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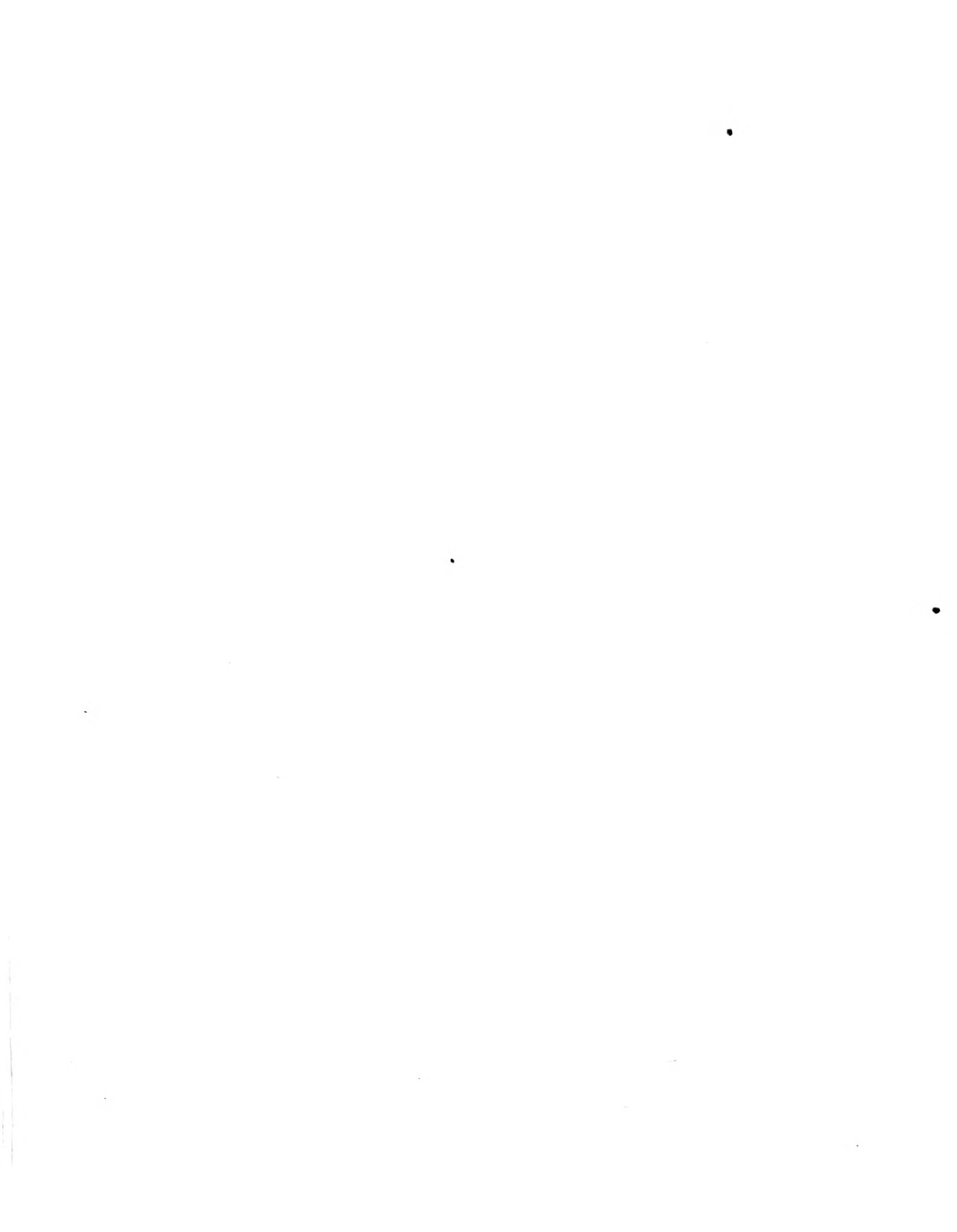


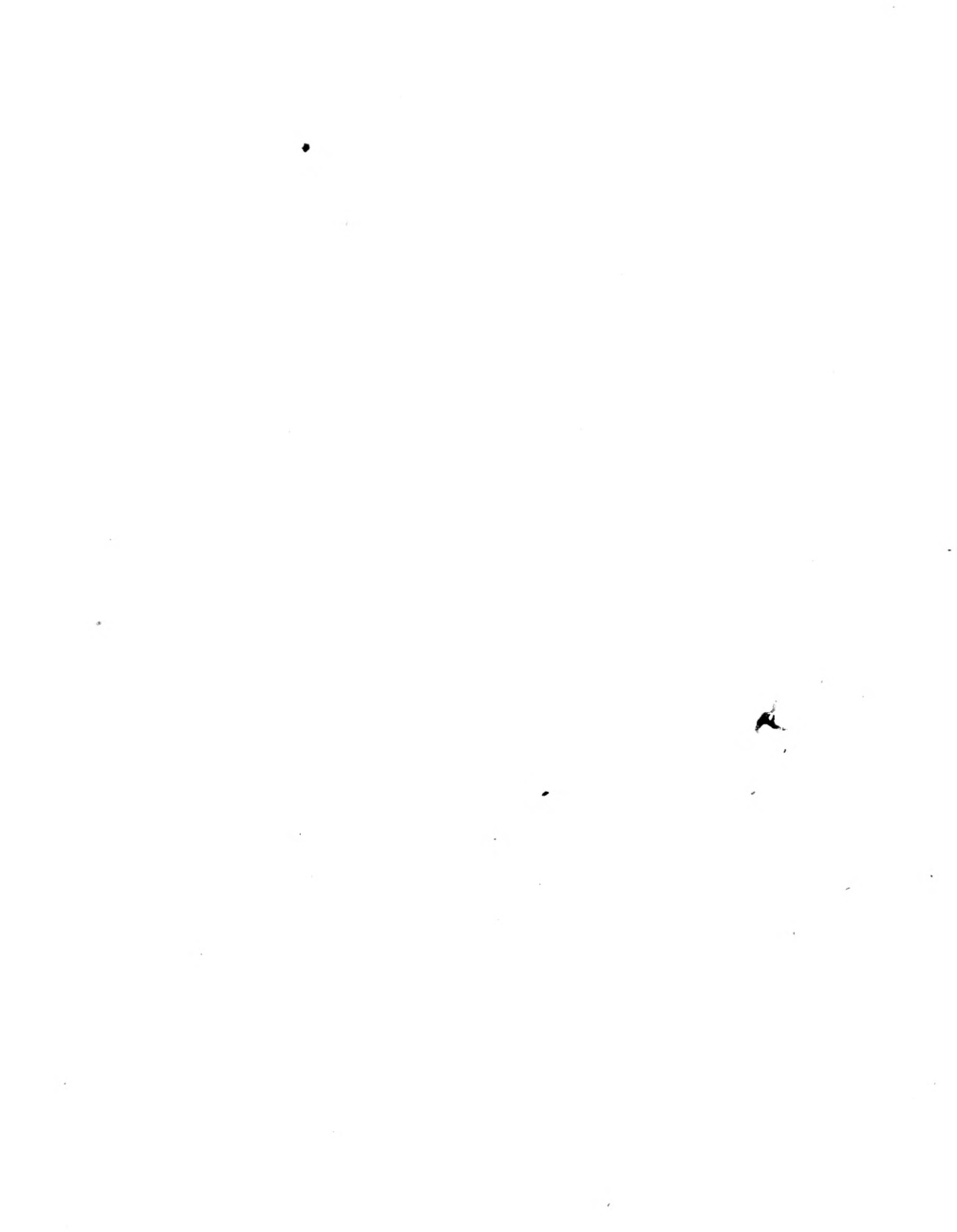
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Henry Wace

1865.







Bible. English Version.
Authorized.

THE

CONTAINING THE

Old and New Testaments,

ACCORDING TO

NEWLY DIVIDED INTO PARAGRAPHS AND SECTIONS;

WITH THE DATES AND PLACES OF TRANSACTIONS; CONCISE INTRODUCTIONS TO THE SEVERAL BOOKS; AND NOTES ILLUSTRATIVE OF THE CHRONOLOGY, HISTORY, AND GEOGRAPHY OF THE SACRED SCRIPTURES.

BY

ROBERT B. BLACKADER.

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1-61.

TO
HER MOST GRACIOUS MAJESTY

VICTORIA,

BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF GREAT BRITAIN AND
IRELAND, QUEEN, DEFENDER OF THE FAITH,

THIS EDITION OF

The Holy Bible

IS

MOST HUMBL Y I N S C R I B E D

BY

HER MAJESTY'S MOST FAITHFUL SUBJECT AND SERVANT

ROBERT BANKS BLACKADER.

P R E F A C E.

THIS Edition of the Authorised Version of the Bible is offered as a help to the better understanding of the Sacred Scriptures. The project of issuing such an edition had its origin in a conviction that something could be done, by improvements in its division and typographical arrangement, to render our invaluable English Bible more intelligible to Scripture students. The aim throughout has been not so much to *amend* the work of the venerated revisers of 1611, as to supply its deficiencies—to do what they would have done, had they lived in our day.

That our present version is far from being so perfect as it might be, has been long admitted. “Every true and real improvement,” says Mr. Weston, writing in 1782, “from whatever sources derived, ought to be applied without delay to the perfection of our authorised translation; and nothing should be suffered to remain which a reader unskilled in Greek and Latin cannot understand. The present admits of alterations for the better on almost every page of it.” “Since we have advantages,” says Dr. Blayney (*Jeremiah*, p. 19), “of which our forefathers were not possessed, why should we not do for ourselves and our posterity what they would undoubtedly have done for us, had they been found in like circumstances as we are? Let the work of purifying and reforming what is amiss in the present edition of our Bible, be fairly and honestly set about, and with that moderation and soberness which the gravity of the subject requires.” “Whenever it shall be thought proper,” says Bishop Lowth (*Diss.*, p. 97), “to set forth the Sacred Scriptures for the public use of our Church, to better advantage than as they appear in the present English translation—the expediency of which grows every day more and more evident—a revision or correction of that translation may perhaps be more advisable than to attempt an entirely new one. As to style and language, it admits of little improvement; but in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.” Similarly, Archbishop

Newcome (*Minor Prophets*, p. 16) recommended at great length an improved English version of the Scriptures—"than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronised and executed. The reasons for its expediency are the mistakes, imperfections, and many invincible obscurities of our present version."

Weighty as are these testimonies, the object has not yet been attained—the task of carrying out such improvements being, in the words of Mr. Weston, "a nice and difficult one, lest in our attempts to polish we shall be found to erase, and by an unwise endeavour at too great a change, instead of softening lines, efface the figure."

A jealous fear of alterations, of whatever kind, will probably for long operate against any attempt at revision. But it was thought by the Editor of this work that no objection would be felt to an endeavour to make the most of the Authorised Version. The favourable reception of the "Chronological New Testament," which was published in 1851, justified this expectation.

