. "there is none that holdeth with me but Michael your Prince. Who is the Prince of the Church but Christ," &c. &c. &c.—Vide Lightfoot's works, vol ii. p. 114.

The learned Joseph Mede is of the opposite opinion. Sed quis inquies, est iste Michael? Non opinor Christus ipse, sed, &c. &c. &c. Mede's Works, p. 495. line. 1.

prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. A. C. 534.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Bishop Horsley in his Sermon on the watchers, supposes that Michael is merely a name given to Christ; and after much ingenious discussion he thus proceeds. "From all this it is evident that Michael "is a name for our Lord himself, in his particular character of the "champion of his faithful people, against the violence of the apostate "faction, and the wiles of the devil. In this point I have a host of "the learned on my side; and it will be further evident from what is "yet to come."—Horsley's Sermons, vol. ii. p. 376.

Bishop Warburton has given his vote on the opposite side: in a very singular remark contained in the thirty-fourth of his letters, p. 92.

Mr. Faber too agrees with Lightfoot and Horsley in their opinion that Michael was Christ. See the arguments on this point, admirably discussed in the fifth Exercitation of the learned Witsius. With the most commendable impartiality he has examined both sides of this question, and I think the reader will be inclined to adopt his conclusion that Michael the Archangel is the Saviour of the Christian Church.—Vide Witsius Miscel. Sacra. Exerc. 5.—De Michaele.

A. C. 534. 11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

SECTION IV.

Building of the Temple resumed.

EZRA IV. PART OF VER. 24.

520. So it ceased unto the second year of the reign of Darius king of Persia [13].

[13] A new dynasty of kings may in one sense be said to have commenced with Darius Hystaspes, who in the second year of his reign published the decree for the resuming the building of the temple, which had been discontinued since the third year of Cyrus. From the publication of this decree may be reckoned the thorough restoration of the Jewish state. The dynasty of Cyrus, Cambyses, and Smerdis, being at an end, the edict which prohibited the building of the temple was considered obsolete, yet the Jews neglected to resume the work. On account of this negligence God smote the land with barrenness, so that both the vintage and harvest failed them. But in the second year of Darius, the prophet Haggai being commanded to inform the Jews of the cause of this judgment upon them, in obedience to his exhortations, they proceed with the work. This took place in the second year of Darius, the sixth month, in the first day of the month, vide Haggai i. 1. compared with Ezra v. 1. The arrangement of the several passages of the prophecies of Haggai and Zechariah, contained in this section, is made on the authority of the various dates assigned by the prophets themselves. Compare Haggai i. 1. with Ezra v. 1.—Haggai i. 12. with Ezra v. 2.—Haggai ii. 1. Zech. i. 1. Haggai ii. 10. and Zechariah i. 7.

With respect to Haggai, there is nothing transmitted to us on which we can depend, but that he was the first prophet commissioned to make known the divine will to the Jews after their return from captivity. The general opinion, founded on the assertion of the Pseudo-Epiphanius, is, that he was born at Babylon, and was one of the Jews who returned with Zerubbabel, in consequence of the edict of Cyrus. The same author affirms that he was buried at Jerusalem among the priests, whence some have conjectured that he was of the family of Aaron. The times of his predictions, however, are so distinctly marked by himself, that we have as much certainty on this point as we have with respect to any of the prophets.

The Jews, who were released from captivity in the first year of the reign of Cyrus (Ezra i. 1. et seq.), having returned to Jerusalem and commenced the rebuilding of the temple (Ezra ii. 1—4.) were interrupted in their undertakings by the neighbouring satraps, who contrived to prejudice the Persian monarch against them (Ezra iv. 1. with 24.) until the second year of Darius. Discouraged by these impediments, the people ceased, for fourteen years, to prosecute the erection of the second temple, as if the time were not yet come, and applied themselves to the building of their own houses; for which they are reproved by Haggai, chap. i—xii.

EZRA V. VER. 1.

A. C. 520. 1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

HAGGAI I. VER. 1—12.

1 *Haggai reproveth the people for neglecting the building of the house.*
7 *He exciteth them to the building.*

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

EZRA V. VER. 2.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

HAGGAI I. VER. 12. TO THE END.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the

A. C. 520. son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

HAGGAI II. VER. 1—10.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.*

1 In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the dry *land*;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts [14].

[14] In consequence of the exhortations of the prophet, the Jews applied themselves diligently to the rebuilding of the temple; and to encourage them to go on vigorously in their undertaking, in the four and twentieth day of the sixth month (compare Haggai i. 1. with Ezra v. 15.) another message from God assures them of his presence and

ZECHARIAH I. [15] VER. 1—7.

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Zechariah exhorteth to repentance.

1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

blessing. And further to stimulate their exertions, Haggai a month after (chap. ii. 1.) promises them that the glory of the latter house, when built, should be greater than the glory of the former house; which was accordingly accomplished, when Christ our Lord came to this his temple, and honoured it with his presence. In all other respects this latter temple, the same prophet tells us, at its first building, was as nothing in comparison of the former.

The Jews reckon up five several marks of divine favour which distinguished the first temple, and were wanting in the second.—The ark of the covenant, and the mercy-seat which was upon it—the Shechinah, or the divine presence—the Urim and Thummim—the holy fire upon the altar—and the spirit of prophecy. Now the absence of these several things was abundantly supplied by the presence of that divine personage of whom each of them was in some measure typical. Christ may be called the ark, as he was the material representative of the Deity, in which was deposited the perfect law of God. Like the cedar of which the ark was composed, Christ was incorruptible; and the golden crown of divinity and glory was upon him, as it was upon the ark. Angels attended him in his humiliation, and desired to penetrate the mystery of his incarnation as the cherubim bent over the mercy seat. From Him, as from the ark, the oracle was given to man. As God met with man between the cherubims before the mercy seat, so is Christ the meeting place between God and man. Christ was the Shechinah, for He dwelt or tabernacled among men, the true glory of the Shechinah. The Urim and Thummim were not required when the Messiah was on earth, He only has given those clear oracular answers which shall ever instruct the world; the others were but typical of that union of light and perfection which met in Him alone. Never but in Him were united perfect knowledge and perfect holiness. He is the great high priest who has spoken with the mouth of God. The holy fire was not necessary; it was but typical of that eternal flame of devotion, purity, and love, which God requires, and Christ exemplified. The spirit of prophecy was not wanted, for on Him rested the spirit without measure. He was the prophet like unto Moses, in bringing in a new dispensation; though greater than Moses, for He was perfect in himself, and grace and truth are better than the law. Christ united in himself all these ornaments of the first temple, and He excelled them all, inasmuch as the substance is superior to the shadow. These things it is true made the first temple glorious, but the glory of the second temple was indeed greater than that of the first, when Christ uniting all the realities of which the first temple were but typical, presented Himself in the second temple to the admiring and wondering crowd, as the true Messiah, the expected Hope, and Saviour of Israel.

[15] All that we know of the prophet Zechariah is, that he was one of the captives who returned to Jerusalem on the decree of Cyrus, a contemporary with Haggai, that he began to prophecy two months after him, and that he was commissioned as well as Haggai to encourage the Jews in the building of their temple. He prophesied about two years: his last revelation having been delivered in the fourth day of the ninth month of the fourth year of Darius Hystaspes, (ch. vii. 1.) Zechariah therefore probably lived to witness the completion of the temple which was finished six years after.

Zechariah is quoted as an inspired writer, (Mat. xxi 4, 5.) and the

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2 The LORD hath been sore displeased with your fathers.
3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.
4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.
5 Your fathers, where *are* they? and the prophets, do they live for ever?
6 But my words and my statutes which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

HAGGAI II. VER. 10. TO THE END.

10 ¶ In the four and twentieth *day* of the ninth *month* [16], in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,
11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,
12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.
13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.
14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.
15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

minute accomplishment of his own prophecies bears a signal testimony to the truth of that Divine Spirit by which he was inspired.

The prophecy of Zechariah consists of two parts, the first of which concerns the events which were then taking place, viz. the restoration of the temple, interspersing predictions relative to the advent of the Messiah. The second part comprizes prophecies relative to more remote events, particularly the coming of Jesus Christ, and the war of the Romans against the Jews.

In this portion of the first chapter he exhorts the Jews to repentance, and to go on with the building of the temple.—Grey and Horne in loc.

[16] On the twenty-fourth day of the ninth month, the Jews, after they had been employed from the twenty-fourth day of the sixth month (Haggai i. 1—9. and 15.) in preparing materials for the temple, proceeded again with the building of it; whereupon the prophet Haggai promised them from God a deliverance from that barrenness of their land with which it had been smitten, and plentiful increase of all its fruits for the future. He also delivered unto Zerubbabel a message from God, of mercy and favor to him.—Prideaux, Connection, vol. i. p. 257.

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16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.
17 I smote you with blasting, and with mildew, and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.
18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, consider *it*.
19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.
20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,
21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;
22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.
23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

ZECHARIAH I. VER. 7. TO THE END [17].

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came

[17] In this prophecy of Zechariah it is predicted that Darius should permit the building of the temple, (chap. i. 7—18.) and that the Samaritans should be compelled to suspend their opposition to the building (18—21). Further, to encourage the Jews in their work, the prophet foretells the prosperity of Jerusalem (ii. 1—5), and admonishes the Jews to depart from Babylon before her destruction (6—9), promising them the divine presence (10—13). These promises, though partly fulfilled by the prosperity of the Jews under the Maccabees, remain to be still more fully accomplished after the restoration of the Jews, and their conversion to the Gospel.

The adversaries of the Jews having endeavoured to interrupt their work, (Ezra v.) in order to encourage them, the restoration of the temple and its service is foretold under the vision of Joshua the high-priest, arrayed in new sacerdotal attire (iii. 1—7); whence by an easy transition the prophet proceeds to set forth the glory of Christ as the chief corner-stone of his church (8—10.)

Under the vision of the golden candlestick and two olive-trees is typically represented the success of Zerubbabel and Joshua in rebuilding the temple, and restoring its service (iv.)

Under the vision of a flying roll, the divine judgments are denounced

A. C. 520. the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

9 Then said I, O my lord, what *are* these? and the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked *with* me good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

against robbery and perjury (v. 1—4); and the Jews are threatened with a second captivity, if they continue in sin (5—11.)

Under the vision of the four chariots, drawn by several sorts of horses, are represented the successions of the Babylonian, Persian, Macedo-Greek, and Roman empires (vi. 1—8): and by the two crowns placed upon the head of Joshua are set forth, primarily, the re-establishment of the civil and religious polity of the Jews, under Zerubbabel and Joshua; and secondarily, the high-priesthood, and kingdom of Christ, emphatically termed here "the Branch."—Horne's Crit. Int.

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ZECHARIAH II.

1 *God, in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

ZECHARIAH III.

1 *Under the type of Joshua, the restoration of the church,* 8 *Christ the Branch is promised.*

1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

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3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

ZECHARIAH IV.

1 *By the golden candlesticks is foreshewed the good success of Zerubbabel's foundation.* 11 *By the two olive trees the two anointed ones.*

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain; and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth. A. C. 520.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the LORD of the whole earth.

ZECHARIAH V.

1 *By the flying roll is shewed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah the final damnation of Babylon.*

1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, whither do these bear the ephah?

11 And he said unto me, to build it an house in the land of

A. C. 520. Shinar: and it shall be established, and set there upon her own base.

ZECHARIAH VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua are shewed the temple and kingdom of Christ the Branch.*

1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

SECTION V.

A. C. 519.

The Building of the Temple again interrupted, and again resumed.

EZRA V. VER. 3. TO THE END.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

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

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

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

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

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

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

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

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

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

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

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in this place.

16 Then came the same Sheshbazzar, *and* laid the founda-

A. C. 519. tion of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

17 Now, therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

EZRA VI. VER. 1—14.

1 *Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets, the temple is finished.*

1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

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

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

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

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

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

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

5 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

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

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

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. A. C. 519.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

PSALM CXXXVIII [18].

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

A Psalm of David.

1 I will praise thee with my whole heart before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

ZECHARIAH VII [19].

1 *The captives enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

1 And it came to pass in the fourth year of king Darius,

[18] Psalm cxxxviii. This Psalm is said in the Greek version to have been composed by Haggai or Zechariah at the re-building of the temple.

[19] The seventh and eighth chapters of the Prophecy of Zechariah were delivered to some Jews who had been sent to Jerusalem from their brethren at Babylon, to enquire of the priests and prophets whether it was still necessary to observe the fasts that had been instituted on account of the destruction of Jerusalem, and which had been observed during the captivity (vii. 1—4.)—the prophet is commanded to take this occasion of enforcing upon them the weightier matters of the law, viz. judgment and mercy, lest the same calamities should befal them which had been inflicted upon their fathers for their neglect of

A. C. 519. *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu.

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves?*

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts.

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

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those duties (4—14.) In the event of their obedience, God promises the continuance of his favour (viii. 1—8); they are encouraged to go on with the building, (9—17.) and are permitted to discontinue the observance of the fasts which they had kept during the captivity (18—23.)—Horne's Crit. Introd.

ZECHARIAH VIII.

1 The restoration of Jerusalem. 9 They are encouraged to the building by God's favour to them. 16 Good works are required of them. 18 Joy and enlargement are promised.

1 Again the word of the LORD of hosts came *to me*, saying, A. C. 519.

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; Speak ye every

A. C. 519. man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; the fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and chearful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

SECTION VI.

Dedication of the second Temple [20].

EZRA VI. VER. 14. TO THE END.