In 1853, the Editor ventured on an edition of the entire Scriptures. In the early part of the Book of Genesis, he followed the plan of his former work; but, as he advanced, he was led to the conclusion that the Old Testament did not admit of comment wholly biblical in its character. Consequently, he began to insert explanatory notes. To these, in the books of Joshua and Judges, were added geographical and critical notes; and at last, down to the end of the Second Book of Kings, notes didactic and reflective. This point was reached in 1856. In 1858, the New Testament was completed; and in the winter of 1859, he resumed the publication of the Old Testament. The consequence is, the work is not *wholly* uniform—a defect which he hopes to remedy in future editions.

If it should be found that he has not overlooked anything of importance to the elucidation of the Historical Books, perhaps the reader may not regret having had his attention called to their spirit and meaning.

It is hoped that, by means of the helps provided, the English reader will obtain a clearer insight into the scope and purpose of the Poetical and Prophetical Books. The poems, psalms, or prophecies, are arranged and separated, and accompanied by notes tending to fix their historic place, and to bring out their primary significance.

The following are the main features in which this edition differs from those in ordinary use:—

I. The sacred text has been re-divided; for chapters have been substituted sections, and for verses paragraphs—the old divisions being nevertheless retained for facility of reference. The paragraphs, mainly the work of Alexander Bell, Esq.,

are constructed on a principle which has now for the first time been applied to the English Bible.

II. The most important parallel passages are quoted at length in the margin.

III. The marginal renderings of the translators are given: these are an integral part of the version.

IV. Many additional notes are given: for the purpose of distinguishing these from those of the translators, they are placed within parentheses ().

V. Every section has its own proper date, and the place of the occurrence of any event is stated.

VI. By means of the numerals prefixed to each section, the whole Sacred Volume may be read in chronological order.

VII. The Poetical Books—as well as the hymns and canticles scattered throughout the Sacred Volume—and many parts of the New Testament, have been printed rhythmically on the principle of poetic parallelism.

VIII. Speeches are printed with inverted commas.

IX. The most important variations of the ancient versions are given.

X. A comparison, by means of a different type, of the Received text of the New Testament with the MS. known as B, preserved in the Vatican Library.

XI. An elaborate harmony of the Gospels.

XII. A complete system of dates throughout all the books.

XIII. Quotations in the New Testament of passages from the Old are printed in capitals.

The Introductions to the books, from Exodus to 1 Chronicles, and that to S. Matthew, and part of the Notes, are the work of the Rev. F. Bosworth, M.A.; those from S. Mark to Romans, the work of the Rev. Dr. S. Trail, of Hurray; and all the rest are the Editor's own. To the Rev. Dr. Jebb, of Peterstow, he is indebted for help with the Book of Proverbs: to Dr. S. Trail, and to the Rev. Dr. J. Forbes, of Edinburgh, for assistance with the parallelisms of the Gospels. In treating of the Apocalypse, he has adopted the view of the Rev. P. S. Desprez (*Apocalypse Fulfilled*), as in the main the true interpretation (*Journal of Sacred Literature*, April, 1862). To the Rev. Robert Wells Whitford, M.A., he is under great obligations for valuable aid

in suggestions, arrangements, and notes. Also to the Rev. T. K. Abbott, Trinity College, Dublin; the Rev. T. S. Green, Ashby de la Zouch; the Rev. T. Candy, Sidney College, Cambridge; the Rev. T. W. Meller, Woodbridge; and Henry Gough, Esq., Lincoln's Inn.

A large part of the expense of the work was defrayed by a layman of well-known beneficence, who is now deceased, and by a distinguished living Prelate of the Church. Many of those whose names appear as subscribers also contributed to its support.

It is the intention of the Editor to publish a Volume of Notes of greater length, embracing many matters connected with the Sacred Writings, which want of space prevented being given in the present work. Also, an edition of the Apocrypha, on the same plan, is in preparation.

If this attempt shall be favourably received, the Editor will endeavour in future editions to make the work more perfect. He is conscious that it is at present very far from being what such a work might and ought to be. To the attainment of this he most respectfully asks the assistance of Biblical scholars.

36, TRINITY SQUARE, SOUTHWARK.

Advent, 1864.

INTRODUCTION.

(1) THROUGHOUT the whole of the time in which Christianity has impressed its character and laws on civilisation, the volume of writings called emphatically "THE BOOK" has been regarded with respect, reverence, and love. Its wisdom expands the mind, its utterances excite our awe, its tenderness wins our hearts.

(2) The purpose of the Sacred Volume is twofold: to reveal the existence, and to enunciate the Will of the Almighty Creator; and to exhibit practical examples of the happiness of obedience, and the misery of disobedience, to that Divine Will.

(3) These are of necessity inseparably connected.

(4) Assurance of the reality of the manifestations of Himself which are recorded in the Old Testament, might have been made as certain as that at the Incarnation "Jesus Christ came to visit us in great humility" (*Collect for Advent*: compare Phil. ii. 6. Col. ii. 9. Heb. i. 1—4); and instead of "He added no more," De. v. 22, *precept* might have, in the Sacred Volume, largely taken the place of *example*. On the contrary, history forms the greater part of its contents; and that again is mainly occupied with the lives of men: of some, whom it records as alienated from God, outcasts from His presence, and abominable in His sight; of others, as acknowledged and cherished as His servants, His children, His peculiar people.

"In the Sacred Volume," says Bishop Jebb (*Practical Sermons*, p. 234), "life and death, blessing and cursing are set before us, and man is invited to a dedication of himself—a reasonable, holy, living sacrifice—to crucifixion of flesh, mortification of the body, discipline of the mind, and subjugation of the passions; to forbearance, endurance, watchfulness, as indispensable pre-requisites to

purity of heart and peacefulness of spirit; to the safe enjoyment of this world, and the final blessedness of the next." "It is a contradiction to imagine," says C. How (*Meditation LIV.*), "that any man can be assured of God Almighty's pardon without obeying Him, or of the eternal enjoyment of Him without a firm belief in Him (Heb. xi. 6): that is," he adds, "when from intent meditation and mature reflection, the judgment, reason, understanding and all the faculties of the soul are overpowered with an irresistible conviction of the necessary existence of such a Divine Being, representing Him as infinite in glory, in wisdom, in goodness; with such charms, such beauty, such loveliness, as captivate the soul with a Divine love, possessing it with an ardent desire after the enjoyment of Him, laborious endeavours to please Him, incessant strivings to resemble and render ourselves acceptable to Him. Such a love as, reigning triumphant in the soul, engrosses its affections, and, divesting all other objects of their charms, delivers it up to the absolute and entire dominion of the great and glorious Creator."

(5) At the very beginning of his existence (Ge. ii. 16) man was made acquainted with the great Law of his being; viz. that the Will of God is the Rule of Duty. Compare De. v. 32; vi. 4, 25; vii., viii., ix., xi., xii.

That the Ten Commandments were a re-promulgation of an already known law, may be gathered from the lives of Noah, Abraham, and Job. The seven precepts of Noah prohibit—I. Idolatry; II. Irreverence to the Deity; III. Homicide; IV. Unchastity; V. Fraud and plundering; VI. Disobedience to government; VII. Eating any part of a living animal. (*Selden, De Jure Naturæ.*) These

may be presumed to have entered into the codes of the ancient nations of the world, and to have been part of the "Law of Nations" which the Roman lawyers sought in vain to recover.

A primitive revelation is, in all probability, the source of what is called the Law of Nature. "I cannot fancy to myself," says Selden (*Table Talk*), "what the law of nature means but the law of God. How should I know I ought not to steal, I ought not to commit adultery, &c., unless somebody had told me so? Surely it is because I have been told so. It is not because I think I ought not to do them, nor because you think I ought not; if so, our mind might change. Whence then comes the restraint? From a higher power; nothing else can bind. I cannot bind myself, for I may untie myself again; nor an equal cannot bind me, for we may untie each other. It must be a superior power—even God Almighty."

(6) Compliance and non-compliance with the Will of God, that is, resistance to the desires of the body and yielding to them, are set forth in many parts of the writings of S. Paul. "Walk in the spirit, and ye shall not fulfil (*fulfil not, mar.*) the lust of the flesh" (Ga. v. 16). "The flesh lusteth against the spirit, but (Gr.) the spirit against the flesh; to the end that ye should not do those things to which ye are inclined" (v. 17). "Let not sin, therefore, reign in your mortal body, that ye should obey the lusts thereof" (Ro. vi. 12). "I delight in the law of the mind (Ro. vii. 22) (Vat. MS. Barb. I.) . . . but I see another law in my members rebelling against the law of my mind" . . . (Ro. vii. 23). This warfare is analogous to the universal law of gravitation, and resistance to gravitation. By gravitation the pendulum descends, by resistance it ascends; by gravitation water falls to a lower level, by resistance it rises; again, by gravitation the tree decays, by resistance fresh life springs from the rotting trunk; by gravitation the radicle seeks the centre, by resistance the plumule seeks the heavens. Precisely analogous is the noble nature of man. Only by resistance is life. "Passion uncontrolled," says Hinton (*Life in Nature*, p. 200), "leads to corruption—ends in death. Operated on by the force which brings its latent passion into play—the chemical affinities which its elements contain—the seed begins

to undergo a change, the decomposition of its substance. The change arises alike in the fertile and the unfertile seed; it is the starting-point at once of life and death. Resisted by the germ it becomes the source of living action—it is the very power of growth; the chemical change resisted constitutes the life, and forms the basis of all subsequent development. If *unresisted*, the seed decays—it sinks into corruption and is lost. Throughout life in all its forms this one fact is presented to us—passion resisted is the source of life. The law of *tension* (storing up of power), translated into language that our souls can understand, signifies self-control, uprightness, holiness."

(7) This edition of the Authorised Version has been prepared under the firm belief, not only that a Divine Revelation is historically recorded, but that the Record (*γραφη*), the Scripture) is itself inspired by God (*θεόπνευστος*). 2 Ti. iii. 16.

(8) In the infancy of society memorials of various kinds were employed to preserve the memory of events. Comp. Ge. xxvi. 33; xxviii. 18. Jos. iv. 9; vi. 26; viii. 32. Ju. xv. 19. 1 Sa. vii. 12. 2 Ki. xviii. 5. But the art of writing was very early practised. Pliny (*Nat. Hist.* vii. 46) says, "the use of letters was eternal." "The Phœnicians," says Herodotus (v. 58), "first made letters known in Greece." (Comp. ii. 49). The Phœnician and the old Hebrew characters are essentially one; and it is from the former, rather than from the Egyptians, that the Hebrews obtained theirs. (See Ge. xlii. 23.) As early as the times of the Patriarchs a very intimate relation subsisted between the Hebrews, Phœnicians, and Canaanites. (Compare Ge. xii. 6; xv. 18; and xxiii.) Abraham had jewels (Ge. xxiv. 22, 47); Zidon was known to Jacob as a haven of ships (Ge. xlix. 13. Jos. xix. 10); Judah had a seal-ring (Ge. xxxviii. 18; Comp. Ex. xxviii. 11, 21, 36), as the Babylonians had, according to Herodotus—"Each person has a seal-ring, and a cane or walking-stick, on the top of which is carved an apple, a rose, a lily, an eagle" (i. 195).

Stamped coin seems to have been in use (Ge. xx. 16; xxiii. 16; xxxiii. 19). Midianitish merchants pass from Gilead (see De. iii. 12, 13) into Egypt (Ge. xxxvii. 25). "If," says Hävernick (*Intro. to Old Test.* p. 234), "there was such a connection

in the patriarchal age with the neighbouring nations, and at the same time such an influence on the luxury of the Israelites, we can have little hesitation in ascribing to them also the art of writing." A class of Egyptian priests appears in Ge. xli. 8, whose name seems derived from the iron style mentioned Job xix. 24; xx. 1, 32. The "taskmasters" of Ex. v. 6 are literally "the writers." (Comp. *Iliad*, xvi. 457; xvii. 435. *Odyssey*, xii. 14.)

"If we find," says Hävernick, "writing entering deeply into the whole life of a people, we must of necessity ascribe to them an early acquaintance with it." The Levites must have been in possession of the art of writing (Nu. v. 23. De. xxxi. 9, and xvii. 18). They determined weights and measures; they decided according to the law (De. xvi. 18; xxi. 5. 1 Ch. xxiii. 4; xxvi. 29. 2 Ch. xix. 8; xxxiv. 13); and to them were entrusted the genealogies.

In the time immediately succeeding, the art of writing is fully known. Joshua writes readily (Jos. xxiv. 26); the blessings and curses are engraven in stones (Jos. viii. 32); the lands are described and measured; the troops are mustered in writing (Ju. v. 14. Je. lii. 25); and a young man in Succoth "writ" (Ju. viii. 14—mar.) the princes.

(9) It is repeatedly stated that Moses wrote the account of certain events (Ex. xxiv. 4, 7; xxxiv. 27. Nu. xxxiii. 2. De. xxxi. 9, 24). Those previous to his own time were probably not composed, but arranged and put together by him. That they had already been committed to writing may be inferred from the fact of the Book of Genesis consisting of ten sections, each commencing with the words "This is the generation" (history of the origin). I. The heavens and the earth (i.—ii. 4). II. Of Adam (v.; vi. 8). III. Of Noah (vi. 9—ix). IV. The sons of Noah (x.—xi. 9). V. Of Shem (xi. 10—26). VI. Of Terah (xi. 27—xxv. 11). VII. Of Ishmael (xxv. 12—18). VIII. Of Isaac (xxv. 19—xxxv). IX. Of Esau (xxxvi). X. Of Jacob (xxxvii). The tradition of his nation (Acts vii. 22. Josephus, *Ant.* II, x. 1, 2) ascribed to Moses "learning in all the wisdom of the Egyptians." It is probable that he was endowed with great powers of organisation, had an intimate acquaintance with Palestine and Egypt, and was

master of the entire literature of his age. He was therefore competent to the task of forming the Pentateuch.

(10) From Adam to the death of Moses comprises a space of time of 3873 years, or to 1500 (1568) years B.C. About ten years after Joshua records the events of his own time.

During the succeeding twenty years we meet with Kirjath-sepher (Book-town), illustrative of the state of learning in the age.

Two hundred and fifty years further bring us to the times of Gideon, where the progress of civilisation, and of the arts, is instructively portrayed in the riches of the Ishmaelites: 1700 shekels of gold, ornaments, collars, and purple raiment (Ju. viii. 26. Comp. Ge. xxxvii. 3. Jos. vii. 21).

In less than another 250 years (1000 B.C.), we reach the magnificent reign of Solomon, whose wisdom "excelled the wisdom of the children of the East, and . . . Egypt . . . Ethan . . . and Heman . . . Chalcol and Darda, the sons of song (or poets)" (1 Ki. iv. 30. See also ver. 32—34.)

Max Müller thinks that the hymns of the *Rig-Veda* can be traced to 1000 B.C.

Two hundred and fifty years more, or 750 B.C., bring us to the reign of Hezekiah, who restored the liturgical service of the Temple, and made additions to the literature of his age. (2 Ch. xxix. 3; xxx. 1; xxxi. 2. Pr. xxv. 1.)

One hundred and fifty years bring us to B.C. 600, the close of the Jewish monarchy. At this time the prophets flourished.

In 100 years, about B.C. 500, we reach the reign of Darius Hystaspes; and 40 years after, the times of Ezra and Nehemiah; after which, B.C. 400 (409), in the blaze of the intellectual glory of Greece and Rome, Old Testament history ends. "Our forefathers," says Josephus (*Con. Ap.* i. 6, 7, 8), "took care about our records . . . committing them to their high priests and prophets. These records have been written down to our own time with the utmost accuracy."

We are told by Josephus (*Ant.* XI, viii. 5) that the Book of Daniel was shewn to Alexander the Great (B.C. 332), and within 50 years after (B.C. 285), the Jewish scriptures were translated into Greek by Alexandrine Jews: "by several men," says Dr. Wall, "and at distant times."

(11) No very ancient Hebrew MSS. exist. "The oldest," says Bishop Lowth (*Diss.* p. 82), "do not come within many centuries of the times of the several authors, not nearer than about fourteen centuries to the age of Ezra." The oldest is No. 154, Kennicott; A.D. 1106. "We possess," says Havernick (*Introd.* p. 290), "five or six dated codices of the twelfth century, 50 of the thirteenth, 80 of the fourteenth, 110 of the fifteenth."

"There is great reason to think," says Dr. Wall (*Preface*, p. 7), "that there existed about A.D. 125 several MS. copies of the Hebrew Bible with various readings; that the rabbis then met at Tiberias, pitched on one of them as authentic, and destroyed the rest." This irreparable loss is partly made up by our possessing the Septuagint, the Samaritan Pentateuch, and the Syriac and Arabic versions. "The vast collection of variations," says Bishop Lowth (*Diss.*, p. 83), "may perhaps give us as good and correct a text as was commonly current among the Jews in the time of Ezra." "The Heb. MSS.," says Kennicott (*Remarks*, p. 6), "have brought to light many various readings which give a powerful sanction to the ancient versions, by which joint assistance several parts of the Old Testament are reconciled, and sense restored to others." "In some texts," says Dr. Wall (*Preface*, p. 7), "the context will convince any reader that the old translations have preserved the true sense, where the present has had, by some chance, the words mis-written, mis-spelt, or mis-printed."

"The vowel-points," says Dr. H. Owen (*Enquiry*, Appen. 173), "were invented with a good design to preserve the knowledge of the language. From this use they were afterwards perverted to the purpose of extracting different senses from controverted texts. By long cultivation they were improved to their present form, and then fixed to the whole Bible for the preservation of that sense in which the learned among the Jews meant it should be understood." This our authorised version exactly represents, viz., the most approved rabbinical comment on the Old Testament.

(12) The Providence of God has not interfered to prevent mistakes from occurring in copies of the Sacred Scriptures. Such interference would have been a continual miracle; since, however

infallibly directed prophets and the other inspired first writers might be, transcribers were ordinary men, to whom no promise was given of being preserved from committing mistakes and blunders. "The condition of the Hebrew text," says Bishop Lowth (*Diss.* p. 79), "is such as, from the nature of the thing, the antiquity of the writings, the want of care or critical skill, might in all reason be expected." . . . But "though casual errors may blemish parts, they do not destroy, or much alter the whole. Important statements do not wholly depend on single passages; a harmony runs through the Sacred Scriptures; parts mutually support and supply each other's deficiencies and obscurities."

(13) The sacred writers display such careful citing of original documents, such extraordinary accuracy in geographical details, and in names of peoples and cities (most of which have been traced and identified), such exact marks of time, and so intimate an acquaintance with the manners and customs of the several ages of which they treat, that we are led irresistibly to the conclusion, that, since they are found trustworthy where their statements can be verified, they may be implicitly relied on in other cases where the same verification cannot be afforded.

(14) "It may perhaps be asked," says Bishop Jebb (*Practical Theology*, ii. 44), "If the Scriptures are indeed so admirably calculated to promote human happiness, and are really the means appointed by Infinite Wisdom to effect the gracious purposes of Infinite Goodness, why were those of the Old Testament confined to a single people, and why was the volume of Revelation completed at so late a period?"

"This objection," says Bishop Butler (*Analogy*, ii. 6), "is founded on suppositions which are contradicted by the general analogy of nature, and by not a few instances in the natural government of the Almighty: 1st, that it cannot be thought that God would have bestowed any favour at all on us, unless in that degree which we think would be most for our particular advantage; and 2nd, that He would not bestow on any unless He bestowed on all."

"We are fully authorised to say," says Bishop Jebb (*Practical Theology*, ii. notes p. 45), "that

in the communication of light and guidance, the All-wise God has observed an arrangement similar to what appears in His other dispensations. The earth does not at once produce its fruit in full maturity; man is not born in vigour of body and strength of mind; the peopling of the earth was the work of ages; and society has progressively advanced."

"To render men fit recipients of Christianity much previous information and culture were absolutely requisite. The human mind, not enlightened by experience, not expanded by liberal instruction, not exercised by varied observation, would have been ill qualified to understand or to apply its grand comprehensive principles. Before it could be efficaciously promulgated, the great principles of rectitude must be delineated, the rights and duties of social life ascertained, and a law of opinion must prevail. Before knowledge could be extended, rude sentiments and savage practices must be exchanged for the regularity and refinement of cultivated society; a concern for truth excited by the collision of opinion, morality enforced by laws, and habits improved by friendly intercourse; and the process aided by the infusion of speculative and practical principles: these, though the mass of mankind could not invent, they would readily receive and thankfully imbibe."

(15) History testifies that this process was actually pursued. There are few traces of the earlier civilisations — Assyrian, Egyptian — but both learning and literature must have existed and been appreciated; "the fame of Solomon (1 Kings iv. 31) was in all nations round about," and (ver. 34) "there came of all people to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom."

(16) The great and sublime idea of One God gave life, strength, and spirit to virtuous principle which never were and never can be derived from any other source. "Our Lawgiver," says Josephus (*Con. Ap.* ii. 17), "attributed all rule and all dominion to one Uncreated, Unchangeable, Eternal Being. Him he led us to regard as the Author of all good, whether generally bestowed in the course of providence, or specially vouchsafed to the supplication of the afflicted; Whose

knowledge no action escapes, and Who searches the secrets of our hearts."