515. 14 And the elders of the Jews builded, and they prospered

[20] In the sixth year of Darius according to the Jewish account, and on the 3d day of the 12th month, called the month of Adar (which answered to part of the third, and part of the fourth month of the Babylonish year, and consequently was in the 7th year of Darius, according to the Babylonish account,) the building of the temple at Jerusalem was finished, and the dedication of it was celebrated by the priests and Levites, and all the rest of the congregation of Israel, with great joy and solemnity. And, among other sacrifices then offered, there was a sin-offering for all Israel of twelve he-goats, according to the number of the tribes of Israel; which fully proves that on the return of Judah and Benjamin from the Babylonish captivity, some also of each of the other tribes of Israel came with them out of Assyria, Babylon, and Media, whither they had been before carried, and, joining with them in the rebuilding of the temple (to which they had originally an equal right,) partook also with them in the solemnity of this dedication; otherwise there is no reason why any such offering should have been then made in their behalf. But the most of them that returned being of the tribe of Judah, that tribe swallowed up the names of all the rest; for from this time the whole people of Israel, of what tribe soever they were, began to be called Jews; and by that name they have all of them been ever since known all the world over.

The temple was 20 years in finishing: from the 2d of Cyrus, when it was first begun, to the 7th of Darius, when it was fully finished.—Prideaux Connexion, Anno 515.—Darius 7.

through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. A. C. 515.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

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

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

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

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

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

PSALM XLVIII.

The ornaments and privileges of the church.

A Song *and* Psalm for the sons of Korah.

1 Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it*, *and* so they marvelled; they were troubled *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the

A. C. 515. LORD of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief Musician upon Gittith, *A Psalm* of Asaph.

1 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee. A. C. 515.

PSALM CXLVI [21].

1 *The psalmist voweth perpetual praises to God.* 3 *He exhorteth not to trust in man.* 5 *God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.*

1 Praise ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 *The prophet exhorteth to praise God for his care of the church:* 4 *his power,* 6 *and his mercy:* 7 *to praise him for his providence:* 12 *to praise him for his blessings upon the kingdom:* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

1 Praise ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

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[21] Psalms cxlvi., cxlvii., and cxlviii. are placed in this section on the authority of Prideaux. They are inserted also both by Dr. Gray and Mr. Horne, with the cxlixth. and clth. among those which were written on some great deliverance of the Church. The two latter Psalms are so evidently written on the same model as those which precede them, that they may be justly referred to the same period, and to the same occasion. Psalm xlviii. is assigned by the same authorities to some season of joy, and its contents appear applicable to this period. The chronology of Psalm lxxxi. is uncertain; it is supposed to have been composed for the feast of trumpets. I have inserted it here; from comparing its contents with the account of the circumstances attendant on the dedication of the temple. The Psalm seems to be an address to the people, calling upon them to revive the solemn festivals which were "the statutes for Israel, and a law of the God of Jacob." It enumerates their past deliverances, and invites the people to join in praises to the God of Jacob.

A. C. 515. 2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.
3 He healeth the broken in heart, and bindeth up their wounds.
4 He telleth the number of the stars; he calleth them all by *their* names.
5 Great *is* our LORD, and of great power: his understanding *is* infinite.
6 The LORD lifteth up the meek: he casteth the wicked down to the ground.
7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:
8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.
9 He giveth to the beast his food, *and* to the young ravens which cry.
10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.
11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.
12 Praise the LORD, O Jerusalem; praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
14 He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.
15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.
16 He giveth snow like wool: he scattereth the hoarfrost like ashes.
17 He casteth forth his ice like morsels: who can stand before his cold?
18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.
19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 Praise ye him, sun and moon: praise him, all ye stars of light.
4 Praise him, ye heaven of heavens, and ye waters that *be* above the heavens.

A. C. 515. 5 Let them praise the name of the LORD: for he commanded, and they were created.
6 He hath also established them for ever and ever: he hath made a decree which shall not pass.
7 Praise the LORD from the earth, ye dragons, and all deeps:
8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:
9 Mountains, and all hills; fruitful trees, and all cedars:
10 Beasts, and all cattle; creeping things, and flying fowl:
11 Kings of the earth, and all people; princes, and all judges of the earth:
12 Both young men, and maidens; old men, and children:
13 Let them praise the name of the LORD: for his name alone is excellent: his glory *is* above the earth and heaven.
14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church.*

1 Praise ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.
2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their beds.
6 *Let* the high *praises* of God *be* in their mouth, and a two edged sword in their hand;
7 To execute vengeance upon the heathen, *and* punishments upon the people:
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSALM CL.

1 *An exhortation to praise God,* 3 *with all kind of instruments.*

1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.
2 Praise him for his mighty acts: praise him according to his excellent greatness.

A. C. 515. 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath Praise the LORD. Praise ye the LORD.

CHAPTER II.

From the Dedication of the Second Temple to the Death of Haman.

SECTION I.

Opposition to the Jews in the Reign of Xerxes[22].

EZRA IV. VER. 6.

486. 6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

SECTION II.

Opposition to the Jews in the Reign of Artaxerxes Longimanus[23].

EZRA IV. VER. 7—24.

464. 7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

[22] The contents of this and the following section are placed here on the authority of Dr. Hales, who observes, "The whole passage (Ezra iv. 6—24.) is an historical anticipation, introduced parenthetically into the account of the former opposition of the Samaritans to rebuilding the temple, from the time of Cyrus to Darius Hystaspes; describing their subsequent oppositions to rebuilding Jerusalem and its walls, in the ensuing reigns of Xerxes and Artaxerxes. It comes in between ver. 5. and 24. of this fourth chapter; of which the latter verse takes up the subject of the former again, and the fifth chapter proceeds immediately to the account of rebuilding the temple on the exhortation of the prophets Haggai and Zechariah, by Zerubbabel and Jeshua, &c.

"The merit of distinguishing these different oppositions is due to Howe, in his ingenious strictures on Richardson's Dissertations on the Literature of Eastern Nations. See his critical observations on books, vol. ii. p. 82, &c."—Vide Hales's Anal. vol. ii. note, p. 524.

[23] There has been much difference of opinion with regard to the Ahasuerus of Scripture. It is certain that the Jews were accustomed to distinguish foreign persons by different names from those given to them in profane history: and indeed every nation is known to have fallen into this custom in conformity to the genius and pronunciation of its own language. Scaliger contends that Ahasuerus was the same with Xerxes; because from a fancied similarity of names only, he supposes that his queen Amestris must have been the Esther of Holy Writ. Archbishop Usher is of opinion that Darius Hystaspes was the king Ahasuerus that married Esther; and that Atossa was Vashti, and Artystone, Esther. Some, upon grounds equally conjectural, have maintained that Ahasuerus was Cyaxares; while others again have imagined that he was Cambyses. But all these contending opinions are at variance with the accounts handed down to us by profane historians. Prideaux therefore supposes, and with the greatest probability, that Ahasuerus was Artaxerxes Longimanus: in support of which argument he observes; "The ancientest and best evidences "that can be had of this matter, are from the Greek version of the "sacred text, called the Septuagint, the apocryphal additions to the "book of Esther, and Josephus; and all these agree for Artaxerxes "Longimanus. For Josephus positively tells us it was he; and the "Septuagint, through the whole book of Esther, wherever the Hebrew "text hath Ahasuerus, translate Artaxerxes; and the apocryphal "additions to that book every where call the husband of Esther, "Artaxerxes, who could be none other than Artaxerxes Longimanus; "for there are several circumstances related of him, both in the "canonical and apocryphal Esther, which can by no means be applicable to the other Artaxerxes, called Mnemon. And Severus Sulpitius, and many other writers, as well of the ancients as the moderns, come also into this opinion. And the extraordinary favour "and kindness which Artaxerxes Longimanus shewed the Jews beyond "all the other kings that reigned in Persia, first in sending Ezra, and "after, Nehemiah, for the repairing of the broken affairs of that "people in Judah and Jerusalem, and the restoring of them again to "their ancient prosperity, is what can scarce be accounted for on any "other reason, but that they had in his bosom such a powerful advocate as Esther to solicit for them."—Prideaux, Connect. p. 361. Dr. Gray.

A. C. 464. 8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

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

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

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

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from *the king's*

A. C. 464. palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

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

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

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

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum and Shimshai the scribe, and their companions, they went up in haste toJerusâlem unto the Jews, and made them to cease by force and power.

SECTION III.

Artaxerxes divorces his Queen.

ESTHER I [24].

1 *Ahasuerus maketh royal feasts.* 10 *Vashti, sent for, refuseth to come.* 13 *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.*

462. 1 Now it came to pass in the days of Ahasuerus, (this *is*

[24] The book of Esther, which derives its name from the person whose history it chiefly relates, is by the Jews termed *Megilloth Esther*, or the volume of Esther. It has ever been held in the highest estimation by the Jews, who place it on the same level with the law of Moses; and they believe that whatever destruction may attend the other sacred writings, the Pentateuch and the book of Esther will always be preserved by a special providence.

Concerning the author of this book, the opinions of biblical critics are so greatly divided, that it is difficult to determine by whom it was written. Some ascribe it to the joint labours of the great synagogue, who, from the time of Ezra to Simon the Just, superintended the edition and canon of Scripture. Philo the Jew assigns it to Joachin, the son of Joshua the high priest, who returned with Zerubbabel; others think it was composed by Mordecai; and others, again, attribute it to Esther and Mordecai jointly. The two latter conjectures are grounded on the following declaration in Esther ix. 20. 23. "And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of king Ahasuerus; and the Jews undertook to do as they had begun, and as Mordecai had written unto them." But the context of the passage clearly shows that these words do not relate to the book itself, but to the circular letters which Mordecai distributed in the Persian provinces. Augustine, and some of the Fathers, suppose that it was written by Ezra, and this opinion appears more probable than any that has been offered to us.

But although we have no sufficient evidence to ascertain precisely who was its real author; there is no doubt but that the book itself contains a genuine and faithful account of what actually took place; not only from its admission into the canon of Scripture, but also from the institution of the feast of Purim; which, from its first establishment has been regularly observed as an annual solemnity, on the fourteenth and fifteenth of the month Adar, in commemoration of the great deliverance which Esther by her interest had procured for the Jews; and which is even now celebrated among them with many peculiar ceremonies, and with rejoicings even to intoxication. This festival was called Purim, or the feast of lots (Pur, in the Persian language, signifying a lot) from the events mentioned in chap. iii. 7. ix. 24. It has been remarked, that the name of God is not mentioned throughout this book, but His superintendant providence is so evidently displayed in every transaction recorded in it, that its authenticity on this account cannot be questioned.—Dr. Gray's Key in loc.; Horne's Crit. Introd. in loc.

Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:) A. C. 462.

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days in the court of the garden of the king's palace;

6 *Where were* white, green, and blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

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9 Also Vashti the queen made a feast for the women in the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom:)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan;

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

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ESTHER II. VER. 1. TO PART OF VER. 15.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king.

1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that *is* Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai waked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, ac-

A. C. 462. cording to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain the keeper of the women, appointed.

SECTION IV.

Commission of Ezra [25].

EZRA VII.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for his favour.*

458. 1 Now after these things, in the reign of Artaxerxes king

[25] Ezra probably received his first commission through the interest of Esther; as a short time after it was obtained, she was made queen, (compare Esther ii. 16. with vii. 8.)

From Ezra's entering upon the work of reforming the Jewish church, the celebrated prophecy of the seventy weeks which is delivered to us, in the ninth chapter of Daniel, concerning the coming of the Messiah, is to be computed. The words of the prophecy, in our English translation, are as followeth.

Ver. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy:" ver. 25. "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks; and threescore and two weeks the street shall be built again, and the wall even in troublous times:" ver. 26. "And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined:" ver. 27. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate."

And it being of great moment, for the conviction of Jews and other infidels who reject the faith of Christ, to have this prophecy, well cleared, and made out, in order hereto it is to be observed,

I. That this prophecy doth relate primarily and especially to the Jews. For it expresseth the time that was determined upon the people of Daniel, that is, the Jews, and upon the holy city, that is, Jeru-

of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, A. C. 458.

salem, the whole of which was seventy weeks; after the expiration of which fore-ordained time, an end being put to the Mosaic economy, the Jews should be no longer God's peculiar people, and the worship which he had established at Jerusalem being abolished, that city should be no longer a city holy unto him.

Among the Jews there were sabbatical days, whereby their days were divided into weeks of days; and there were likewise sabbatical years, (Levit. xxv. 8.), whereby their years were divided into weeks of years, and this last sort of weeks is that which is here mentioned; so that every one of the weeks of this prophecy contains seven years, and the seventy weeks here appointed, denote a period of 490 years. At the end of which time, this prophecy was accomplished in the great work of our salvation, by the death and resurrection of Christ our Lord, who made, by one oblation of Himself, an end of sin, reconciliation for our iniquity, and brought in the law of everlasting righteousness.

Then the Jewish church, and the Jewish worship at Jerusalem, were wholly abolished, the kingdom of the Messiah began; and the Christian church and the Christian worship established, and instead of Jerusalem, every place through the whole earth, where God should be worshipped in spirit and in truth, was made holy unto him. The end of these weeks being thus fixed at the death of Christ, by which great sacrifice all visions and prophecies were sealed up and fulfilled, (Dan. ix. 24.), it necessarily determines us to fix the beginning of these weeks 490 years before that event. And as most learned men agree that "Messiah was cut off" in the year of the Julian period 4746, and in the Jewish month Nisan, if we reckon 490 years backward, this will lead us up to the month Nisan, in the year of the Julian period 4256, which was the very year and month in which Ezra had his commission from Artaxerxes Longimanus, king of Persia, for his return to Jerusalem, there to restore the church and state of the Jews; for that year of the Julian period, according to Ptolemy's canon, was the seventh year of that king's reign (Ezra vii. 7.), in which the Scriptures tell us his commission was granted. The beginning, therefore, of the seventy weeks, or 490 years of this prophecy, was in the month Nisan of the Jewish year, in the seventh year of Artaxerxes Longimanus, king of Persia, and in the 4256th year of the Julian period, when Ezra had his commission; and the end of them fell in the very same month of Nisan, in the 4746th year of the Julian period, in which very year and very month Christ our Lord suffered for us; and thereby completed the whole work of our salvation, there being just seventy weeks of years, or 490 years, from the one to the other.