This knowledge was to some extent diffused in the ancient world. "Moses," says Strabo (*Geog.* xvi.), "rejecting images, determined to dedicate to God a temple worthy of His nature, and to worship Him as an unembodied Spirit. He taught that those who live soberly and justly alone ought to expect some gift and sign from God. He instituted worship and religious observances, encumbered neither with extravagant expense enthusiastic frenzy, nor absurd practices."

(17) About the time of the closing of the Canon of the Old Testament (A.D. 409) the enterprising spirit of the Greeks was "strengthened," says Collinson (*Observations*, p. 135) "by the power of literature, which began then to arise. Herodotus recited his History publicly B.C. 445. Thucydides, excited by his example, followed, and excelled his master. In describing facts and characters in Greece he laid open the policy of different states, the causes of events, and the motives of human actions, with so much truth and sagacity, that his work contains matter applicable to all times and countries, and is exhibited with a sense, energy, and precision which taxes the powers of that incomparable language. About the same time, in the age of Pericles, flourished the dramatists, poets, orators, and philosophers; among them Socrates, who, says Cicero (*Tusc. Quest.* v. 4), first brought philosophy into the business of life. Socrates and Plato may be considered as the founders of moral philosophy in Europe. To them succeeded Xenophon, Demosthenes, Aristotle. These writers please and instruct by an easy, graceful, natural simplicity, clear reasoning, and judicious appeal to the passions. The tendency of their works, like those of Homer, is extremely favourable to natural piety and benevolence. Their effect on different generations of men it is impossible to calculate."

(18) "The Greek literature was a preparation for Christianity. It contributed to make that language universal, introduced a love of reading, and diffused excellent sentiments throughout the civilised world."

The Romans followed, and on a more intimate acquaintance with the Jewish Scriptures, they

must have felt admiration at finding propounded with authority in an early age, rules the most useful and equitable, which themselves only comparatively late had learned to appreciate, and had wrought into a system in an inefficient manner with great labour and the researches of successive generations (Maine, *Ancient Law*).

They could not fail to observe that no such books, and no similar principles, existed among other nations which they had subdued and civilised, by the same slow gradual process of improvement which they had themselves experienced.

(19) The order of events in the world is, on the whole, so inexplicable by human discernment, that the ancient nations were obliged to have recourse to the hidden over-ruling force of Destiny. In place of this the Scriptures present the cheering idea of Providence watching over human affairs; and Christianity completes and expands this view; and the great fact of the Incarnation bringing "life and immortality to light;" showing that an Atonement has been made for the entire race of man; representing the God of righteousness and judgment in the endearing character of a Deliverer from sin and misery. "In consequence of sin," says S. Paul (Ro. vi. 10), "He died once for all Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through the Christ, Jesus" (*Vat. MS.*) "For as in Adam all die, even so in Christ shall all be made alive" (*Antiphon for Easter*, 1 Co. xv. 22).

In accordance with the declaration of S. Paul (Ro. vi. 3) "we are baptised into His death," *i.e.* baptism represents our profession . . . that as He died and rose again, so should we . . . die from sin and rise again unto righteousness; and "continually mortifying (*Baptismal Service*) all our evil and corrupt affections, daily proceed in all virtue and godliness of living;" and in remembrance of His death "we celebrate and make (*Scotch Book of Com. Prayer*, 1637) the memorial which He hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto the Lord, our Heavenly Father, most hearty thanks for the innumerable benefits procured unto us by the same;" viz., that we are made members of Christ, children of God, and inheritors of the

kingdom of heaven, *i.e.* Christianity and its accompanying blessings.

(20) From just and happy conceptions of Almighty God is derived the cheerfulness of our services. "It is not," says Bishop Jebb (*Prac. Theology*, ii. p. 87), "as an inexorable sovereign, but as a loving, gracious Parent, that we are invited to approach the Best of Beings, 'Who hateth nothing that He hath made,' Whose nature and property it is ever to have mercy and forgive." The hymns that enliven our daily service are devout, calm, animated, and impassioned—accord with the best natural instincts, and the purest feelings attainable on this side heaven. The whole tenor of the services is dignified and reverential, simple, yet majestic; and their object and effect are to make our nearest and most joyful approach to God's Almightyness resemble the august humility of angels."

(21) The reason why people are not, generally, religious, and why among the religious so many are not happy, is that they associate with their religion ideas of constraint and gloom.

That Christianity is a religion (*religio* from *religo*, "I bind hard") of restraint is true, but unalloyed Christianity is "a service of perfect freedom" (*Coll'ct*). "It gives," says C. How, "a greatness of soul truly noble, to a virtuous man, to consider how honourable he is made by his being the servant of so great and glorious a Master. With what generous thoughts, what firm and graceful confidence, does the assurance of His favour and love inspire him. How contemptible do the interests and pursuits, hopes and fears, desires and aversions of the world appear to him whose heart is enlightened and enlarged with the love of His great Creator and merciful Redeemer."

From his possessing a free and intelligent will man is capable of the highest degree of happiness. By conformity to the Divine Will he becomes akin to the Divine Nature (Ro. xii. 12. 2 Pe. i. 4). "Misery," says C. How (*Med.* xc.), "proceeds either from desiring things vicious or impossible, or from dreading things natural and unavoidable. True happiness consists in such a peaceful tranquillity and contentment as is neither ruffled by fear nor discomposed by desire." This is attained

only by sincere and unreserved obedience; "he that obeyeth (Gr.) not the Son shall not see life" (S. John iii. 36). To this end we pray that we may "love the thing which God has commanded" (*Collect, 4th S. after E.*); having our hearts "mortified" (Col. iii. 5) "from all worldly and carnal lusts, we may in all things obey His blessed will" (*Circum.*); having our "flesh subdued" (Ga. v. 16. Rom. viii. 4); "we may ever obey His godly motions" (*1st S. in L.*); and "putting away the leaven of malice and wickedness, we may always serve Him in pureness of living" (*1st S. after E.*); and "daily endeavour ourselves to follow the blessed steps of His most holy life" (*2nd S. after E.*); and "think those things that be good, and by God's merciful guiding perform the same" (*5th S. after E.*); and "in keeping His commandments may please Him" (*1st S. after T.*) "He would make us continually to be given to all good works" (*17th S. after T.*); and "ready both in body and mind may cheerfully accomplish those things that He would have done" (*20th S. after T.*).

(22) "If," says the author of *Philosophical Theories and Philosophical Experience*, p. 45, "to an individual involved in the perplexities caused by man's perverse will, the schooling of his wishes to the Divine be productive of peace and happiness, a spring of never-failing content and satisfaction, what would be the consequence if a whole community were under the same influence?"

"It would not then be asked why evil is in the world, for there would be none. Health would not be worn out with labour, nor hearts broken by unkindness. Disease no longer brought on by excess, and science controlling that arising from natural causes, death would become a pleasant journey to a happier land. The mass of suffering swept away, three generations of a wise and

virtuous race would nearly efface the mischiefs of the ages of sin and sorrow which had preceded."

The identity of our will with that of the Deity is the sum and substance of religion and philosophy. Having become the children of God (Ro. viii. 14. 1 John iv. 1), identified in our affections, our interests, our designs with the Father of our love, we should have His wisdom to guide, and His power to help us.

True religion is without terror. We believe it, for it is not repugnant to our rational and instinctive feelings; it is loveable, and therefore we can cherish it in our hearts, and keep it beside us as our companion; it is pleasant, and therefore is never inappropriate; it is rational, and therefore satisfies the intellect; it lays hold on our feelings, and therefore becomes a constant source of action. Learning to love what is both agreeable and wise, all inclination to any other course disappears, and what was at first weighed and deemed fitting, becomes at last habitual, and we act aright almost without reflection.

Acting in conformity with our true nature, conferring happiness, and pursuing knowledge, there arise a peaceful serenity and tranquil joy amid the vicissitudes of life, more akin to heaven than to earth.

Perfect love having cast out fear (1 John iv. 18), and "faith being perfected by love" (Ga. v. 6. Bp. Bull, *Def. Fid. Nic.*), we can bless God for our creation, preservation, and all the blessings of this life; and, carrying our religion into the everyday business of life, with hearts unfeignedly thankful, can shew forth His praise not only with our lips but with our lives,—give up ourselves to His service, and walk before Him in holiness and righteousness all our days, through Jesus Christ our Lord.

ROBERT B. BLACKADER.

KEY TO THE SECTIONS.

SECTIONS.

- 1—13. Genesis i.—xi. 26.
14. Job.

[FROM ABRAHAM TO DAVID.]

- 15— 61. Genesis xi. 27—1.
62—105. Exodus.
106—111. Leviticus.
112—150. Numbers.
151—178. Deuteronomy.
179—203. Joshua.
204—216. Judges i.—vi. 6.
217. Ruth.
218—230. Judges vi. 7—xxi.
231—282. 1 Samuel, and part of Psalms.

[FROM DAVID, TO THE CARRYING AWAY TO BABYLON.]

- 283—337. 2 Samuel, and part of Psalms.
339—354. 1 Kings.
355. Song of Solomon.
358. Proverbs.
360. Ecclesiastes.
361—384. Kings, and part of Chronicles.
385—404. 2 Kings.
405. Jonah.
407. Joel.
408. Amos.
409. Hosea.
410. Isaiah.
413. Micah.
423. Nahum.
424. Habakkuk.
426. Jeremiah i.—xii.
427. Zephaniah.
431. Jeremiah xiii.—xx.
434. Jeremiah xxii.—lii.
440. Lamentations.

[FROM THE CARRYING AWAY TO BABYLON, TO CHRIST.]

441. Ezekiel.
442. 2 Kings xxv. 22—30. Obadiah.
444. Daniel.
445—448. Ezra i.—iv. 24.
449. Haggai.
450. Zechariah i.—vi.
451—453. Ezra iv. 24—vi. 14.
454. Zechariah vii. viii.
455. Ezra vi. 14—22.
456. Zechariah ix.—xiv.
457. Esther.
458—461. Ezra vii.—x.
462—475. Nehemiah i.—xiii.
476. Malachi.
477. Nehemiah xiii. 15, 30.

ROLL OF THE LINEAGE OF THE LORD JESUS CHRIST.

“All the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.”—(*S. Matthew* i. 17.)

“The Lord God hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world (*i. e.* the Jewish economy) began.”—(*S. Luke* i. 69, 70.)

“FATHER” denotes ancestor, and “Son” descendant. The word “Son” as used in this genealogy, marks the person to be the head of a subordinate family. “Begot” marks the line of natural descent, though in some cases generations are omitted. The line from Salmon became extinct by the death of the two sons of Elinlech (Ruth i. 5), the eldest branch. The next, or second, declined to comply with the law of consanguinity, choosing to continue to be the head of a subordinate family. The heirship devolved, therefore, on Booz, a grandson by Salmon’s third son. So in the case of Joram and the succession of Ozias. It appears from 2 Chr. xxi. that Ochozias only was left, who was slain by Jehu, and all the rest of the seed-royal by Athaliah, except Joash. In 2 Ki. xv. 1, 2 Chr. xxvi., Azarias, or Azias, was made king, and called “son” of Joram; the line through Ochozias, Joas, and Amazias, being then extinct and set aside.