It is evident, then, from the prophecy itself, that these weeks must have their beginning from the date of the commission granted to Ezra, because their commencement must be determined by the death of Christ. It is expressly stated (Dan. ix. 25.) that they should begin "from the going forth of the commandment to restore and to build Jerusalem:" which words, therefore, must be understood figuratively, as they refer to the ecclesiastical, as well as to the political state of the Jews, and to the future re-establishment of both, according to the law of Moses; which great work was completely brought about by Ezra, who effected a thorough reformation in church and state. For if these words "to restore and to build Jerusalem," are to be taken in their literal signification, they must relate to the decree of Cyrus, of whom it was predicted, that he "should say to Jerusalem, Be thou built, and to the temple, Thy foundations shall be laid," and the commencement of the seventy weeks must be computed from his edict. But they cannot begin at this time, because they would then have ex-

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2 The son of Shallum, the son of Zadok, the son of Ahitub,
3 The son of Amariah, the son of Azariah, the son of Meraioth,
4 The son of Zerahiah, the son of Uzzi, the son of Bukki,
5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest.
6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.
7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.
9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.
10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.
11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.
12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.
13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.
14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;
15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,
16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

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pired long before even the coming of the Messiah; and as we are certain, from the prophecy itself, that the seventy weeks must begin from one of the edicts granted by the kings of Persia in favour of the Jews; it is evident that they can only have their commencement from this decree of Artaxerxes, given in the seventh year of his reign: and that the words "to restore and to build Jerusalem" must be taken in their figurative signification. See the arguments at length, in Prideaux's Connection, part i. book v. p. 377—408.

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17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.
18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.
19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.
20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.
21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,
22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.
23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?
24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.
25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.
26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.
27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:
28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

EZRA VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the custody of the priests.* 31 *From Ahava they come to Jerusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*

A. C. 458. 1 These *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

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

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

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

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

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

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

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

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

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

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

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

18 And by the good hand of our God upon us they brought A. C. 458. us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

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

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

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

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

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

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

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was*

A. C. 458. Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

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

SECTION V.

Esther made Queen of Persia.

ESTHER II. PART OF VER. 15—21.

457. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

SECTION VI.

Reformation by Ezra.

EZRA IX.

1 *Ezra mourneth for the affinity of the people with strangers.* 5 *He prayeth unto God with confession of sins.*

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

2 For they have taken of their daughters for themselves,

and for their sons: so that the holy seed have mingled themselves with the people of *those* lands; yea, the hand of the princes and rulers hath been chief in this trespass. A. C. 457.

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

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

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

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

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

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

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

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

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

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

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

A. C. 457. 15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day; behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

EZRA X.

1 Shecaniah encourageth Ezra to reform the strange marriages. 6 Ezra mourning assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of them who had married strange wives.

1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

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

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

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

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

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

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

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

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

11 Now therefore make confession unto the LORD God of

your fathers, and do his pleasure: and separate yourselves A. C. from the people of the land, and from the strange wives. 457.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

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

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

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

18 ¶ And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

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

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Masseiah, Ishmael, Nathaneel, Jozabad, and Elasah.

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

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

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

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

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

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

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

A. C. 457. 30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

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

32 Benjamin, Malluch, *and* Shemariah.

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

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

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah.

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

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

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

Concluding Prophecies of Zechariah.

ZECHARIAH. IX [26].

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.*

1 The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes

[26] There is less certainty with respect to the probable date and place of these latter chapters of Zechariah, than of any other chapters in the Old Testament. An expression quoted by St. Matthew, (chap. xxvii. 9, 10.) from Zechariah, is attributed by that Evangelist to Jeremiah. The learned Joseph Mede, Dr. Hammond, Bishop Kidder, and some others, assign these chapters to this latter prophet. In support of this opinion, the former uses the following arguments, Mede's Works, p. 786—833.

1. "If the contents of the prophecy be weighed, they would in all "likelihood be of an elder date than the time of Zechariah, namely, "before the captivity: for the subjects of them were scarce in being "after that time.

2. "The chapter out of which St. Matthew quotes may seem to "have somewhat much unsuitable with Zechariah's time; as, a pro- "phecy of the destruction of the temple, then, when he was to encou- "rage them to build it: and how does the sixth verse of that chapter "suit with his time?

3. "No Scripture saith they are Zechariah's, but there is Scripture "which saith they are Jeremiah's.

4. "Their being united to the other prophecies of Zechariah no "more prove them to be his, than the adjoining of Agur's proverbs "to Solomon's, proves they are therefore Solomon's; or that all the "Psalms are David's because joined in one volume with David's Psalms."

of man, as of all the tribes of Israel, *shall be* toward the LORD. A. C. 457.

5. Several verbal criticisms on the words used by St. Matthew, when compared with those used by Zechariah; which prove only that the Evangelist quoted according to the sense, and not the precise phrases of the prophet. (compare Matt. xxvii. 9, 10. with Zech. xi. 12, 13. Archbp. Newcome's translation.)

6. The above are selected from observations on several other passages of Scripture, in Epistle xxxi. In Epistle lxi. he resumes the subject—

"The titles at the heads of the pages (in the Hebrew Bibles or manuscripts) matter not. The Jews wrote in rolls, or volumes, and "the title was but once. If aught were added to that roll, of similitudinem argumenti, or for any other reason, it had a new title, as "that of Agur, or perhaps sometimes none, but was ἀνώνυμον.

7. "That which I fancy or conceive is that those prophecies against "Damascus and the Philistines, (chap. ix.) would better befit Jeremiah's time, of their destruction by Nebuchadnezzar, than (if of Zechariah's time) by Alexander. See the prophecy against Damascus, "(Jer. xlix. 23.) against the Philistines, (chap. xlvii. 2. and Ezek. "xxv. 15.) For where do we find Damascus destroyed from Zechariah's to our Saviour's time? For to come under the hands of new "masters, or to suffer some direption, or pillaging, doth not seem to "satisfy the intent of the prophecy. And for the Philistines, though "it be true that Alexander destroyed Gaza, yet it appears not that "any such desolation befel Ashkelon, whereby it should not be inhabited: nor should they seem in Zechariah's time to have so well recovered their destruction by Nebuchadnezzar, as to be a subject for "a new prophecy to that purpose."

8. Tyre had but lately been destroyed by Nebuchadnezzar. The prophecy against this city therefore would be more suitable to the times of Jeremiah.

9. "That which moves me more than all the rest is in chap. xi. (whence "that in the Gospel is quoted) which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of its "inhabitants, for which God would *give them to the sword, and have "no more pity upon them.* It is expounded of the destruction by Titus; "but methinks such a prophecy was not seasonable for Zechariah's "time, (when the city in great part lay in ruins, and the temple had "not yet recovered herself,) nor agreeable to the scope of Zechariah's "commission, who, together with his colleague Haggai, was sent to "encourage the people lately returned from the captivity to build the "temple, and instaurate their commonwealth. Was this a fit time to "foretel the destruction of both, while they were yet but building? "and by Zechariah too who was to encourage them? Would not this "better befit the desolation by Nebuchadnezzar?

10. "Jeremiah's prophecies are digested in no order, but only as it "seems they came to light in the scribes' hands, &c.: and why may not "some be found till the return from the captivity, and be approved by "Zechariah, and be added to his volume, according to the time of their "finding, and approbation by him: and after that, some other pro- "phecies of his."

The argument for assigning the prophecy to the time of Jeremiah, derived from the text of St. Matthew is of the greatest weight. Yet it must be observed, that the word Ἱερεμίου, does not appear to have been the original reading of St. Matthew. It might either have been a marginal annotation, which afterwards crept into the text, or if the name of the prophet Zechariah had been written by St. Matthew, and was preserved in the manuscripts in an abbreviated form, that abbreviation

A. C. 457. 2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

may have been mistaken. The Syriac and Persic versions omit the name. Augustine de cons. Ev. 3. 7. (quoted by Archbp. Newcome) says "primo noverit non omnes codices evangeliorum habere, quod per Hieremiam, dictum sit, sed tantummodo 'per Prophetam.'" Griesbach prefixes to the word Ἱερεμίου his mark, that it should properly be omitted. Lightfoot (Harmony of the N. T.) observes, that in the old Bibles, Jeremiah was placed next after the Book of Kings, and stood first in the volume of the prophets. So that when Matthew quotes a text of Zechariah, under the name of Jeremiah, he does but cite a text out of the volume of the prophets under his name that stood first in that volume. In confirmation of this hypothesis, he refers to Matt. xvi. 14. observing that in the saying Jeremiah, or one of the prophets, there is the same reason why Jeremiah is mentioned by name—because his name stood first in the volume of the prophets, and so occurred first to the mind, when any of the people spoke familiarly of the prophets.

We learn from Zechariah ii. 4. that, at the commencement of his prophesying, in the second year of Darius, he was a very young man. The same word being used in Jeremiah i. 6, and is rendered in the authorized translation "a child." He would not be therefore more than eighty years old when Ezra went up from Babylon to Jerusalem. And as we have already seen that the spirit of God was frequently poured upon his servants on the occurrence of any important occasion, it is not unreasonable to suppose, as there is no date assigned to these chapters, and as they have been attributed to Zechariah both by Ezra and the great Sanhedrim,—that they were uttered by him during the government of Ezra. The evident difference of style observable in these latter chapters of Zechariah, when compared with those that precede them; and the great resemblance the former bear to the style of Jeremiah; may be accounted for on the supposition, that his first prophecies were delivered when he was quite a young man, "a child;" and that his last were given probably after a particular attention and study of the prophecies of Jeremiah, by which his own expressions were strengthened, and his language improved.

This theory perhaps may be considered as the best solution to the difficulty; it is however rejected by Whitby, who seems to incline to the opinion of the learned Joseph Mede. Though it may appear presumptuous to submit to the world an opposite opinion to that which has been defended by one so eminent, yet I feel that it would be still more so to adopt so considerable an alteration, without still more powerful and convincing evidence. It will be only necessary therefore to state those arguments which seem to oppose the hypothesis maintained by Mr. Mede.

The first merely states the proposition to be proved.

2. It cannot be proved that Zechariah wrote this chapter at the exact time when he was encouraging the people to build the temple. The sixth verse may justly be interpreted as a prophecy of the destruction of the temple by Titus.

3. That these chapters have been uniformly, without one exception, in one version or MS., been given to Zechariah, is more ample proof that they were written by that prophet, than the disputed insertion of the word "Jeremiah" in Matt. xxvii. 10.

4. Agur's name is prefixed to his proverbs: other names than David's are prefixed to various Psalms. By the same analogy we are fairly warranted in concluding, that if these chapters had been written by Jeremiah, his name likewise would have been prefixed to them either by Zechariah, by Ezra, or by the great Sanhedrim.

5. Has been already answered in a former part of the note.

A. C. 457. 3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

6. As there is no new title given to these latter chapters, we may justly conclude they were a continuation of the former prophecies of Zechariah.

7. Damascus was betrayed into the hands of Parmenio, one of Alexander's generals, though without bloodshed, and it ceased to be a place of importance. This was sufficient to fulfil the prophecy. It is not asserted that Damascus should be pillaged, neither is it necessary to suppose that its pillage or its violent capture were essential to the accomplishment of the prediction. (Zech. ix. ver. 1.)

The Philistines, after the destruction of Gaza, never recovered their former glory; and Ashkelon shared the fate of the rest of the country. The words "it shall not be inhabited" are figurative: and express only extensive desolation and total political ruin. Thus Ezekiel, (chap. xxix. ver. 11.) predicts that Egypt should not be inhabited forty years. If this expression be literally interpreted the prophecy has never been fulfilled: but as it signifies only desolation and ruin, it was accomplished in the forty years of calamity which succeeded the invasion of Nebuchadnezzar.

8. Tyre was taken by Nebuchadnezzar in the year 573. If this prophecy was delivered, as we suppose, in the year 457, an interval of 116 years is allowed for the revival of the Tyrian splendor: a space of time amply sufficient to enable a commercial power to recover all its splendor; particularly when that power in its first overthrow saved all its richest effects, and enjoyed likewise through the whole of this long time, an uninterrupted peace. The prophecy however seems to refer to the capture of New Tyre, by Alexander, who built the causeway, and "smote her power in the sea," (ver. 4.)

9. That the prophecy of the destruction of Jerusalem by Titus should be delivered at this time was rather to have been expected. The only power in the world that could have assaulted Jerusalem, and inflicted such disasters upon it, was Persia; but Persia was now a friendly power, and the people would not of course apply the prophecy of Zechariah to Persia. They would refer it to another period; and thus the prediction would answer a twofold purpose. It would be a pledge to the Jews that their city should so far recover as to be again powerful and splendid; and it was a warning to them, and to their children; that the new city should share the fate of the first if they again rebelled against the God who had brought them back to their native country. The argument of Mede is founded on the supposition that Zechariah, if he wrote these chapters, must necessarily have written them in the first years of his delegation to the prophetic office: but this hypothesis is by no means necessary.

10. Though the prophecies of Jeremiah are undoubtedly "digested in no order," yet they were most probably collected together by the priests of the temple. They were known to Daniel, for he learned from them that the seventy years of their captivity had expired. They were of course known to Ezra, who would not, when he edited the Scriptures, have referred to one prophet the labours of another.