FIRST PERIOD.

1. Isaac.
2. Jacob.
3. Judas.
4. Phares.
5. Esrom.
6. Aram.
7. Aminadab.
8. Naasson.
9. Salmon.
10. Father of Booz.
11. Booz.
12. Obed.
13. Jesse.
14. David.

SECOND PERIOD.

1. Solomon.
2. Roboam.
3. Abia.
4. Asa.
5. Josaphat.
6. Joram.
7. Father of Azarias.
8. Ozias.
9. Joatham.
10. Achaz.
11. Ezekias.
12. Manasses.
13. Amon.
14. Josias.

THIRD PERIOD.

1. Jeconias.
2. Salathiel.
3. Zorobabel.
4. Abiud.
5. Eliakim.
6. Azor.
7. Sadoe.
8. Achim.
9. Eliud.
10. Eleazar.
11. Matthan.
12. Jacob.
13. Joseph.
14. Jesus.

The three elder branches of Josias’ family became extinct at the capture of Jerusalem, *b. c.* 586, and the death of Zedekiah; and the line of succession passed to his youngest son, Jeconias; hence the phrase “Jeconias and his brethren.” He and his mother, and the artisans and chiefs, and other prisoners of distinction, were sent to Babylon.

I N D E X.

- BAPTISM.** Mat. 3. 11, 15; 12. 45, 48; 28. 19. Ma. 1. 4; 10. 38; 16. 16. Lu. 11. 38. Jno. 1. 26; 3. 22, 25. Ac. 16. 33; 19. 4. Ro. vi. heading. Ro. 6. 3. 1 Co. 15. 21. Tit. 3. 5. 1 Pe. 3. 21.
- BELIEVING.** Ma. 16. 15. Jno. 2. 11; 3. 36; 6. 29; 11. 15, 45; 12. 47; 13. 1, heading; 14. 1, 29; 20. 8. 25. Ac. 11. 17; 19. 4. Ga. 3. 7.
- BODY (THE).** Ro. 6. 12. Ga. 5. 17. 1 Th. 4. 3.
- CIVILISATION.** Ge. 25. 34. Jos. 15. 16, 48; 18. 4; 21. 10. Ju. 11. 15. 1 Sa. 8. 15. 2 Ki. 17. 6.
- CHRIST (THE).** Mat. 2. 6; 7. 29; 8. 5, 17; 11. 6; 16. 13; 21. 42. Lu. 7. 23; 9. 35; 12. 36; 23. 43. Jno. 2. 11; 4. 10; 5. 27, 29; 6. 47; 14. 8, 13; 19. 28. Ac. 4. 12; 17. 3; 18. 28; 26. 23. Ro. 10. 4, 17. 1 Cor. 12. 8. 2 Cor. 2. 12; 3. 12; 6. 15. Ga. 3. 16. Ph. 1. 21. Re. 6. 2.
- CHRISTIANS—CHRISTIANITY.** Mat. 10. 21, 35; 11. 5; 23. 8; 24. 29; 25. 14; 28. 19. Ma. 1. 15; 9. 1, 50; 10. 27; 13. 14, 26, 34; 14. 25. Lu. 1. 33; 8. 10; 11. 13; 12. 36, 42. Ac. 1. 8; 11. 26; 13. 34; 14. 22; 18. 2; 22. 4; 25. 26. Note at end of Acts. Intro. to Romans. Ro. 10. 3—14. 1 Co. 2. 6; 4. 20; 7. 19; 8. 2. 2 Cor. 6. 15. Intro. to Galatians. Ga. 2. 5, 16, 17; 3. 7. Ep. 2. 7. Re. 11. 19.
- DISCREPANCIES.** Ge. 36. 31. Jos. 15. 32; 19. 2, 47; 21. 10. Ju. 7. 3; 8. 4; 10. 12. 1 Sa. 14. 14.
- DUTY.** Ge. 29. De. 29. 29. Jos. 13. 21. 1 Ki. 17. 18; 18. 12; 22. 37. 2 Ki. 5. 12; 6. 5; 22. 2; 23. 21. 1 Ch. 4. 10. Mat. 21. 21, 32. Ma. 14. 22. Jno. 14. 1.
- GENEALOGIES.** Ge. 46. 27. Jos. 17. 2. 2 Sa. 24. 23. Ez. 2. 62. Ne. 7. 5. Mat. 1. 1. Lu. 2. 8, heading; 3. 23, 34.
- HISTORIC ACCURACY.** Ge. 36. 31, 39. Jos. 10. 15; 11. 15; 11. 15. 3. 32; 18. 13, 16; 19. 2; 21. 11, 18. Ju. 1. 12; 8. 4; 12. 15; 20. 35. 1 Sa. 4. 1; 5. 5. 1 Ki. 2. 23; 3. 15; 14. 19. 2 Ki. 1. 17. 1 Ch. 6. 70; 7. 2; 8. 30. Ez. 6. 15. Ne. 9. 7. Je. 32. 44; 51. 64.
- LAW.** Ge. 2. 9; 11. 44; 20. 5. De. 5. 7; 13. 5; 31. 26. Ju. 11. 15. 1 Sa. 6. 15; 26. 9. 1 Ki. 2. 1. Ps. 119. 67.
- NUMBERS.** 1 Sa. 6. 19; 13. 5. 2 Sa. 8. 4; 10. 18; 15. 7. 1 Ki. 7. 26. Ez. 2. 1.
- OBEDIENCE.** De. 6. 2; 26. 19; 29. 29; 30. 14. Jos. 24. 14. 2 Sa. 7. 29; 22. 40; 24. 24. 1 Ki. 3. 13; 6. 11; 11. 13; 12. 9, 23; 13. 8; 17. 18. 2 Ki. 1. 12; 5. 12; 23. 21. 1 Ch. 4. 10; 22. 12. Intro. to Job. Intro. to Proverbs. Eze. 11. 19. Mat. 7. 22; 22. 23; 11. 25; 12. 50; 18. 3; 21. 21; 25. 21, 30. Ma. 16. 16. Lu. 4. 8; 6. 44, 46; 11. 2; 12. 58; 16. 30; 17. 10; 20. 25. Jno. 3. 36; 5. 44; 7. 17; 16. 7; 18. 36; 20. 22.
- PENTATEUCH.** Ge. 35. 31, 39. Jos. 23. 2. 1 Sa. 12. 3. 1 Ki. 2. 3. 2 Ki. 22. 8. 2 Ch. 34. 14.
- RELIGION.** De. 6. 2; 12. 12; 13. 23; 30. 18; 31. 19. 2 Sa. 19. 36; 22. 19. 1 Ki. 8. 27; 22. 33. 2 Ki. 1. 12; 7. 19; 10. 16. Is. 58. 13. Mat. 13. 38; 18. 3; 21. 20, 21; 23. 23; 25. 21. Ma. 7. 1; 8. 32; 12. 31. Lu. 6. 44, 46, 49; 11. 2; 16. 30; 20. 25. Jno. 14. 1. Ac. 20. 27; 23. 1; 26. 5. Ro. 1. 21; 4. 3, 20; 8. 4. 1 Co. 3. 1; 7. 19. 1 Ti. 4. 7; 6. 5, 8. 2 Ti. 2. 2. He. 11. 5.
- TRANSCRIBERS, TEXT.** Ex. 36. 35. Nu. 3. 39. Jos. 10. 15; 15. 32; 19. 2. 2 Sa. 18. 3; 21. 8. 1 Ki. 7. 26. 2 Ki. 8. 16. 1 Ch. 6. 28. 2 Ch. 21. 12. Intro. to Ezra. Intro. to Nehemiah. Je. 27. 19; 39. 4; 52. 28. Intro. to Ezekiel. Eze. 4. 5.
- WRITING.** Ge. 5. 3; 23. 16; 41. 42. Ex. 32. 13. Jos. 11. 19; 24. 26. Ju. 1. 21; 8. 13. 1 Sa. 10. 25. 1 Ki. 2. 3. 2 Ki. 22. 8. 1. Ch. 28. 19.

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A SYNOPTICAL TABLE OF SACRED CHRONOLOGY.

PREFACE.

IN the following Table the dates of Bishop Russell are followed. This has been deemed the most likely way to advance the cause of truth. To adhere to the system of the latest writer of eminence in Sacred Chronology, and to exhibit it in the pages of the first edition of the Chronological Bible, must prepare the way for still greater approximate correctness. The Chronology of Bishop Russell is mainly that of Dr. Hales, which is substantially that of Jackson,—all three being founded on the *SERRAVALLE*. The computation which is adopted in our common English version is that of Archbishop Usher, slightly amended by Lloyd, which is based on the *HEBREW TEXT*. Some writers, whose opinions are entitled to great respect, including Greswell and the late Mr. Clinton, still maintain the authenticity of the Hebrew Chronology; though the evidence to the contrary seems to preponderate. The variance between these two systems arises principally from the discrepancy existing between our present copies of the Hebrew text and the version of the Seventy, as to the ages of the patriarchs at the births of their eldest sons; in which particular there is reason to believe that the Hebrew Scriptures have been corrupted by the Jews. The Samaritan manuscripts are still more corrupt in their chronology than the Hebrew copies, and even the chronology of Josephus has been tampered with. These facts are proved by Dr. Hales and others, from internal evidence, the testimony of early Christian writers, and even from the admissions of Jewish doctors. The shorter computation appears to have been fabricated by the Jews about the time of the publication of the *Seder Olam Rabba*, their great system of Chronology, A.D. 130, the author of which was Rabbi Josi or José; and their motive for so doing was evidently to throw discredit upon the widely received opinion (grounded chiefly on the fact of the creation of Adam on the sixth day of the week), that the Messiah would come during the sixth millennium of the world; an opinion which, whether well-founded or not, was at least *apparently* sanctioned by the birth of Jesus Christ, according to the computation then received, about the middle of that period. From an independent investigation, we have arrived at the conclusion that the computations of Dr. Hales and Bishop Russell approximate so closely to the truth, that they can never be very materially corrected; for though the different periods of the commencement of the year, and the probable use in many cases of *round numbers*, render perfect accuracy unattainable, yet it should be observed, that records of concurrent periods frequently correct each other; and we have no reason to despair of the fulfilment of the words of Dr. Hales:—"I am persuaded that the whole of ancient chronology, sacred and profane, may be reduced to one simple, uniform, and consistent system . . . and the whole be brought to the highest degree of *probability*, bordering on *moral certainty*, beyond which it cannot be raised from the imperfection of several of the leading data; for 'Who can count the sand of the sea, and the drops of rain, and the days of the world,' with absolute certainty, but He who made them all—THE ARCHTYPAL OF DAYS."

A SYNOPTICAL TABLE.

PERIOD FROM THE CREATION TO THE DELUGE.

A.M.	B.C.*	Yrs. intervening	Yrs.
	5111		
230	5211	230	
435	5006	205	
625	4816	190	
795	4646	170	
960	4481	165	
1122	4319	162	
1287	4154	165	
1474	3967	187	
1656	3785	182	
2256	3185	600	

THE CREATION (the work of 6 days.)
 Seth born, Adam's age being230
 Enos born, Seth being205
 Canaan born, Enos being190
 Mahalaleel born, Canaan being ...170
 Jared born, Mahalaleel being165
 Enoch born, Jared being162
 Methuselah born, Enoch being.....165
 Lamech born, Methuselah being ...187
 [*Vol. 167. Alex. 187.*
 Noah born, Lamech being.....182
 [*Josephus, Heb. and Hales.*
 The Deluge begins, Noah being600

2256

* The Copts and Abyssinians refer the birth of Christ to the year of the creation of Adam, 5500.—Niebuhr, *Desc. de l'Arabie*, p. 98, and Harris's *Ethiopia*, vol. iii, p. 198.

PERIOD FROM THE DELUGE TO THE CALL OF ABRAHAM.

A.M.	B.C.	Yrs. intvg.	Yrs.
2258	3183	2	

Arphaxad, son of Shem, born two years after the flood 2
 [The Septuagint (Gen. x. 24 and xi. 12) inserts here a second Canaan, as the son of Arphaxad and father of Salah, whose generation makes an addition to the chronology of 130 years. With this agrees Lu. iii. 36 in all ancient MSS., except the *Codex Beza* at Cambridge. We are necessarily led to the conclusion that the words have been omitted in the Hebrew text. It is true that this Canaan is not mentioned 1 Ch. i. 18, but the Septuagint contains it in all the editions except the *Vatican*, which is defective here. The Alexandrine, the Complutensian and Aldine editions all read, "And Arphaxad begat Cainan, and Cainan begat Sala." Bp. Walton, *ProL.* ix., § 64, says "the name of Cainan is found in all the MSS., even the most ancient, both of the Septuagint and of St. Luke." It was also in the Cottonian Fragment of Genesis.]

Carry up..... 2

A.M.	B.C.	Yrs. inter-vening.	Yrs.
2258	3183	2	
2393	3048	135	
2523	2918	130	
2650	2788	130	
2787	2654	134	
2917	2524	130	
3049	2392	132	
3179	2262	130	
3258	2183	79	
3328	2113	70	

Brought up 2
 Canaan born, Arphaxad being135
 Salah born, Canaan being130
 Eber born, Salah being130
 Peleg born, Eber being134
 Ren born, Peleg being130
 Serug born, Ren being132
 Nahor born, Serug being130
 Terah born, Nahor being 79
 Abram born, Terah being 70
 Abram leaves Haran, being 75

1117

PERIOD FROM THE CALL OF ABRAHAM TO THE EXODUS.*

A.M.	B.C.	Yrs. intvg.	Yrs.
3403	2038	75	
3428	2013	25	
3488	1953	60	
3618	1823	130	
3635	1806	17	
3689	1752	54	
3752	1689	83	
3832	1609	80	

Isaac is born (Abraham aged 100) 25
 Jacob is born, Isaac being 60
 Jacob comes into Egypt, being ...130
 Jacob dies, after residing in Egypt 17
 Joseph dies (54 years afterwards) . 54
 Moses is born (63 years after) 63
 Moses in Egypt and in Midian ... 80
 One year expired before the Exodus from Egypt 1

430

* See Exod. xii. 40, in the Sept. and Sam., "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, and in the land of Canaan (was) four hundred (and) thirty years." St. Paul expressly says that the Law was 430 years after the promise made to Abraham. Ga. iii. 17.

PERIOD FROM THE EXODUS TO THE BUILDING OF THE TEMPLE.

A.M.	B.C.	Yrs. intvg.	Yrs.
3833	1608	1	
3873	1568	40	
3878	1563	5	
3879	1562	1	
3899	1542	20	

The Israelites pass in the Wilderness 40
 Joshua's wars last 5
 Division of the land by lot 1
 Administration of the Elders begins, which lasts..... 20
 Israel serves Chushan-Rishathaim during 8

Carry over 74

A SYNOPTICAL TABLE OF SACRED CHRONOLOGY.

A.M.	B.C.	Yrs. intvg.	Yrs.
			Brought up..... 71
3908	1533	8	Ornhel judges Israel..... 40
3948	1493	40	Israel serves Eglon 18
3966	1475	18	Ehud judges Israel (Shamgar 13) ... 80
4016	1395	80	Jabin oppresses Israel 20
4066	1375	20	Deborah and Barak govern Israel during 40
4106	1335	40	Israel serves Midian 7
4113	1328	7	Gideon judges Israel 40
4153	1288	40	Abimelech judges Israel 3
4156	1285	3	Tola judges Israel 23
4179	1262	23	Jair judges Israel 22
4201	1240	22	The Ammonites oppress Israel. 18
4219	1222	18	Jephthah judges Israel 6
4225	1216	6	Ibzan judges Israel 7
4232	1209	7	Elon judges Israel 10
4242	1199	10	Abdon judges Israel 8
4250	1191	8	First servitude to the Philistines, which lasted 20
4270	1171	20	Samson judges Israel..... 20
4290	1151	20	Eli judges Israel..... 20
4310	1131	20	2nd servitude to the Philistines* ... 20
4330	1111	20	Samuel judges Israel (alone) 12
4342	1099	12	Saul reigns 40
4382	1059	40	David reigns 40
4422	1019	40	Solomon's reign to the temple† ... 3
			591

* Up to this period, there are exactly 496 years, from which, if 46 years from the Exodus to the dividing of the land of Canaan are deducted, we have exactly the 450 years of Paul, (Acts xiii. 20.) The commencement of Paul's 150 years is proved thus:—Caleb was 40 years old when sent as a spy in the second year after the Exodus, (Comp. Nu. x. 11; and xiii. 6; and Jos. xiv. 7.) Consequently, at the entrance, his age was 79. At the time of the first division of the land his age was 85 (Jos. xiv. 10), therefore that division was made 6 years after the entrance. This very nearly agrees with the statement of Josephus, who fixes the division of the land in the 5th year after the entrance.

† According to the Hebrew text (1 Kings vi. 1), the temple commenced in the 480th year, and according to the Septuagint in the 410th year after the Exodus, in the 4th year of the reign of Solomon. This verse involves great chronological difficulties, both these dates being totally irreconcilable with the 450 years of Paul, whose reckoning is supported not only by Josephus, but by many remarkable coincidences. It is in the highest degree probable, that the Hebrew text is corrupt here, and the Septuagint still more so.

A.M.	B.C.	Yrs. intvg.	Yrs.
			Brought up..... 259
4681	757	52	Jotham reigns..... 16
4700	741	16	Ahaz reigns..... 16
4746	725	16	Hezekiah reigns 29 [During his reign Samaria is taken, and the ten tribes carried away by Sardanaces.]
4745	696	29	Manasseh reigns..... 55
4795	641	55	Amon reigns 2
4800	639	2	Josiah reigns 31
4833	608	31	Jehoaiah or Shallum, 3 months, Jehoiakim reigns (11 years in all*) 3
			411

* The seventy years' captivity is reckoned from the 3rd year of Jehoiakim.

PERIOD OF THE CAPTIVITY.

A.M.	B.C.	Yrs. intvg.	Yrs.
4836	605	3	Commencement of the Captivity. Remainder of Jehoiakim's reign ... 8
4844	597	8	Jehoiachin or Coniah reigns (3 months) and Zedekiah reigns ...) (He is carried to Babylon by) 11
4855	586	11	Nebuchadnezzar, who reigns 25 (He is succeeded by)
4880	561	25	Evil Merodach,* who reigns at Babylon 3 (And is succeeded by)
4863	558	3	Belshazzar,† his son, who reigns ... 5
4888	553	5	Darius the Mede (Cyaxares) and son of Astyages,‡ (Jos., <i>Ant.</i> , x. 11) ... 2
4890	551	2	Nabonadius, after a period of 15 years, revolts against Cyrus, who had succeeded to the united kingdom of the Medes and Persians 15
4905	536	15	Cyrus takes Babylon, and liberates the Jews, who thereupon return to Jerusalem under Zerubbabel. 1
4905	535	1	End of the 70 years' captivity.

70

PERIOD FROM THE BUILDING OF THE TEMPLE TO THE CAPTIVITY.

A.M.	B.C.	Yrs. intvg.	Yrs.
4425	1016	3	Remainder of Solomon's reign 37
4462	979	37	Rehoboam reigns 17
4479	962	17	Abijah or Abijam reigns 3
4482	959	3	Asa reigns 41
4523	918	41	Jehoshaphat reigns..... 25
4548	893	25	Joram reigns 8
4556	885	8	Ahaziah reigns 1
4557	884	1	Athaliah, queen, reigns 6
4563	878	6	Jehoash reigns 40
4602	838	40	Amaziah reigns 29
4632	809	29	Uzziah reigns 52

Carry up 259

* In Usher's computation, his reign (reckoned at 2 years, and Neriglissar (1 year), and his son Labrosorachad (9 months), are placed between Evil Merodach and Belshazzar, (Josephus, *Ant.*, xi. 12, says that Belshazzar was Nabonadius, a statement which seems to be inconsistent with established facts.)

† Usher and his followers reckon his reign at 17 years, but this is probably an error arising from the identification of two events which there is reason to believe were perfectly distinct and separated by a considerable interval of time. It is believed that shortly after the murder of Belshazzar or Neriglissar, and the death of Labrosorachad, his son, 9 months after, "Darius, the Median, took, or accepted the kingdom" peacefully, as the person best entitled to the succession, and appointed Nabonadius or Labynetus whom Usher and others suppose to be Belshazzar; tributary king or viceroy, and died 2 years afterwards.

‡ Styled Ahasuerus, (Dan. ix. 1)

A SYNOPTICAL TABLE OF SACRED CHRONOLOGY.