It would be easy still further to extend the argument in favor of the hypothesis that Zechariah was the author of the prophecies in question, from a comparison of the internal evidence, with the period that followed the commission of Ezra, to the time of Christ. From ver. 1—9, in chap. ix. the prophet gives a general outline of the conquests of Damascus, Tyre, and Sidon, effected by Alexander, and the overthrow of the Philistines, the ancient enemies of the Church of God, (ver. 9, 10.) He foresees the entrance of the true king of Jerusalem, into the city "lowly, and riding upon an ass, and upon a colt, the foal of an ass;"

A. C. 457. 4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as

(see Mark xi. 7., Matt. xxi. 5., and John xii. 15.) the walls of which the people about him had now begun to rebuild: and (ver. 13.) foretels the victories of the Maccabees over the troops of Antiochus, who was of Grecian descent, and further deliverances and successes are promised to those that are converted and believe. The theory here adopted is in some measure warranted by Lightfoot, (p. 145.) who supposes that Zechariah continued to prophecy during the intermediate years between the reformation by Ezra, and the commission of Nehemiah.

the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. A. C. 457.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men chearful, and new wine the maids.

ZECHARIAH X.

: God is to be sought unto, and not idols. 5 As he visited his flock for sin, so he will save and restore them.

1 [57] Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and

[57] From ver. 1—3. prosperity is still promised to the Jews; and from ver. 4. to the end, their victories over their enemies are again foretold. It is probable that this prophecy remains to be fully accomplished in the final restoration of the Jews.—Horne's Crit. Introd.

A. C. 457. shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

ZECHARIAH XI.

1 *The destruction of Jerusalem.* 3 *The elect being cared for, the rest are rejected.* 10 *The staves of Beauty and Bands broken by the rejection of Christ.* 15 *The type and curse of a foolish shepherd.*

1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the

thirty *pieces* of silver, and cast them to the potter in the house of the LORD[28]. A. C. 457.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

ZECHARIAH XII[29].

1 *Jerusalem a cup of trembling to herself,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.*

1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

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[28] This prediction was literally fulfilled in the person of Christ. The chapter predicts the rejection of the Jews, for their rejection of Christ. Lebanon (ver. 1.) is supposed to mean the temple with its cedar buildings, the doors of which, according to Josephus, opened of their own accord before its destruction.

[29] This chapter contains a series of prophecies relating principally to the latter times of the Gospel. From ver. 1—9. is predicted the preservation of Jerusalem against an invasion in the last ages of the world, which most commentators think is that of Gog and Magog, more largely described in the xxxviiith and xxxixth chapters of Ezekiel. From ver. 10. to the end, the grief of the Jews, on their conversion, for their fathers having pierced the Messiah is then foretold.—Horne's Crit. Introd.

A. C. 457. 6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

ZECHARIAH XIII [30].

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry, and false prophecy.* 7 *The death of Christ, and the trial of a third part.*

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

[30] This chapter opens (ver. 1.) by predicting the admission of the Jews by baptism to the privileges of the Gospel covenant; and from ver. 2—7. their deliverance from the delusions of false prophets. In ver. 7. the prophet foreshews the dispersion of Christ's disciples, and the preservation of a small remainder of his converts, whose faith should be tried in affliction.—Dr. Gray in loc.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. A. C. 457.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name and I will hear them: I will say, it is my people: and they shall say, The LORD is my God.

ZECHARIAH XIV [31].

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount

[31] In this chapter is represented the destruction of Jerusalem by the Romans under Vespasian (ver. 1, 2.), the subsequent discomfiture of its enemies (ver. 3.) The final and triumphant establishment of Christ's righteous kingdom is then foretold, ver. 8. and following verse. And the prophet describes these particulars with a clearness which indicated the near approach of the events of which he speaks.—Dr. Gray in loc.

A. C. 457. of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even unto them shall be no rain.

18 And if the family of Egypt go not up, and come not, A. C. that *have* no *rain*; there shall be the plague, wherewith the 457. LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

SECTION VII.

Mordecai discovers the Conspiracy against Artaxerxes[32].

ESTHER II. 21 TO THE END.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

SECTION VIII.

Plot of Haman, and its Defeat.

ESTHER III.

1 *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth, by calumniation, a decree of the king to put the Jews to death.*

1 After these things did king Ahasuerus promote Haman 453. the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate,

[32] The discovery, by Mordecai, of the plot against the life of Artaxerxes, is supposed by Prideaux to have taken place about this year.

A. C. 453. said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces [33], to destroy, to kill, and to cause to perish, all Jews,

[33] The extent of the danger to which the Jews were exposed by the malice of Haman, may be better understood from considering that the plot was laid against the whole nation, who were all to be found at this time within the boundaries of the Persian empire. Judea itself was only one of the provinces of Persia. In the subsequent persecutions of the Jews, on being harassed by one monarch or government, they were always able to take refuge in the territories of another: but

both young and old, little children and women, in one day, A. C. 453. *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

ESTHER IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Esther understanding it sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing herself is threatened by Mordecai.* 15 *She appointing a fast undertaketh the suit.*

1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she

at this period of their history it was impossible for them to escape from the universal power of the Persians, (compare chap. iii. 13, 14. vii. 9.) if the design of Haman, therefore, had not been frustrated by the overruling providence of God, no human means could have saved the visible Church from destruction.

A. C. 453. should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

ESTHER V.

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh he buildeth for him a pair of gallows.

1 Now it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let

the king and Haman come this day unto the banquet that I have prepared for him. A. C. 453.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

ESTHER VI.

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his final destiny.

1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Big-

A. C. 453. thana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast began to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

ESTHER VII.

Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger, understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

A. C. 453. 1 So the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

ESTHER VIII.

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honour and the Jews' joy.

1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from

A. C. 453. Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, if it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out,

being hastened and pressed on by the king's commandment. A. C. 453.
And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

ESTHER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival

1 Now in the twelfth month, that *is*, the month Adar, on 452.
the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace, the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition?

A. C. 452. and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness, and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far.

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;

25 But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of*

that which they had seen concerning this matter, and which had come unto them, A. C. 452.

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

ESTHER X.

1 *Ahasuerus's greatness.* 3 *Mordecai's advancement.*

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 ¶ For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

CHAPTER III.

From the Reformation, by Nehemiah, to the closing of the Canon.

SECTION I.

First Commission of Nehemiah[34].

NEHEMIAH I.

1 *Nehemiah, understanding by Hanani, the misery of Jerusalem, mourneth, fasteth, and prayeth.* 5 *His prayer.*

1 The words of Nehemiah the son of Hachaliah. And it 445.

[34] The commission of Ezra continued till the end of the year 446: at which time he was superseded by Nehemiah, who was high in office at the court of Persia, and was sent to Jerusalem with greater powers

A. C. 445. came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.

than were possessed by Ezra. These two great reformers however were not divided by any inferior jealousy; they co-operated zealously together, and completely re-established the Jewish polity, both in church and state.

The book of Nehemiah, is in some versions termed the second book of Ezra or Esdras, from an opinion which anciently obtained, and was adopted by Athanasius, Epiphanius, Chrysostom, and other eminent fathers of the church, that Ezra was the author of this book. In the modern Hebrew Bibles it has the name of Nehemiah prefixed to it, which is also retained in our English Bibles.

That Nehemiah, who was cup-bearer to Artaxerxes Longimanus, was the author of this book, there cannot be any reasonable doubt: the whole of it being written in his name, and, what is very unusual when compared with the preceding sacred historians, in the first person. The insertion of the greater part of the register in chap. xii. 1—26. (which is thought to militate against this generally received opinion), may be accounted for by supposing it either to have been added by some subsequent author, or perhaps by the authority of the great synagogue: for it seems to be unconnected with the narrative of Nehemiah, and ascribes to him a degree of longevity which appears scarcely credible.

Nehemiah was the son of Hachaliah, and according to some writers, was of the tribe of Levi, but, in the opinion of others, of the royal house of Judah: as the office he held in the Persian court (that of cup-bearer) was a post of great honour and influence, it is certain that he was a man of illustrious family; and of his integrity, prudence, and piety, the whole of this book presents abundant evidence. He arrived at Jerusalem thirteen years after Ezra, with the rank of governor of the province, and vested with full power and authority to encourage the rebuilding of the walls of that city, and to promote the welfare of his countrymen in every possible way.

Having governed Judea for twelve years, (Neh. xiii. 6.) Nehemiah returned to his royal patron, (2—6.) and after a short absence, he obtained permission to go back again to his country, where he is supposed to have spent the remainder of his life.

Nehemiah was probably the last governor appointed by the kings of Persia: after his time Judea was governed by the high priests under the Persian, Macedo Grecian, Asmonean, and Roman dynasties, till the destruction of their city and temple.

It is supposed to have been chiefly owing to the influence of Esther that Ezra and Nehemiah were permitted by Artaxerxes Longimanus to rebuild Jerusalem, and restore the ecclesiastical and civil polity of the Jews. Dr. Hales however, is of opinion that the conduct of Artaxerxes respecting the Jews may be accounted for upon sound political principles, and not merely from regard to the solicitations of his cup-bearer (Nehemiah,) or the influence of his queen.

Four years before Nehemiah rebuilt the city, Artaxerxes suffered the celebrated defeat of his forces by Cimon, the Athenian general, which compelled him to make an inglorious peace upon the humiliating conditions that the Persians should be excluded from the whole line of sea-coast within three days journey, and precluded from keeping a garrison in any of the maritime towns. On account of this treaty it became a matter of state necessity to conciliate the Jews, and attach them to the Persian interest by further privileges; that the Persians might have the benefit of the fortified town of Jerusalem, which was within three days journey of the sea, and at the same time opened to them a most important pass, for communication between Persia and Egypt.—Vide Hales's Anal. vol. ii. p. 528.

A. C. 445. 2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

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

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

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

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

8 Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

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

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

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

NEHEMIAH II. VER. 1—12.

1 *Artaxerxes understanding the cause of Nshemiah's sadness, sendeth him with letters and a commission to Jerusalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jerusalem.*

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

2 Wherefore the king said unto me, Why *is* thy countenance

A. C. 445. sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

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

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

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

SECTION II.

The Walls of Jerusalem rebuilt.

NEHEMIAH II. VER. 12. TO THE END.

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

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

14 Then I went on to the gate of the fountain, and to the king's pool; but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed

the wall, and turned back, and entered by the gate of the valley, and *so* returned. A. C. 445.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

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

NEHEMIAH III.

The names and order of them that builded the wall.

1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

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

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

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

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

A. C. 445. 9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

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

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

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

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

15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David,

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

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

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall.*

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

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

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

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

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

25 Palal the son of Uzai, over against the turning *of the wall,* and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh. A. C. 445.

26 Moreover the Nethinims dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

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

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

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

NEHEMIAH IV.

1 While the enemies scoff, Nehemiah prayeth and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the labourers, 19 and giveth military precepts.

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

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites,

A. C. 445. heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

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

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

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

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

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.

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

A. C. 445.

NEHEMIAH V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution. 14 He forbeareth his own allowances, and keepeth hospitality.

1 And there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

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

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

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

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

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

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

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

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be ye shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

A. C. 445. 14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

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

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

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

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

NEHEMIAH VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terror of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

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

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

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

4 Yet they sent unto me four times after this sort: and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and Gashmu saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah; and now shall

it be reported to the king according to these words. Come now A. C. 445.
therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

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

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

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

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

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

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

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. *And* Tobiah sent letters to put me in fear.

SECTION III.

Dedication of the Wall of Jerusalem.

NEHEMIAH XII. VER. 27—44.

27 ¶ [35] And at the dedication of the wall of Jerusalem they

[35] This part of the chapter is inserted here on the united authorities of Dean Prideaux and Dr. A. Clarke, who observe, that it is most probable the wall was dedicated on its completion. It is not likely that after the wall was finished on the first commission of Nehemiah, that they would wait for an uncertain period, before they proceeded to its dedication.—Dr. Clarke in loc.; Prideaux, vol. ii. p. 525.

A. C. 445. sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah.

33 And Azariah, Ezra, and Meshullam.

34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

SECTION IV.

Nehemiah returns to Persia.

NEHEMIAH VII. VER. 1—5[36].

A. C. 445. 1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

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

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded.

SECTION V.

Second Commission of Nehemiah, and Reformation effected by him.

NEHEMIAH VII. VER. 5. TO THE END.

444 to 433. 5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

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

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[36] This passage is inserted here on the authority of Prideaux, who observes, that Nehemiah having executed the chief object of his commission, he appointed Hanani and Hananiah governors of Jerusalem, and returned himself, according to a previous arrangement on his leaving Babylon, to the king in Persia. This nomination of governors, as soon as the walls were built, evidently implies that Nehemiah delegated his authority to others. The building of the wall being all that he had requested, that work effected, it was necessary that another commission should be obtained, before he could proceed to those duties which were necessary for the settling the affairs of the country. For this purpose, therefore, it is supposed that Nehemiah went to Babylon, presented himself before the king, related to him the state of Judea, and what was further necessary to its regulation and establishment; and immediately obtained permission to return again to that country. The shortness of his absence seems to be the reason why no notice is taken of it in the sacred text.—Prideaux, vol. ii. p. 527.

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8 The children of Parosh, two thousand an hundred seventy and two.
9 The children of Shephatiah, three hundred seventy and two.
10 The children of Arah, six hundred fifty and two.
11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.
12 The children of Elam, a thousand two hundred fifty and four.
13 The children of Zattu, eight hundred forty and five.
14 The children of Zaccai, seven hundred and threescore.
15 The children of Binnui, six hundred forty and eight.
16 The children of Bebai, six hundred twenty and eight.
17 The children of Azgad, two thousand three hundred twenty and two.
18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand threescore and seven.
20 The children of Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
24 The children of Hariph, an hundred and twelve.
25 The children of Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.
27 The men of Anathoth, an hundred twenty and eight.
28 The men of Beth-azmaveth, forty and two.
29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.
30 The men of Ramah and Gaba, six hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other Elam, a thousand two hundred fifty and four
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and thirty.
39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
40 The children of Immer, a thousand fifty and two.