A.M.	B.C.	Yrs. intvg.	Yrs.	PERIOD FROM THE END OF THE CAPTIVITY TO THE BIRTH OF CHRIST.			
				A.M.	B.C.	Yrs. intvg.	Yrs.
4912	529	6	Cyrus reigns after, 6 years.....	5021	420	3	Remainder of the reign of Darius
			Cambyses reigns 7 years and 5				Nothus 16
			months, and Smerdis* the Magian,	5037	405	16	Artaxerxes Mnemon reigns 43
			7 months	5080	361	43	Artaxerxes Ochus reigns 23
			[The second temple completed.]	5103	338	23	Arses reigns 2
4920	521	8	Darius Hystaspes reigns†	5105	336	2	Darius Codomanus reigns 7
4956	485	36	Xerxes reigns‡	5112	329	7	End of the Persian Empire.
4977	464	21	Artaxerxes Longimanus, 40 years,				-----
			and Xerxes and Sogdianus, his				91
			two immediate successors, reign				-----
			less than a year				
5018	423	41	Darius Nothus‡ reigns 19 years,				
			In his third year the Old Testa-				
			ment History terminates				

			116				

				5118	323	6	Alexander the Great reigns 6
				5157	284	39	Ptolemy Lagus reigns 39
				5195	246	38	Ptolemy Energetes reigns 24
				5219	222	24	Ptolemy Philopater reigns 19
				5248	193	19	Ptolemy Epiphanes reigns 23
				5271	170	23	Ptolemy Philometer reigns 30
							The Asmoneans to Christ 150

							329

* Smerdis (or Cambyses) is probably the Artaxerxes of Ezra iv. 7.
 † Called in Scripture, Darius, King of Persia (Ezra iv. 5, 24).
 ‡ Usher, Calmet, Milman, and the writer in *Kitt's Biblical Cyclo-*
pædia, regard him as Abasumus (styled in the Septuagint, Artaxerxes), the husband of Esther.
 § Darius the Persian, (Neh. xii. 22.)

RECAPITULATION.

	YEARS.
FROM THE CREATION TO THE DELUGE	2256
FROM THE DELUGE TO THE CALL OF ABRAHAM	1147
FROM THE CALL OF ABRAHAM TO THE EXODUS	430
FROM THE EXODUS TO THE BUILDING OF THE TEMPLE	591
FROM THE TEMPLE TO THE CAPTIVITY	411
FROM THE BEGINNING OF THE CAPTIVITY	70
TO THE CLOSE OF THE OLD TESTAMENT HISTORY	116
TO THE END OF THE PERSIAN EMPIRE	91
THENCE TO CHRIST	329

	5411

THE
FIRST BOOK OF MOSES,
CALLED
GENESIS.

[L.] FIRST RECORD. (Perhaps transmitted [1
by Adam.) i.—ii. 3.
The creation of the heavens and the earth.

a Jno. 1, 1.

b Of old hast thou laid the foundation of the earth; and the heavens are the work of Thy hands. Ps. 102, 25.

c Is. 51, 15. Ps. 116, 6. Is. 41, 21. Ze. 12, 1.

d He spake, and it was done; he commanded, and it stood fast. Ps. 33, 9.

e 2 Cor. 4, 6.

a Hebr., between the light and between the darkness.

f Ps. 74, 16, and 104, 20.

β Hebr., And the evening was, at the morning was.

γ Hebr., expansion.

g Hast thou with Him spread out the sky, which is strong, and as a mirror-looking glass. Job 37, 18.

h He established the clouds above ... He strengthened the foundations of the deep. Pr. 8, 28.

i Ps. 148, 4.

k Job 38, 10, 11, and 26, 10. 2 Pe. 3, 5.

IN the beginning^a God created^b the heaven^c and the earth.

²And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

³And God said,^d "Let there be light;"^e

And there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness,^a ⁵And God called the light Day,^f and the darkness He called Night. And the evening and the morning were the first day.^β

⁶And God said, "Let there be a firmament^γ in the midst of the waters, and let it divide the waters from the waters."^g

⁷And God made the firmament, and divided the waters which *were* under^h the firmament from the waters which *were* aboveⁱ the firmament: and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day.

⁹And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear;"^k

And it was so. ¹⁰And God called the dry land Earth; and the gather-

ing together of the waters called He Seas;^d and God saw that *it was* good.

¹¹And God said, "Let the earth bring forth grass,^δ the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth:"^m

And it was so. ¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind; and God saw that *it was* good. ¹³And the evening and the morning were the third day.

¹⁴And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵And let them be for lights in the firmament of the heaven to give light upon the earth:"

And it was so. ¹⁶And God made two great lights; the greater light to rule the day,^ζ and the lesser light to rule the night: *he made* the stars also.^a ¹⁷And God set them in the firmament of the heaven to give light upon the earth. ¹⁸And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. ¹⁹And the evening and the morning were the fourth day.

²⁰And God said, "Let the waters bring forth abundantly the moving^η

l (I have) placed the sand for the bound of the sea..... and though the waves thereof toss themselves, yet can they not prevail..... Is. 5, 22.

δ Hebr., tender grass.

m The earth drinketh in the rain... & bringeth forth herbs. ... Is. 6, 7.

e Hebr., between the day and between the night.

ζ Hebr., for the rule of the day.

a ... Which the Lord thy God hath divided (or, imparted) into all nations under the whole heaven. De. 1, 19. Ps. 74, 16, and 136, 7.

η The Lord, which giveth the sun for a light by day, & the ordinances of the moon and of the stars for a light by night. ... Is. 31, 25.

η OR, creeping.

θ Heb., *soul*.

ι Heb., *let fowl fly*.

κ Heb., *face of the firmament of heaven*.

ρ ... (The) great and wide sea, wherein are things creeping innumerable, both small and great beasts... there is that Leviathan, whom thou hast made (*formed*) to play therein. Ps. 104, 25, 26.

λ (*Menkin*, in the original simply Adam. See Ge. 5, 2.)

γ ... Man... is the image and glory of God... 1 Co. 11, 7. Ac. 17, 26. Ja. 3, 9.

ε Ps. 8, 6.

μ (*The first man, in the original, Ha Adam, the Man*.)

ς Lo, this... have I found, that God... made man upright. Ec. 7, 29.

ζ Have ye not read, that He which made them at the beginning, made them male and female? Mal. 2, 15. Ma. 19, 6. Ch. 5, 2. Mat. 19, 4.

η Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table... thus shall the man be blessed that feareth the Lord. Ps. 128, 3, 1. Ch. 9, 1.

θ Heb., *creepeth*.

ι Heb., *seedling seed*.

κ He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth. Ps. 104, 11.

creature that hath life,^θ and fowl^ι that may fly above the earth in the open firmament of heaven.^κ

²¹And God created great whales, and every living creature that moveth, which the waters brought forth abundantly,^ρ after their kind, and every winged fowl after his kind: and God saw that *it was good*. ²²And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

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

²⁴And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind."

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

²⁶And God said, "Let Us make Man^λ in Our image,^γ after Our likeness; and let them have dominion^ε over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

²⁷So God created man^μ in His *own* image,^ς in the image of God created He him; male and female created He them.^ζ ²⁸And God blessed them, and God said unto them, "Be fruitful,^η and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth^θ upon the earth."

²⁹And God said, "Behold, I have given you every herb bearing seed,^ι which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed: to you it shall be for meat."^κ ³⁰And to every beast of the earth, and to

every fowl of the air,^ξ and to every thing that creepeth upon the earth, wherein *there is* life,^ο *I have given* every green herb for meat:^π

And it was so. ³¹And God saw every thing that He had made, and, behold, *it was* very good.^ρ

And the evening and the morning [II.] were the sixth day. ¹Thus the heavens and the earth were finished, and all the host of them.

²And on the seventh day God ended His work which He had made; and He rested^σ on the seventh^τ day from all His work which He had made. ³And God blessed the seventh day, and sanctified it:^υ because that in it He had rested from all His work which God created and made.^φ

SECOND RECORD. (*Perhaps transmitted by S. th.*) H. 4—IV. 26. A.M. O. B.C. 5441. GARDEN OF EDEN. Description of the abode of Man when in a state of innocence.

[The site of Eden was probably the southern part of Armenia, between the 33rd and 37th degree of north latitude. The Phirat is the Euphrates; and the Hiddekel is generally considered the Tigris; but as to the other two rivers nothing certain is known.—Kitto's *Cyclopaedia*; see also Winer's *Bib. Real-wort.*]

⁴These *are* the generations of the heavens and of the earth when they were created,^σ in the day that the Lord God made the earth and the heavens,⁵ and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.⁷ ⁶But there went up a mist^υ from the earth, and watered the whole face of the ground.

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

⁸And the Lord God planted a garden^α eastward in Eden; and there He put the Man whom He had formed. ⁹And out of the ground made the Lord God to grow every

ξ He giveth to the beast his food, and to the young ravens which cry. Ps. 147, 9. Job. 38, 41.

ο Heb., *a living soul*.

π Ps. 104, 24. 1 Ti. 4, 4.

ρ (*This does not imply repose after work, but simply cessation from work*.)

σ Ex. 20, 11, and 31, 17. De. 5, 14. He. 4, 4.

τ (*Blessed*) as a day of cessation from labour and sanctified as a day devoted to religious worship & instruction. My holy day... Is. 58, 13. Ne. 9, 14.

υ Heb., *created to work*.

φ (*Such was the production of the heavens and the earth* הוֹרֵהוּ from הָיָה to beget. *Comp.* natura from nascor, De Sola.)

σ (*Each plant of the earth was not yet [sprung up] on the earth, and each herb of the field had not yet grown, for the Lord God had not caused it to rain upon the earth.* כָּמַח not yet. *Comp.* Ex. 10, 30. The germ had been created, but its development was left to the ordinary operation of the powers of nature. De Sola.)

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

λ Heb., *dust of the ground*.

φ (*An animate creature; same words as are translated living creature.*) Ch. 1, 21. Job 33, 4. Ac. 17, 25.

α Ch. 13, 10. Is. 51, 3. Eze. 28, 13, and 31, 8, 9. Joel 2, 3.

μ (It possessed the quality of preserving the body in perfect health & strength, preventing that natural decay of the vital powers which is incidental to man's conformation; & as the means & pledge of immortality, was essentially sacramental, & probably weekly partaken of by Adam.)

c Pr. 3, 18, and 11, 30. Eze. 47, 12. Re. 22, 2.

ξ (The tree, the eating of which would be accompanied by the experimental knowledge of moral good and moral evil. Comp. Ch. 3, 22.)

η (It shall be our righteousness, if we observe to do as He hath commanded us, Deut. 6, 25, suggests the inference that the will of God is the rule of duty.)

ζ (An aromatic gum which issues from a tree growing in Arabia, Media, and the Indies.) Nu. 11, 7.

d Job 28, 16.

e Heb., *Cush*.

f Da. 10, 4.

a Or, eastward to Assyria.

β Or, Adam.

f Ps. 128, 2.

g To obey is better than sacrifice, and to hearken than the fat of rams. 1 Sa. 15, 22.

γ Heb., eating thou shalt eat.

h Ja. 1, 15. Ro. 6, 23. 1 Co. 15, 56.

δ Heb., dying thou shalt die.

i Comp. 1 Co. 11, 9; 1 Ti. 2, 13; with Ru. 3, 1.

ε Heb., as before him.

ζ Or, the man.

η Ps. 8, 6.

θ Heb., called.

ι Ch. 15, 12. 1 Sa. 26, 12. Da. 8, 18.