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41 The children of Pashur, a thousand two hundred forty and seven.
42 The children of Harim, a thousand and seventeen.
43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.
44 ¶ The singers: the children of Asaph, an hundred forty and eight.
45 ¶ The porters: the children of Shallam, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth.
47 The children of Keros, the children of Sia, the children of Padon.
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of Nephishesim.
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harsha,
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha.
57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.
60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
61 And these *were* they which went up *also* from Tel-melah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they *were* of Israel.
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

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64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And *some* of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

NEHEMIAH VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of tabernacles.*

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

2 And Ezra[37] the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

[37] By virtue of the commission he had from the king, and the powers granted him thereby, Ezra had now reformed the whole state of the Jewish church, according to the law of Moses, in which he was excellently learned, and settled it upon that foundation upon which it afterwards stood to the time of our Saviour. The two chief things which he had to do, were to restore the observance of the Jewish law, according to the ancient approved usages which had been in practice before the captivity, under the direction of the prophets, and to collect together and set forth a correct edition of the Holy Scriptures; in the performance of both which, the Jews tell us, he had the assistance of what they call the Great Synagogue, a convention consisting of 120 men, who lived under the presidency of Ezra, and assisted him in both these two works. The truth of this matter seems to have been, that these 120 men were principal elders, who lived in a continued succession from the first return of the Jews, after the Babylonish captivity, to the death of Simon the Just, and laboured in their several times, in the carrying on of the two great works above mentioned, till both were fully completed in the time of the said Simon the Just (who was made high priest of the Jews in the twenty-fifth year after the death of Alexander the Great,) and Ezra had the assistance of such of them as lived in his time. But the whole conduct of the work, and the glory of accomplishing it, is, by the Jews, chiefly attributed to him, under whose presidency they tell us, it was done. And therefore they look on him as another Moses: for the law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity. And indeed, by virtue of that ample commission which he had from king Artaxerxes, he had an opportunity of doing more than any otherof his nation; and he executed all the powers entrusted to him to the utmost for the resettling both of the ecclesiastical and political state of the Jews, in the best posture they were then capable of; and from hence his name is in so high esteem and veneration among the Jews, that it is a common saying among their writers, that if the law had not been given by Moses, Ezra was worthy by whom it should have been given.

But the great work of Ezra was his collecting together, and setting forth a correct edition of the Holy Scriptures, which he laboured much in, and went a great way in the perfecting of it. In the time of Josiah, through the impiety of the two preceding reigns of Manasseh and Ammon, the book of the law was so destroyed and lost, that besides that copy of it which Hilkiah found in the temple (2 Kings xxii. 8. 2 Chron. xxxiv. 14.) there was then none other to be had; for the surprise which Hilkiah is said to be in at the finding of it, and the grief which Josiah expressed at the hearing of it read, do plainly shew, that neither of them had ever seen it before. And if the king and the high priest, who were both men of eminent piety, were without this part of Holy Scripture, it can scarce be thought that any one else then had it. But so religious a prince as king Josiah could not leave this long unremedied. By his order, copies were forthwith written out from this original; and search being made for all the other parts of Holy Scripture, both in the colleges of the sons of the prophets, and all other places where they could be found, care was taken for transcripts to be made out of these also, and thenceforth copies of the whole became multiplied among the people, all those who were desirous of knowing the law of their God, either writing them out themselves, or procuring others to do it for them. So that, though within a few years after the holy city and temple were destroyed, and the authentic copy of the law, which was laid up before the Lord, was burned and consumed with them; yet by this time many copies both of the law and the prophets, and all the other sacred writings, were got into private hands, who carried them with them into their captivity. That Daniel had a copy of the Holy Scriptures with him in Babylon it is certain, (Dan. ix. 11. 13.); for he quotes the law, and also makes mention of the prophecies of the prophet Jeremiah, (Dan. ix. 2.); which he could not do, had he never seen them. And, in the vith chapter of Ezra, it is said, that, on the finishing of the temple, in the sixth year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the law of Moses. But how could they do this according to the written law, if they had not copies of that law then among them? and this was near sixty years before Ezra came to

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A. C. 444 to 433. 3 And he read therein before the street that *was* before the water gate from the morning until midday, before the men and

Jerusalem. And farther, in the viiith chapter of Nehemiah, when the people called for the law of Moses to have it read to them, they did not pray Ezra to get it anew dictated unto him, but that he should bring forth the book of the law of Moses, which the Lord had commanded to Israel: which plainly shews, that the book was then well known to have been extant, and not to need such a miraculous expedient, as that of a divine revelation, for its restoration; and it would with many very much shock the faith of the whole, should it be held, that it owed its present being to such a revival; it being obvious for sceptical persons in this case to object, that he who should be said thus to revive it, then forged the whole. All that Ezra did in this matter, was to get together as many copies of the sacred writings as he could, and, out of them all, set forth a correct edition; in the performance of which, he took care of these following particulars.

I. He corrected all the errors that had crept into these copies through the negligence or mistakes of transcribers; for, by comparing them one with the other, he ascertained their true reading.

II. He collected together all the books of which the Holy Scriptures did then consist, and disposed them in their proper order, and settled the canon of Scripture for his time. These books he divided into three parts; 1st. the law; 2dly. the prophets; and, 3dly. the Cetubim or Hagiographa, i. e. the holy writings; which division our Saviour himself takes notice of, Luke xxiv. 44. where he saith, "These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the law, and in the prophets, and in the psalms, concerning me." For by the psalms, our Saviour means the whole third part called the Hagiographa: for that part beginning with the psalms, it was for that reason then commonly distinguished by that title, as usually with the Jews the particular books are named from the words with which they begin. Thus with them Genesis is called Bereshith, Exodus Shemoth, Leviticus Vajikra, &c. because they begin with these Hebrew words. And Josephus makes mention of this same division. For he saith, in his first book against Apion, "We have only two and twenty books, which are to be believed as of divine authority; of which five are the books of Moses. From the death of Moses, to the reign of Artaxerxes the son of Xerxes king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men." In which division, according to him, the law contains, 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numbers, 5. Deuteronomy: the writings of the prophets, 1. Joshua, 2. Judges, with Ruth, 3. Samuel, 4. Kings, 5. Isaiah, 6. Jeremiah, with his Lamentations, 7. Ezekiel, 8. Daniel, 9. the twelve minor prophets, 10. Job. 11. Ezra, 12. Nehemiah, 13. Esther; and the Hagiographa, 1. the Psalms, 2. the Proverbs, 3. Ecclesiastes, 4. the Song of Solomon; which altogether make twenty-two books. This division was made for the sake of reducing the books to the number of their alphabet, in which are twenty-two letters. But at present, the Jews reckon these books to be twenty-four, and dispose of them in this order; 1st. the law, which contains, 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numbers, 5. Deuteronomy; 2dly. the writings of the prophets, which they divide into the former prophets and the latter prophets, the books of the former prophets are, 6. Joshua, 7. Judges, 8. Samuel, 9. Kings; and the books of the latter prophets, are, 10. Isaiah, 11. Jeremiah, 12. Ezekiel, and, 13. the twelve minor prophets; 3dly. the Hagiographa, which are, 14. the Psalms, 15. the Proverbs, 16. Job, 17. the Song of Solomon, which they call the Song of Songs, 18. Ruth,

the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law. A. C. 444 to 433.

19. the Lamentations, 20. Ecclesiastes, 21. Esther, 22. Daniel, 23. Ezra, and, 24. the Chronicles. Under the name of Ezra, they comprehend the book of Nehemiah: for the Hebrews, and also the Greeks, anciently reckoned Ezra and Nehemiah but as one book. But this order hath not been always observed among the Jews; neither is it so now in all places; for there hath been great variety as to this, not only among the Jews, but also among the Christians, as well Greeks as Latins. But no variation herein is of any moment; for in what order soever the books are placed, they are still the word of God, and no change as to this can make any change in that divine authority which is stamped upon them. But all these books were not received into the canon of the Holy Scriptures in Ezra's time: for Malachi, it is supposed, lived after him; and, in Nehemiah, mention is made of Jaddua as high priest, and of Darius Codomannus as king of Persia, who were at least one hundred years after his time; and, in the iiid chapter of the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations, as must necessarily make it reach to the time of Alexander the Great; and therefore this book could not be put into the canon till after his time. It is most likely, that the two books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were aftewards added in the time of Simon the Just, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed. And indeed these last books seem very much to want the exactness and skill of Ezra in their publication, they falling far short of the correctness which is in the other parts of the Hebrew scriptures.

III. The third thing which Ezra did about the Holy Scriptures, in his edition of them, was, that he added, in several places, what appeared necessary for the illustrating, connecting, or completing of them; wherein he was assisted by the same Spirit, by which they were at first wrote. Of this sort we may reckon the last chapter of Deuteronomy, which giving an account of the death and burial of Moses, and of the succession of Joshua after him: it could not be written by Moses himself, who undoubtedly was the penman of all the rest of that book. It seems most probable, that it was added by Ezra at this time. And such also may we reckon the several interpolations which occur in many places of the Holy Scriptures. For that there are such interpolations, is undeniable; there being many passages through the whole sacred writ, which create difficulties that can never be solved without the allowing of them. As for instance, Gen. xii. 6. it is remarked, on Abraham's coming into the land of Canaan, that the Canaanites *were then in the land*; which is not likely to have been said, till after the time of Moses, when the Canaanites being extirpated by Joshua, were then no more in the land. And Gen. xxii. 14. we read, "As it is said, to this day, in the mount of the Lord it shall be seen." But Mount Moriah (which is the mount there spoken of) was not called the mount of the Lord till the temple was built on it, many hundred years after. And this being here spoken of as a proverbial saying, that obtained among the Israelites in after ages, the whole style of the text doth manifestly point at a time after Moses, when they were in possession of the land in which this mountain stood. And therefore both these particulars prove the words cited to have been an interpolation. Gen. xxxvi. 3. it is written; "And these are the kings that reigned in the land of Edom, before there reigned any king over the land of Israel." Which could not have been said, till after there had been a king in Israel; and therefore they cannot be Moses' words; but must have been interpolated afterwards. Exod. xvi. 35. the words of the text are: "And the children of Israel did eat manna forty

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4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Matti-

years, till they came to a land inhabited. They did eat manna, till they came unto the borders of the land of Canaan." But Moses was dead before the manna ceased; and therefore these cannot be his words, but must have been inserted afterwards. Deut. ii. 12. it is said, "The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them, when they had destroyed them before them and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them." Which could not have been written by Moses, Israel having not till after his death entered into the land of his possession, which the Lord gave unto them. Deut. iii. 11. it is said, "Only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron. Is it not in Rabbah of the children of Ammon?" The whole style and strain of which text, especially that of the last clause of it, plainly speaks it to have been written a long while after that king was slain; and therefore it could not be written by Moses, who died within five months after. In the same chapter, ver. 14. it is said, "Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maacathi, and called them after his own name, Bashan, Havoth, Jair, unto this day." The phrase, *unto this day*, speaks a much greater distance of time after the fact related, than those few months in which Moses survived after that conquest; and therefore what is there written must have been inserted by some other hand, than that of Moses, long after his death. And in the book of Proverbs, (which was certainly king Solomon's,) in the beginning of the xxvth chapter it is written, "These are the Proverbs of Solomon, which the men of Hezekiah king of Judah copied out." Which must certainly have been added many ages after Solomon; for Hezekiah was of the twelfth generation in descent from him. Many more instances of such interpolated passages might be given. For throughout the whole Scriptures they have been frequently cast in by way of parenthesis, where they have appeared necessary for the explaining, connecting, or illustrating the text, or the supplying what was wanting in it. But those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly Ezra was the author, in all the books which passed his examination; and Simon the Just of all the rest which were added afterwards; for they all seemed to refer to those latter times. But these additions do not detract any thing from the divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest. This as to Ezra is without dispute, he being himself one of the divine penmen of the Holy Scriptures; for he was most certainly the writer of that book in the Old Testament which bears his name; and is, upon good grounds, supposed to be author of two more, that is, of the two books of Chronicles, as perchance also he was of the book of Esther. And, if the books written by him be of divine authority, why may not every thing else be so which he hath added to any of the rest, since there is all reason for us to suppose that he was as much directed by the Holy Spirit of God in the one as he was in the other? The great importance of the work proves the thing: for as it was necessary for the church of God that this work should be done; so also was it necessary for the work, that the person called thereto should be thus assisted in the completing of it.

IV. Ezra changed also the old names of several places that were grown obsolete, putting, instead of them, the new names by which they were at that time called, that the people might the better understand what was written. Thus Gen. xiv. 14. Abraham is said to have pursued the kings, who carried Lot away captive, as far as Dan; whereas the name of that place was Laish, till the Danites, long after

thiah, and Shemah, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam. A. C. 444 to 433.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

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

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

the death of Moses, possessed themselves of it, and called it *Dan, after the name of Dan their father*, (Joshua xix. 47. Judges xviii. 29.); and therefore it could not be called Dan in the original copy of Moses, but that name must have been put in afterwards, instead of that of Laish, on this review. And so in several places in Genesis, and also in Numbers, we find mention made of Hebron: whereas the name of that city was Kirjath Arba, till Caleb, having obtained the possession of it after the division of the land, called it Hebron, after the name of Hebron, one of his sons; and therefore that name could not be in the text, till placed there long after the time of Moses, by way of exchange for that of Kirjath Arba, which it is not to be doubted, was done at the time of this review. And many other like examples of this may be given, whereby it appears, that the study of those who governed the church of God in those times, was to render the Scripture as plain and intelligible to the people as they could, and not to hide and conceal any of it from them.

V. Ezra wrote out the whole in the Chaldee character. For that having now grown wholly into use among the people after the Babylonish captivity, he changed the old Hebrew character for it, since which time the Hebrew has been retained only by the Samaritans; among whom it is preserved even to this day.

But, though Ezra's government over all Judah and Jerusalem, expired with the year, when Nehemiah arrived from Persia, yet his labour to serve the church of God did not here end; for still he went on as a preacher of righteousness, and a skilful scribe of the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in bringing all things in church and state to be conformed to the rules thereof. And this he continued to do as long as he lived; and herein he was thoroughly assisted and supported by the governor; who coming to Jerusalem with the same intention, and the same zeal for promoting of the honour of God, and the welfare of his people in Judah and Jerusalem, as Ezra did, he struck in heartily with him in the work; so that Ezra went on still to do the same things by the authority of the new governor which he before did by his own. And by their thus joining together in the same holy undertaking, and their mutual assisting each other therein, it exceedingly prospered in their hands, till at length, notwithstanding all manner of oppositions, both from within and from without, it was brought to full perfection, forty-nine years after it had been begun by Ezra. Whether Ezra lived so long or not, is uncertain: but what he did not live to do was completed by the piety and zeal of his successor, Nehemiah.—Prideaux, Connection.

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

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

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

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

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

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

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

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

NEHEMIAH IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of God's goodness, and their wickedness.*

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

2 And the seed of Israel separated themselves from all

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strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up, *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

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

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments:

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

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

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

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

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

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

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

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduest before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their back, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

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29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, whereby thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure ***covenant,*** and write ***it;*** and our princes, Levites, *and* priests seal ***unto it.***

NEHEMIAH X.

1 *The names of them that sealed the covenant.* 28 *The points of the covenant.*

1 Now those that sealed *were,* Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

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3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.
9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah.
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God:

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and

for the sin offerings to make an atonement for Israel, and A. C. 444 to 433.
for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

NEHEMIAH XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Sephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh,

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the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred, twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Zenuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micah. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them,

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that a certain portion should be for the singers, due for every day.

24 And Pethaiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

NEHEMIAH XII. 1—10.

1 Now these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamim, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

NEHEMIAH XII. VER. 44 TO THE END.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of

A. C. 444 to 433. their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

NEHEMIAH XIII. 1—4.

1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

PSALM I [38].

About 444. 1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

1 Blessed *is* the man that walketh not in the counsel of the

[38] Psalms the first, and the hundred and nineteenth, are placed here as having most probably been written, about this time, by Ezra on his completion of the Bible. Calmet, Horne, and Gray, unite in referring the first Psalm either to David or Ezra; and it is generally supposed to have been composed by the latter as a preface to the book of Psalms, when he collected them into one volume. The contents of this Psalm are peculiarly applicable to this period of the Jewish history, when after an elapse of so many years the Scriptures were again restored to the Jews in a more complete form than any they had previously received.

The hundred and nineteenth Psalm is placed in this section from the internal evidence, that it was written by Ezra, rather than by David. It begins in the same manner as the first Psalm, and it is written on the same subject. It seems to have been drawn up principally with the view of impressing upon the minds of the Jewish youth the importance and necessity of devoting themselves to the study of the whole word of God. Every division of it expresses the excellency of the law; and resolutions to walk therein under every circumstance of life. At the time of editing the Scriptures, and of reading them to the people, it must have been a principal object with Ezra to endeavour to direct the attention of the Jews, particularly of the younger part, to the study of the law, and the perpetuation of the benefits he had conferred by his labours on the nation. A manual of this kind, therefore, might have been expected from the great reformer; and as there is no particular period in the life of David on which we can fix, which seems to require a similar composition, it is more probable that this Psalm was written by Ezra, rather than by the king of Israel.

ungodly, nor standeth in the way of sinners, nor sitteth in the A. C. About 444. seat of the scornful.

It may be observed, also, that the plan upon which it is composed, appears to have been in more frequent use in the latter, than in the former ages of the Hebrew language. The several divisions of the hundred and nineteenth Psalm are arranged in the order of the Hebrew alphabet, and all the distichs in each division begin with the same letter, after which the whole division is named. There are but twelve of these acrostic, or alphabetical poems in the Old Testament; these are, Psals xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. 10—31. Lamentations i. ii. iii. iv. Of all these, only Psalm xxxiv. on the authority of the Hebrew title, and cxlv. on internal evidence, can be certainly attributed to David. If this manner of writing had been usual at that earlier period, succeeding writers, it may be presumed, would have sometimes adopted it. We find, however, no traces of it in Isaiah, Ezekiel, or any of the minor prophets, until the time of Jeremiah, whose Lamentations having been composed on this plan, seems to have first familiarized it to the people, as Psalms xxv. xxxvii. cxi. and cxii. were written after the time of that prophet; and Prov. xxxi. 10—31. having been added to that book at an uncertain period, may, perhaps, have been added by Ezra himself. Of all these alphabetical poems, three only are perfectly so, Psalms cxi. cxii. and Lament. iii. all of which are to be referred to the latter ages of the purity of the Jewish language. It is more probable, therefore, that the hundred and nineteenth Psalm was written at a later, than at an earlier period of the Jewish Church, that is, that it was written by Ezra, rather than by David; and if written by Ezra, that it was composed about the time when by editing the Scriptures he wished to direct the attention of the younger people to their constant perusal and study.

The number of Psalms, which are *throughout* more eminently and directly prophetical of the Messiah, is indeed comparatively small: but the passages of *particular* Psalms which are predictive of him in various ways are very numerous, no part of the Old Testament being cited in the New so frequently as this book. That those Psalms which were composed by David himself were prophetic, we have David's own authority; "which," Bishop Horsley remarks, "may be allowed to "overpower a host of modern expositors. For thus king David, at "the close of his life, describes himself and his sacred songs; 'David "the son of Jesse said, and the man who was raised up on high, the "anointed of the God of Jacob, and the sweet Psalmist of Israel, "said, the Spirit of Jehovah spake by me, and his word was in my "tongue,' (2 Sam. xxiii. 1, 2.) It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But, it should "seem, the Spirit of Jehovah would not be wanting to enable a mere "man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. "But the Spirit of Jehovah described, by David's utterance, what "was known to that Spirit only, and that Spirit only could describe. "So that, if David be allowed to have had any knowledge of the true "subjects of his own compositions, it was nothing in his own life, "but something put into his mind by the Holy Spirit of God; and the "misapplication of the Psalms to the literal David has done more "mischief, than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion."

The Psalms present every possible variety of Hebrew poetry. They may all, indeed, be termed poems of the lyric kind, that is, adapted to music, but with great variety in the style of composition. Thus some are simply odes, giving a narrative of facts, either

A. C. About 444. 2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

of public history, or of private life, in beautiful and figurative language. Others, again, are *ethic* or *didactic*, "delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple strains." To this class we may refer the hundred and nineteenth, and the other *alphabetical psalms*, which are so called because the initial letters of each line or stanza followed the order of the alphabet. Nearly one-seventh part of the Psalms are elegiac, or pathetic compositions on mournful subjects. Some are enigmatic, delivering the doctrines of religion in enigmata, sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of idyls, or short pastoral poems. But the greater part, according to Bishop Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters. "In these dialogue-psalms the persons "are frequently the Psalmist himself, or the chorus of priests and "Levites, or the leader of the Levitical band, opening the ode with a "proem declarative of the subject, and very often closing the whole "with a solemn admonition drawn from what the other persons say. "The other persons are, Jehovah, sometimes as one, sometimes as "another of the three persons; Christ in his incarnate state, sometimes before, sometimes after his resurrection; the human soul of "Christ, as distinguished from the divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a "king, sometimes as a conqueror; and, in those Psalms in which he is "introduced as a conqueror, the resemblance is very remarkable between this conqueror in the book of Psalms, and the warrior on the "white horse in the book of Revelations, who goes forth with a crown "on his head and a bow in his hand, conquering and to conquer. "And the conquest in the Psalms is followed, like the conquest in the "Revelations, by the marriage of the conqueror. These are circumstances of similitude, which, to any one versed in the prophetic "style, prove beyond a doubt that the mystical conqueror is the same "personage in both."

In praise of the Psalms, all the fathers of the church are unanimously eloquent. Athanasius styles them an epitome of the whole Scriptures; Basil, a compendium of all theology; Luther, a little Bible, and the summary of the Old Testament; and Melancthon, the most elegant writing in the whole world. How highly the Psalter was valued subsequently to the Reformation, we may easily conceive by the very numerous editions of it which were executed in the infancy of printing, and by the number of commentators who have undertaken to illustrate its sacred pages. Carpzov, who wrote a century ago, enumerates upwards of one hundred and sixty; and, of the subsequent modern expositors of this book, it would perhaps be difficult to procure a correct account. "The Psalms," as Bishop Horne, their best interpreter in our language has remarked, with equal piety and beauty, "are an "epitome of the Bible, adapted to the purposes of devotion. They "treat occasionally of the creation and formation of the world; the "dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; "their journey through the wilderness, and settlement in Canaan; "their law, priesthood, and ritual; the exploits of their great men, "wrought through faith; their sins and captivities; their repentances "and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its "effects and consequences; his incarnation, birth, life, passion,

A. C. Abou 444. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"death, resurrection, ascension, kingdom, and priesthood; the "effusion of the Spirit; the conversion of the nations; the rejection "of the Jews; the establishment, increase, and perpetuity of the "Christian church; the end of the world; the general judgment; "the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of "them aright, and to express the different affections, which, when so "conceived of, they must excite in our minds. They are, for this "purpose, adorned with the figures, and set off with all the graces of "poetry; and poetry itself is designed yet farther to be recommended "by the charms of music, thus consecrated to the service of God; that "so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is "calmed by sacred melody, and the evil spirit is still dispossessed by "the harp of the son of Jesse. This little volume, like the paradise "of Eden, affords us in perfection, though in miniature, every thing "that groweth elsewhere, every tree that is pleasant to the sight, and "good for food;" and above all, what was there lost, but is here restored—*the tree of life in the midst of the garden.* That which we read, as matter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those repentance and faith are described, but in these they are acted: by a perusal of the former, we learn how others served God, but, by using the latter, we serve him ourselves. "What is there necessary for man to know," says the pious and judicious Hooker, "which the Psalms are not able "to teach? They are to beginners an easy and familiar introduction, "a mighty augmentation of all virtue and knowledge in such as are "entered before, a strong confirmation to the most perfect among "others. Heroical magnanimity, exquisite justice, grave moderation, "exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the "comforts of grace, the works of Providence over this world, and the "promised joys of that world which is to come, all good necessarily to "be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of "man, any wound or sickness named, for which there is not, in this "treasure-house, a present comfortable remedy at all times ready to "be found."

Many of the Psalms, which bear the royal prophet's name, were composed on occasion of remarkable circumstances in his life, his dangers, his afflictions, his deliverances. "But of those which relate "to the public history of the natural Israel, there are few in which "the fortunes of the mystical Israel are not adumbrated; and of those "which allude to the life of David, there are none in which the Son "of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and of the apostate "faction in later ages. David's afflictions are Messiah's sufferings. "David's penitential supplications are Messiah's, under the burden "of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving, for his "victory over sin, and death, and hell. In a word, there is not a "page of this book of Psalms, in which the pious reader will not find "his Saviour, if he reads with a view of finding him."

A. C. About 444. 4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

In the language of this divine book, therefore, the prayers and praises of the church have been offered up to the throne of grace, from age to age. And it appears to have been the manual of the Son of God, in the days of his flesh; who, at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung an hymn taken from it; who pronounced, on the cross, the beginning of the twenty-second Psalm, "My God, my God, why hast "thou forsaken me?" and expired, with a part of the thirty-first Psalm in his mouth, "Into thy hands I commend my spirit." Thus He, who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words, rather than his own. "No tongue of man or angel," as Dr. Hammond justly observes, "can convey an higher idea of any book, "and of their felicity who use it aright."

Having now inserted the whole number of the Psalms in their respective places, I add the following common but very useful Table; the Psalms are classed according to their several subjects, and adapted to the purposes of private devotion.

I. *Prayers.*

1. Prayers for pardon of sin, Psal. vi. xxv. xxxviii. li. cxxx. Psalms styled penitential, vi. xxxii. xxxviii. li. cii. cxxx. cxliii.

2. Prayers, composed when the Psalmist was deprived of an opportunity of the public exercise of religion, Psal. xlii. xliii. lxiii. lxxxiv.

3 Prayers, in which the Psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions, Psal. xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.

4. Prayers, in which the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Psal. vii. xvii. xxvi. xxxv.

5. Prayers, expressing the firmest trust and confidence in God under afflictions, Psal. iii. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi.

6. Prayers composed when the people of God were under affliction or persecution, Psal. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxiii. cxxxvii.

7. The following are likewise prayers in time of trouble and affliction, Psal. iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxlii.

8. Prayers of intercession, Psal. xx. lxvii. cxxii. cxxxii. cxliv.

II. *Psalms of thanksgiving.*

1. Thanksgivings for mercies vouchsafed to particular persons, Psal. ix. xviii. xxii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.

2. Thanksgivings for mercies vouchsafed to the Israelites in general, Psal. xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. *Psalms of praise and adoration, displaying the attributes of God.*

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Psal. xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxlv. cxlvi.

2. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being, Psal. viii. xix xxiv. xxix. xxxiii. xlvii. l.

5 Therefore the ungodly shall not stand in the judgment, A. C. About 444.
nor sinners in the congregation of the righteous.
6 For the LORD knoweth the way of the righteous: but the *way* of the ungodly shall perish.

PSALM CXIX.

The psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

1 Blessed *are* the undefiled in the way, who walk in the law of the LORD.
2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.
3 They also do no iniquity: they walk in his ways.
4 Thou hast commanded *us* to keep thy precepts diligently.
5 O that my ways were directed to keep thy statutes!
6 Then shall I not be ashamed, when I have respect unto all thy commandments.
7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
10 With my whole heart have I sought thee: O let me not wander from thy commandments.
11 Thy word have I hid in mine heart, that I might not sin against thee.
12 Blessed *art* thou, O LORD: teach me thy statutes.
13 With my lips have I declared all the judgments of thy mouth.
14 I have rejoiced in the way of thy testimonies, as *much* as in all riches.
15 I will meditate in thy precepts, and have respect unto thy ways.
16 I will delight myself in thy statutes: I will not forget thy word.

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lxv. lxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

1. The different characters of good and bad men: the happiness of the one, and the misery of the other, are represented in the following Psalms: i. v. vii. ix. xxi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxiii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii.

2. The excellence of God's law. Psal. xix. cxix.

3. The vanity of human life. Psal. xxxix. xlix. xc.

4. Advice to magistrates. Psal. lxxxii. ci.

5. The virtue of humility. Psal. cxxxi.

V. *Psalms more eminently and directly prophetical,* Psal. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. *Historical psalms,* Psal. lxxviii. cv. cvi.

Vide Bishop Horsley's Translation of the Psalms—Bishop Horne—Dr. Gray—Horne's Critical Introduction.

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GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

A. C. About 444.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

A. C. About 444.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy month *is* better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

A. C. About 444.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will keep thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

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114 Thou *art* my hiding place and my shield: I hope in thy word.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of water run down mine eyes, because they keep not thy law.

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TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts; quicken me, O LORD, according to thy lovingkindness.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

A. C.
About 444.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word; for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

SECTION VI.

Malachi Prophecies against the Corruptions which had been introduced during the Second Absence of Nehemiah.

MALACHI I [39].

1 *Malachi complaineth of Israel's unkindness,* 6 *of their irreligiousness,* 12 *and profaneness.*

433. to 428.

1 The burden of the word of the LORD to Israel by Malachi.

[39] Malachi was the last of the prophets before the Gospel dispensation. Some writers imagine that Malachi was merely a general name, signifying the angel of the Lord, a messenger or prophet; because the title of Malach Jehovah, or angel of the Lord, was often applied to the prophets. (Compare Haggai i. 13. with Malachi iii. 1.)

The Septuagint translators have rendered Malachi *his angel* instead of *my angel*, as the original imports; and several of the fathers have quoted Malachi under the name of the angel of the Lord. Calmet, after Jerome and some other ancient writers, thinks that Malachi was the same person as Ezra, who wrote the canonical book that passes under his name, and was governor of the Jews after their return from the captivity. As he revised the Holy Scriptures, and collected the canon of the Old Testament, and performed various other important services to the Jewish church, Ezra has been considered, both by ancient Jewish and also by the early Christian writers, as a very extraordinary person sent from God, and therefore they thought him very appropriately denominated Malach; but for these opinions there is no foundation whatever.

It is certain that Malachi was a distinct person from Ezra, and (as Rosenmüller observes) the whole argument of his book proves that he flourished after the return from the captivity. He prophesied while Nehemiah was governor of Judea, more particularly after his second coming from the Persian court; and appears to have contributed the weight of his exhortations to the restoration of the Jewish polity, and the final reform established by that pious and excellent governor. Archbishop Newcome supposes Malachi to have flourished about the year 436 before the Christian æra; but Dr. Kennicott places him about the year 420 before Christ, which date is adopted by Dr Hales, as sufficiently agreeing with the description of Josephus and the varying dates of chronologers.

Although the writings of this prophet are almost wholly in prose, yet they are by no means destitute of force and elegance. He reproves the wickedness of his countrymen with great vehemence; and Bishop Lowth observes that his book is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and, being past its prime and vigour, was then fast verging towards the debility of age.

But as it appears from the consent of all Jewish and Christian antiquity that the light of prophecy expired in Malachi, we may suppose that the termination of his ministry coincided with the accomplishment of the first seven weeks of Daniel's prophety, which was the period allotted for "sealing the vision and prophecy." (Dan. ix. 24.) Malachi therefore must be considered as completing the canon of the Old Testament, about 400 years before the birth of Christ, when the great designs of Providence were completed in the termination of the prophetic ministry; and when a scheme of prophecy was unfolded, which in its entire contexture was to be accommodated to, and to characterize the Messiah. Malachi certainly prophesied some time after Haggai and Zechariah, for in his time the temple was rebuilt, and the worship re-established: (chap. i. 7. 10. 12. and iii. 10.) his ministry therefore must have coincided with, or succeeded that of Nehemiah. He censures the same offences that had excited the indignation of that governor, and which he had not been able entirely to reform. (Compare Malachi ii. 11. with Nehem. xiii. 23—27. and Malachi i. 10. with Neh. xiii. 10, 11.) In the first chapter, from 1 to 6, the Jews are reminded of the special favors God had bestowed upon them; they are then reproved for not shewing due reverence to God; and the priests for their prophane and mercenary conduct; their rejection is threatened, the calling of the Gentiles is announced, (ver. 11.) and the divine judgments are denounced against the priests and the people for their disregard of God in their sacrifices, (12—14. and chap. ii. 10.) and likewise for their multiplied divorces, and intermarriages with idolatrous nations. God being wearied with the impiety of Israel, declares (chap. iii.) that the Lord whom they sought should suddenly come to his temple preceded by that messenger, who like an harbinger should prepare his way, that the Lord when he should appear should purify the sons

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

A. C. 433 to 428.

A. C. 433 to 428.

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought

of Levi from their unrighteousness, and refine them as metal from the dross, (1—4.) (see Isaiah i. 25.) and then "the offering of Judah," the spiritual sacrifice of the heart should "be pleasant unto the Lord as in the days of old," and the Lord would quickly exterminate the corruptions and adulteries that prevailed. The prophecy concludes with an earnest exhortation to repentance, and a strict observance of the law.—Dr. Gray's Key in loc.; Horne's Crit. Introd.

The latter part of ver. 11. Malachi i. relative to the Mincha or bread offering to be generally offered up was considered in the primitive church as an express prophecy of the Christian sacrifice in the Eucharist, of which the circumstances are there described under the typical rites of the Jewish worship.—Vide Mede's Discourses on the Christian Sacrifice.

that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. A. C. 433 to 428.

14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

MALACHI II.

1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people of idolatry,* 14 *for adultery,* 17 *and for infidelity.*

1 And now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

4 And ye shall know that I have been sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

A. C. 433 to 428.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast deal treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When, ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, where *is* the God of judgment?

MALACHI III. VER. 1—16.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

1 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts,

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. A. C. 433 to 428.

10 Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* in vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

SECTION VII.

Further Reformation by Nehemiah.

NEHEMIAH XIII. VER. 4. TO THE END.

4 ¶ And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah: 428 to 409.

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters: and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king[40]:

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[40] It is not possible to ascertain what length of time Nehemiah remained in Persia. Prideaux, to allow a sufficient time for the corruptions that took place during his absence, supposes it at least five years; and Dr. Hales twelve years. But we cannot now determine accurately how long he was absent from his own country, when he returned to it, or how long he survived his return. He at all times displayed the most disinterested zeal in the service of his country, and after having "rebuilt the street and the walls in troublous times," he had the happiness of effecting the civil and religious reformation of his people. The piety of Nehemiah is beautifully illustrated in those devout supplications he offers up to the throne of grace (ver. 14. 22. 31.), while with calm but persevering fidelity and firmness, he performs his most important duties, checks every abuse, and brings again every thing in subjection to the ancient law.

A. C. 428 to 409.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense,

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on

you. From that time forth came they no *more* on the sabbath. A. C. 428 to 409.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

SECTION VIII.

Final Prophecy of the Old Testament.

MALACHI III. VER. 16. TO THE END.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. About 400.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

MALACHI IV.

1 *God's judgment on the wicked,* 2 *and his blessings on the good.* 4 *He exhorteth to the study of the law,* 5 *and telleth of Elijah's coming and office.*

A. C. About 400.

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch [41].

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this,* saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

[41] The apparent connection of this verse with the two last of the preceding chapter have induced me to make this division. The description contained in these verses seem to have a primary reference to the destruction of Jerusalem by the Romans, A. D. 70, by which is prefigured the last general judgment of mankind, when the Lord will finally distinguish between the righteous and the wicked; when the mysteries of His providence will be clearly unfolded, and His ways be justified to man. The expression, "Behold the day cometh," is, in its secondary application, equally applicable both to Jews and Christians. We know how truly these predictions have been verified in their primary signification; and we therefore cannot doubt but their further accomplishment will be as literally fulfilled. But amidst all these "terrors of the Lord," the prophet is permitted to give an assurance of approaching salvation to those who trust in God. "The Sun of righteousness shall arise with healing in his wings," to give light to those that sit in the shadow of death, and to heal the transgressions of his people. What the sun is to the natural world, Christ is to the spiritual world, "In him we live move and have our being." He is "the true light that lighteth every man that cometh into the world." The promises of temporal deliverance, in ver. 2. and chap. iii. 17, 18, were wonderfully made good in the preservation of the Christians; who trusting in the providence and promises of God, fled into the mountains, and thereby escaped the general destruction of the Jewish nation.

As the spirit of prophecy was now to cease, the Messiah having been clearly and progressively made known to the Jews, by a long succession of prophets, and in prophecies more and more distinct: Malachi at last concludes his mission, by enjoining a strict observance of the law of Moses, till Elijah the messenger of the Lord should appear, to turn the hearts of the disobedient to the wisdom of the just. Thus Malachi (as Dr. Gray observes) sealed up the volume of prophecy, in a description of that personage, with an account of whom the Evangelists begin their Gospel history; who was appointed to prepare the way for the establishment of a new and a better dispensation, and he who terminated the illustrious succession of the prophets, and predicted the coming of the Baptist, received the testimony of our Saviour, who defined the period and extent of prophecy, by declaring (Matt. xi. 13.) that "all the prophets prophesied until John."

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. A. C. About 400.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

SECTION IX.

Detached Genealogies, Successions, and Events, inserted probably at the Completion of the Canon [42].

1 CHRONICLES I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* About 300.

1 Adam, Sheth, Enosh,

[42] These chapters of Chronicles are placed last in this arrangement, as they contain many allusions to the events of the captivity, and the later events of the Jewish history. In chap. iii. the genealogy of the family of Zerobabel is carried down to the time of Alexander the Great, or even later; that is, nearly to the period when Simon the Just finally completed, as the last of the great synagogue, the canon of the Old Testament. These genealogical tables, therefore, were written after the time of Ezra, and were probably prefixed by Simon the Just to the books of Chronicles, as an appropriate introduction. The other chapters of Chronicles are inserted in their respective places in the arrangement.

Lightfoot has endeavoured to insert in the several parts of his Chronicles, various passages from these first chapters: he has however placed them again by themselves towards the conclusion of his work, and confesses that it is almost impossible to harmonize the contents with the rest of Scripture, on account of the manner in which the incidents noticed in these tables are interwoven with the context. I have followed therefore his plan, and after many attempts to insert particular passages in the preceding arrangement, have referred the whole nine first chapters to the time when they were not improbably prefixed to the remainder of the first book of Chronicles.

The Jews comprize the two books of Chronicles in one book, which they call *Dibre Hajamim,* that is, *The Words of Days,* probably from the circumstance of their being compiled out of diaries or annals, in which were recorded the various events related in these books. In the Septuagint version they are termed Παραλειπομενα, (paralipomena), or *Things omitted;* because many things which were omitted in the former part of the sacred history are here not only supplied, but some narrations also are enlarged, while others are added. The appellation of Chronicles was given to these books by Jerome, because they contain an abstract, in order of time, of the whole of the sacred history, to the time when they were written.

Concerning the author of these books nothing certain is known. Some think they are the works of different authors; but the uniformity of the style, the connection of the facts, together with the recapitulations and reflections which are often made; prove that they are the work of one and the same person. The Jewish and Christian interpreters, in general believe they were the work of Ezra, assisted by the prophets Haggai, Zechariah, and Malachi. That Ezra was the author, is, on the whole, the most probable opinion. There are words and terms, both in Chronicles and Ezra, which are similar; and prove that each was written after the captivity, and probably by the same person;

A. C. About 300.

2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,

as those terms were not in use previously to that time; and some are peculiar to Ezra himself. We have כפורי זהב "golden cups," Ezra i. 10.; viii. 27.; and in 1 Chron. xxviii. 17. And דרכמון, 1 Chron. xxix. 7. and Ezra ii. 69.; Nehemiah vii. 70. And רפסדות "rafts" or floats, 2 Chron. ii. 16.; widely differing from דברות, 1 Kings v. 9.; which we there translate in the same way. Calmet considers these words as strong evidence that these books were the work of Ezra, and penned after the captivity. It is most certain that the books of Chronicles are not the original records or memorials of the transactions of the sovereigns of Israel and Judah, which are so often referred to in the historical books of the Old Testament. Those ancient registers were much more copious than the books of Chronicles, and have been long lost.

These books, therefore, can only have been compiled from others written at different times, some before, and others after the Babylonish captivity. The ancient Jews took the greatest care to register their civil, military, and ecclesiastical transactions; and the prophets appear to have been employed for this purpose, by the several kings under whose reigns they lived. Samuel, Nathan, and Gad, wrote under the reign of David. (1 Chron. xxix. 29.) Nathan, Ahijah, and Iddo, under Solomon. (2 Chron. ix. 29.) Shemaiah and Iddo under Rehoboam. (2 Chron. xii. 15.) Isaiah recorded the transactions of Uzziah and of Hezekiah. (2 Chron. xxvi. 22. and 2 Chron. xxxii. 32.) Jeremiah wrote the history of Josiah and his descendants, the last kings of Judah; and many more instances might be mentioned. Besides the prophets, we find other persons likewise employed in this office, who were denominated recorders. (2 Sam. viii. 16. 2 Kings xviii. 18. 2 Chron. xxxiv. 8.)

The principal object of the author of this book appears to have been to point out from the public records, still preserved, the state of the different families before the captivity; that at their return they might again possess their respective inheritances. He enters particularly into the duties, genealogies, families, and orders of the priests and levites, that they might more easily assume their proper functions; and that the worship of God might be conducted the same as before by the ordained and legitimate persons. These books may be considered as an epitome of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity. The first book traces the rise and propagation of the people of Israel from Adam, and afterwards gives a circumstantial account of the reign and transactions of David. In the second book the narrative is continued, and relates the progress and dissolution of the kingdom of Judah, to the very year of the return of the Jews from the Babylonish captivity: as very little notice is taken of the kings of Israel, it is not improbable that this book was chiefly extracted from the records of the kingdom of Judah. The period of time embraced in the books of Chronicles is about 3468 years: they may be commodiously divided into four parts, viz.—1. The genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and to the time of Ezra;—2. The histories of Saul and David;—3. The history of the united kingdoms of Israel and Judah under Solomon; and, 4. The history of the kingdom of Judah after the secession of the ten tribes from Rehoboam to its utter subversion by Nebuchadnezzar.

It will be necessary to remember, that the terms "father," "son," "begat," and "begotten," which so frequently occur in these Hebrew genealogies, do not always denote an immediate son or descendant; but extend to any distant progenitor. Thus, in Gen. xxix. 5. Laban is called the *son* of Nahor, though in fact he was only his *grandson*; and similar instances are often to be found in the Scriptures. The extensive genealogical tables contained in the book of Chronicles are a signal testimony to the origin and preservation of the Jewish church among mankind; and of the fulfilment of the divine promises to Abraham, that his seed should be multiplied as the sand upon the sea-shore. (Gen. xxii. 17.) They are also of very great importance, as exhibiting "the detail of the sacred line, through which the promise of the Messiah was transmitted:" so that when in the fulness of time this promised Mediator was revealed in the flesh, the church and people of God might infallibly know that this was that very promised seed of the woman, the son of Abraham, and the son of David.—Dr. Adam Clark, in his preface to Chronicles; and Horne's Crit. Introd. in loc.

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4 Noah, Shem, Ham, and Japheth.
5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And Cush begat Nimrod; he began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.
13 And Canaan begat Zidon his firstborn, and Heth,
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one *was* Peleg, (because in his days the earth was divided,) and his brother's name *was* Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.
21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.
24 ¶ Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram, the same *is* Abraham.
28 The sons of Abraham; Isaac, and Ishmael.

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29 ¶ These *are* their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian: Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
34 ¶ And Abraham begat Isaac. The sons of Isaac; Esau, and Israel.
35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.
39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.
40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The son of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.
43 ¶ Now these *are* the kings that reigned in the land of Edom, before *any* king reigned over the children of Israel. Bela the son of Beor: and the name of his city *was* Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the son of Bedad, (which smote Midian in the field of Moab,) reigned in his stead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* Pai; and his wife's name

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was Mehetabel, the daughter of Matred, the daughter of Mezahab.
51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

1 CHRONICLES II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

1 These *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun.
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 ¶ The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.
4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah *were* five.
5 The sons of Pharez; Hezron, and Hamul.
6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.
8 And the sons of Ethan; Azariah.
9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.
10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;
11 And Nahshon begat Salma, and Salma begat Boaz,
12 And Boaz begat Obed, and Obed begat Jesse,
13 ¶ And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,
14 Nethaneel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh:
16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.
17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.
18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.
20 And Hur begat Uri, and Uri begat Bezaleel.
21 ¶ And afterward Hezron went in to the daughter of

A.C. About 300. Machir the father of Gilead, whom he married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threescore cities: all these ***belonged to*** the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada, the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum.

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. A.C. About 300.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh, *and* half of the Manahethites.

53 And the families of Cirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

1 CHRONICLES III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

1 Now these were the sons of David, which were born unto him in Hebron; the firstborn Ammon, of Ahinoam the Jezreelitess: the second Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:

6 Ibhar also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

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12 Amaziah his son, Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were* Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnam, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

1 CHRONICLES IV.

I, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur the posthumous son of Hezron. 9 Of Jabez, and his prayer. 21 The posterity of Shelah, 24 and of Simeon. 39 Their conquest of Gedor, &c.

1 The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

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9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: where they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his

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28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were* Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah:

38 These mentioned by *their* names *were* princes in their families; and the house of their fathers increased greatly.

39 And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelathiah, and Neariah, and Rephaiah, and Uzziel the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

1 CHRONICLES V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men, and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half tribe of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

1 Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son

of Israel: and the genealogy is not to be reckoned after the birthright. A. C. About 300.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joseph's:)

3 The sons, *I say*, of Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

12 Joel the chief and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

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21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

1 CHRONICLES VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershom, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

1 The sons of Levi; Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

14 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei. A. C. About 300.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the firstborn Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son.

30 Shimei his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

33 And these *are* they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on the right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

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43 The son of Jahath, the son of Gershom, the son of Levi.
44 And their brethren the sons of Merari *stood* on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 The son of Amzi, the son of Bani, the son of Shamer,
47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.
49 ¶ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 ¶ Now these *are* their dwellingplaces throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for their's was the lot.
55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
58 And Hilen with her suburbs, Debir with her suburbs,
59 And Ashan with her suburbs, and Bethshemesh with her suburbs:
60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.
61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely, out of* the half *tribe* of Manasseh, by lot, ten cities.
62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64 And the children of Israel gave to the Levites *these* cities with their suburbs.

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65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.
66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer, with her suburbs,
68 And Jokmeam with her suburbs, and Beth-horon, with her suburbs,
69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:
70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
73 And Ramoth with her suburbs, and Anem with her suburbs:
74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
75 And Hukok with her suburbs, and Rehob with her suburbs:
76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.
77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs?
78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 Kedemoth also with her suburbs, and Mephaath with her suburbs:
80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
81 And Heshbon with her suburbs, and Jazer with her suburbs.

1 CHRONICLES VII.

1 *The sons of Issachar*, 6 *of Benjamin*, 13 *of Naphtali*, 14 *of Manasseh*, 20 *and of Ephraim.*

1 Now the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimron, four.
2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's

A. C. About 300. house, *to wit*, of Tola; *they were* valiant men of might in their generations; whose number *was*, in the days of David, two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren, among all the families of Issachar, *were* men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

6 ¶ *The sons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the numbers of them, after the genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these, the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim also, and Huppim, the children of Ir, *and* Hushim, the sons of Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare Machir the father of Gilead.

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah; and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh: and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah *were*, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his

A. C. About 300. son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer with the towns thereof, Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number, throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

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1 CHRONICLES VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

1 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham.

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak:

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah:

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

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32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

34 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jeush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

1 CHRONICLES IX.

1 *The original of Israel's and Judah's genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with Nethinims which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

1 So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

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10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, (of the house of his father,) the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these, *which were* chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages; whom David and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

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28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the shew-bread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free; for they were employed in *that* work day and night.

34 These chief fathers of the the Levites *were* chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

NEHEMIAH XII. [43] VER. 10—27.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada.

[43] This passage from Nehemiah is inserted here, because in verse 11 Jaddua is mentioned. Jaddua was the high priest who met Alexander the Great, and whom that conqueror venerated as the servant of God; declaring that a person habited as the high priest had appeared to him in a vision, and had encouraged him to lay aside all his scruples, and advance with his army against the Persians. In verse 22, Darius, the Persian monarch whom Alexander had defeated, is spoken of as having lived some years before; that is, he is mentioned in the same manner as we should refer to a sovereign who was familiarly known, by name,

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11 And Joiada begat Jonathan, and Jonathan begat Jaddua.
12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

and whose reign had long terminated. It may be presumed, therefore, that this passage was added by Simon the Just, who died about 291 B.C. and before his death finally completed the canon of Scripture. This Simon (Prideaux observes) had by the uprightness of his actions, and the righteousness of his conversation, both towards God and man, merited the sirname of the Just; so also was he in all respects a very extraordinary person; which the character given of him in the 50th chapter of Ecclesiasticus sufficiently shews. There, many of his good works, for the benefit both of the church and state of the Jews, are mentioned with their due praise. But his chiefest work was the finishing of the canon of the scriptures of the Old Testament. What was done herein by Ezra hath been above related, (Period viii. chap. iii. sect. v. note.) The books afterwards added, were the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi. That these could not be put into the canon by Ezra, is plain; for four of those books are, upon just grounds, supposed to have been written by himself (that is, the two books of Chronicles, and the books of Ezra and Esther,) and the book of Nehemiah was written after his time, and so most likely was the book of Malachi also: and therefore a latter time must be assigned for their insertion into the canon, and none is more likely than that of Simon the Just, who is said to have been the last of the men of the great synagogue. For what the Jews call the great synagogue were a number of elders amounting to 120, who, succeeding some after others, in a continued series, from the return of the Jews again into Judea, after the Babylonish captivity, to the time of Simon the Just, laboured in the restoring of the Jewish church and state in that country; in order whereto, the holy scriptures being the rule they were to go by, their chief care and study was to make a true collection of those scriptures, and publish them accurately to the people. Ezra, and the men of the great synagogue that lived in his time, completed this work as far as they could. And as to what remained farther to be done in it, where can we better place the performing of it, and the ending and finishing of the whole than in the time of Simon the Just, who was the last of them? And that especially, since there are some particulars in those books which seem necessarily to refer down to times as late as those of Alexander the Great, if not later. For, in the third chapter of the first book of Chronicles, we have the genealogy of the sons of Zerubbabel, carried down for so many descents after him, as may well be thought to reach the time of Alexander: and, in the book of Nehemiah, chap. xii. ver. 22. we have the days of Jaddua spoken of, as of days past; but Jaddua outlived Alexander two years. I acknowledge these passages to have been interpolated passages, both put in after the time of Ezra, and after the time of Nehemiah (who were the writers of those books,) by those who completed the canon. To say they were inserted by those holy men themselves, who wrote the books, the chronology of their history will not bear: for then they must have lived down beyond those times which those passages refer us to; but this is inconsistent with what is written of them. And to say that they were put in by any other than those, who, by the direction of the Holy Spirit of God, completed the canon of the scriptures, will be to derogate from their excellency; and therefore we must conclude, that, since Simon the Just was the last of those that were employed in this work, it was by him that the last finishing hand was put thereto, and that it was in his time, and under his presidency, and chiefly by his direction, that the canon of the holy scriptures of the Old Testament, by which we now receive them, was perfected, and finally settled in the Jewish church.

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18 Of Ezra, Meshullam; of Amariah, Jehohanan;
14 Of Melicu, Jonathan; of Shebaniah, Joseph;

To these remarks selected from the laborious and learned writer who has been so frequently referred to in these latter notes, few observations are necessary to be added. The wisdom of that dispensation of Providence which closed the canon of Scripture at this period will be evident if we consider the circumstances of the Jewish church. The Jews had now been restored to their own country, and to their own ecclesiastical and civil rights more than two hundred years. Idolatry now no longer existed, and the laws of their great legislator were so firmly established among them, and held in such high reverence, that some few years before the death of Simon the Just, rather than infringe on the holiness of the Sabbath they permitted Ptolemy to assault and capture Jerusalem without offering any resistance. They considered themselves a holy nation, and the peculiar chosen people of God; and so great and so zealous was their attachment at this time to the ritual and ceremonial law, that they were in no danger of rejecting the one true God: the spirit therefore of prophecy, and the power of working miracles, had accomplished the object for which they were designed, and were now no longer necessary. The Jews, weaned from idolatry, and confirmed in the faith and worship of the one true God, were become the anxious and zealous guardians of his revealed religion.

After the conquests of Alexander, the Greek language gradually prevailed over the greater part of the known world, and with it a taste for literature was diffused. With the wonderful history of the Jews the surrounding nations must have been well acquainted, and as these people possessed the most valuable and authentic records, the well informed and the curious would be emulous to obtain a knowledge of them. To this spirit of inquiry and information may be perhaps attributed the demand for their Scriptures in the Greek language.

Ptolemy about this time desired to place the Jewish Scriptures in his library; and the Septuagint version is supposed to have been now made or finished at his request, or for the use of the Jews in Alexandria; the difference between this version and the Hebrew in many passages may be accounted for by supposing that only a part was translated at the request of Ptolemy, many of the books perhaps having been already done from unauthenticated copies for the use of the hellenizing Jews in various countries: all that we can be certain of however on this subject is, that they must have been collected into one volume after the time of Simon the Just, because the Septuagint version contains the whole of the canonical books, which before his time were not completed.

From the universality of the Greek language, and the dispersion of the Jews, the Septuagint probably was extensively known throughout the Pagan world, and the knowledge of the true God, who never leaves himself without a witness was thus communicated and preserved among the Gentiles, now that miracle and prophecy had ceased among the Jews.

The dispensation of Providence which ordained the discontinuance of miracles served to fix the attention of the Jews exclusively to the study of their Scriptures as the only means now left them of becoming acquainted with the divine will; it likewise tended to excite more forcibly the attention of the people to him, who in the appointed time, united in his own person the gifts and powers, of miracle, and of prophecy. When Christ came into the world, his appearance was generally expected. The great anticipated a temporal king, a mighty hero, a conqueror of the Roman power. The poorer and more reflecting, looked for him as the consolation of Israel, and few only understood the real nature of that spiritual dominion over the heart and conscience which he came to establish.

A. C. About 300.

15 Of Harim, Adna; of Meraioth, Helkai;
16 Of Iddo, Zechariah; of Ginnethon, Meshullam;
17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;
18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

The time of the Messiah at length arrived. He was born in a manger, and cradled with oxen. The humble appearance—the unostentatious behaviour—the simple and pure teaching of the meek and lowly Jesus but ill accorded with the preconceived notions that had been formed of his appearance and kingdom. With these deep-rooted prejudices to overcome, nothing but the undeniable miracles of Christ could have satisfied the minds of men that he was the predicted Messiah. The cessation of miracles made their revival more powerful and more efficacious. Our Lord therefore constantly appealed to them to confirm his mission. When John sent his disciples to inquire of him, "art thou he that should come." Jesus answered only by giving sight to the blind, strength to the lame, and by raising the dead to life, saying, "Go and tell John what ye have seen and heard." His miracles fully demonstrated his power and Godhead, and convinced every unprejudiced mind that the glory of the second temple had appeared, and that God had visited his people.

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