ο Heb., builded.

tree that is pleasant to the sight, and good for food; the tree of life^a also in the midst of the garden,^c and the tree of knowledge of good^δ and evil.^η

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

¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹²and the gold of that land is good: there is bdellium^ψ and the onyx stone.^d

¹³And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.^ω ¹⁴And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.^α And the fourth river is Euphrates.

¹⁵And the Lord God took the man,^β and put him into the garden of Eden to dress it and to keep it.

¹⁶And the Lord God commanded^θ the man, saying, "Of every tree of the garden thou mayest freely eat: ¹⁷but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."^ι

¹⁸And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him."^κ

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

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

²¹And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; ²²and the rib, which the Lord God had taken from man, made^ο

He a woman, and brought her unto the man.^μ

²³And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman,^ν because she was taken^ν out of Man."^κ ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.^ο

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

III.] Date Unknown. GARDEN OF EDEN. [3
The Fall of Man and its results.

NOW the Serpent^ζ was more subtil than any beast of the field which the Lord God had made.

And he said unto the woman. "Yea,^α hath God said, Ye shall not eat of every tree of the garden?"^ρ

²And the woman said unto the Serpent, "We may eat of the fruit of the trees of the garden: ³but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."^ρ

⁴And the Serpent said unto the woman, "Ye shall not surely die: ⁵for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."^ρ

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

⁷And the eyes of them both were opened, and they knew that they were naked:^ρ and they sewed fig leaves together, and made themselves aprons.^ρ

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

μ Whoso findeth a wife findeth a good thing. Pr. 18, 22. He. 13, 1.

ν Heb., *Isha*.

ο A virtuous woman is a crown to her husband. Pr. 12, 4. 1 Co. 11, 8.

κ Heb., *Isk* (to imitate into).

ρ Ps. 15, 10. Mat. 19, 5. Ma. 10, 7. Ep. 5, 31.

ρ ... Let them be ashamed which transgress... Ps. 25, 3.

γ ... That old Serpent, called the Devil & Satan... Rev. 12, 9, and 20, 2.

α Heb., *Yea*, because, &c.

ρ ... The devil... was a murderer from the beginning, and abode not in the truth, because there is no truth in him. Juo. 8, 44.

σ ... The Serpent beguiled Eve through his subtilty. 2 Co. 11, 3.

μ Heb., *a device*.

τ Woe unto them that follow their own spirit! Heb., them that are prophets out of their own hearts. Eze. 13, 3.

υ Jos. 7, 21. Ju. 16, 4, 2.

ι Adam was not deceived, but the woman being deceived, was in the transgression. 1 Tim. 2, 14.

κ ... By one man's disobedience many were made sinners... Ro. 5, 19.

ρ Or, things to gird about.

ξ Heb., wind.

γ The spirit of man is the candle of the Lord. Pr. 20, 27. Ch. 42, 21. 1 Sa. 24, 5. Mat. 27, 3. Lu. 9, 7.

Ch. 2, 25.
 a Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? Job, 23, 24.
 b The foolishness of man perverteth his way, and his heart fretteth against the Lord. Pr. 19, 3, and 28, 13. Job 31, 33.
 c Ve 1.
 d Ex. 21, 29, 32.
 e Ps. 72, 9. Is. 49, 23, and 65, 25. Mi. 7, 17.
 f Men of subtilty and... mischief... are children of the devil... Ac. 13, 10.
 g God's own Son made of a woman... Ga. 4, 4. Is. 53, 12, 11. Ps. 152, 11. Is. 7, 14. Mi. 5, 3. Abt. 1, 23. Lu. 1, 31.
 h He. 2, 14. Col. 2, 14.
 i Notwithstanding they shall be... in child-bearing. 1 Ti. 2, 15.
 o Or, subject to thy husband.
 l If... the wife of thy bosom... utter thee secretly, saying, Let us go, and serve other gods... thou shalt not consent. De. 32, 6. 1 Sa. 15, 23. Mat. 18, 7, 9. Ma. 9, 13.
 m Ec. 2, 23. Job 5, 7. 16, 8, 20.
 n Heb., cause to hind.
 o This sore travail hath God given to the sons of men to be exercised therewith. Ec. 1, 13. 2 Th. 3, 10.
 p He down into the dust, and the worms... cover them. Job 24, 26, and 31, 15. Ps. 104, 29. 139, 3, 29, and 12, 7.

9 And the LORD God called unto Adam, and said unto him, "Where art thou?"
 10 And he said, "I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."
 11 And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"
 12 And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."
 13 And the LORD God said unto the woman, "What is this that thou hast done?"
 And the woman said, "The Serpent beguiled me, and I did eat."
 14 And the LORD God said unto the Serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." 15 and I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel." 16 Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." 17 And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it': cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

20 And Adam called his wife's name Eve; because she was the mother of all living.
 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.
 22 And the LORD God said, "Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:" 23 therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

IV.] Shortly after the Fall. ARMENIA. History of Cain and Abel, and the other descendants of Adam. [4

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

2 And she again bare his brother Abel.

And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; 5 but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, "Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

8 And Cain talked with Abel his brother:—and it came to pass, when

p Heb., Chavah.
 s That is, Living.
 o Ac. 17, 26.
 p (Foreshadowing)... the righteousness of God which is by faith... Ro. 3, 22.
 q (In order that the body of sin should be destroyed)... it is appointed unto men once to die. He. 9, 27. (But)to him that overcometh will I give to eat of the tree of life... Re. 2, 7.
 v (Much fruitless ingenuity has been expended by commentators in endeavoring to explain the transmuting of the wood Kerubim. It is probable that they were celestial beings, but beyond this we cannot go.)
 r (Jesus said) I am the way, the truth, and the life... Jo. 14, 6.
 phi That is, Gotten, or, Acquired.
 x Heb., Hebel.
 phi Heb., a feeder.
 o Heb., at the end of days.
 s All the best of the oil and all the best of the wine and of the wheat, the first fruits of them. Nu. 18, 12.
 a Heb., sheep, or, goats.
 t Nu. 18, 17.
 u Heb., 11, 4.
 beta Or, how the excellency?
 gamma (That is, a sin-offering is of blood, Magee & others.)
 delta Or, subject unto thee.
 epsilon (Lit., So [shalt] his desire be subject unto thee, i.e., thou by right of primogeniture shalt bear rule over thy brother unless thou forsakest that right by disobedience.)

...Because his own works were evil and his brother's righteous. 1. Jno. 3. 12.

... (Awarding saying) How doth God know? Can He judge thro' the dark cloud? Job 22. 13.

Heb. bloods. Cursed be he that smiteth his neighbour secretly... De. 27. 21.

... mirring & wandring.

Or, Mine iniquity is greater than that it may be forgiven.

A dreadful sound (Heb. a sound of fears) is in his ears; in prosperity the destroyer (the avenger of blood, Nu. 35. 19) shall come upon him. Job 15. 21.

Appointed Cain a token.

Perhaps rather Cain dwelt in the land, wandring.

Heb. Chamech.

Heb. Lemech. He which made them at the beginning male and female, and said they twain shall be one flesh. Mat. 19. 4, 5.

Stringed and wind instruments, Bochart.

A forger of every kind in copper and iron. Gos. Bos.)

I have slain a man for having wounded me, a young man for having bruised me. Ken. and Lowth.)

Or, in my hurt.

Because Cain had been guilty of murder, and Lemech had only killed a man in self-defence.)

they were in the field, that Cain rose up against Abel his brother, and slew him.^v

^w And the Lord said unto Cain, "Where is Abel thy brother?"

And he said, "I know not: *Am I my brother's keeper?*"

^x And He said, "What hast thou done? the voice of thy brother's blood^y crieth unto Me from the ground.

^z And now *art* thou cursed^y from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: ^{aa} When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond^y shalt thou be in the earth."

^{ab} And Cain said unto the Lord, "My punishment is greater than I can bear.^b ^{ac} Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that every one that findeth me shall slay me.*"^c

^{ad} And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

And the Lord set a mark^d upon Cain, lest any finding him should kill him.

^{ae} And Cain went out from the presence of the Lord, and dwelt in the land of Nod,^e on the east of Eden.

^{af} And Cain knew his wife; and she conceived, and bare Enoch:^f and he builded a city, and called the name of the city, after the name of his son, Enoch. ^{ag} And unto Enoch was born Irad; and Irad begat Methujael; and Methujael begat Methusael; and Methusael begat Lamech.^g

^{ah} And Lamech took unto him two wives:^h the name of the one was Adah, and the name of the other Zillah. ^{ai} And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

^{aj} And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.ⁱ ^{ak} And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron:^k and the sister of Tubal-cain *was* Naamah.

^{al} And Lamech said unto his wives, "Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding,^l and a young man to my hurt."^m ^{an} If Cain shall be avenged sevenfold, truly Lamech seventyⁿ and sevenfold."^o

^{ao} And Adam knew his wife again; and she bare a son, and called his name Seth:^p "For God," said she, "hath appointed me another seed instead of Abel, whom Cain slew."^q ^{ar} And to Seth, to him also there was born a son; and he called his name Enos:^r

Then began men to^b call upon the name of the Lord.^b

V.] THIRD RECORD. (Perhaps transmitted by Noah.) v. 1-vi. 8. A.M. 1. B.C. 5440. Enumeration of the descendants of Adam.

THIS is the book of the generations of Adam. In the day that God created man, in the likeness^s of God made He him; ^t male and female created He them: and blessed them, and called their name Adam, in the day when they were created.

^u And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:^v and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:^w and all the days that Adam lived were nine hundred and thirty years: and he died.

^x And Seth lived an hundred and five years, and begat Enos:^y and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:^z and all the

... (Jos. phos says, Lemech had 77 children by his two wives. Ant. i. c. 14. § 2. Heb. Sheth, i. e., Appointed or Set.) Heb. Enosh, i. e., mortal. Or, to call themselves by the name of the Lord. 1 Ki. 18. 24. Ps. 116. 17. Job 2. 32. Zep. 3. 9. 1 Cor. 1. 2. ... In righteous, just, and true. Eph. 1. 21. The Arabian writers represent him as the inventor of writing.) According to Grecians the number of Adam's sons was 23, 4 daughters 27. But Saucedus writes his daughters 23. Chron. p. 41. The oriental writers ascribe ten other sons to Adam—Abdath, Abeth, Abeth, brother of Cain, and Rucal, younger brother to Seth. D. Herbold. The Mohammedan authors say that Adam had two daughters—Abilime and Ichodine, Fab. Ed. of God. Pseud. V. T. c. 41. Joseph says that Adam had many more children than are recorded in Scripture, b. i. c. ii. § 3. and says also that the testimony of Manetho, E. Ros. in. H. 2. 8. 8. etc., is in unison with the scriptural statements as to the longevity of the patriarchs, b. i. c. iii. § 9.) Enos is described by the Arabian writers as a great philosopher, astronomer, astronomer, E. Ros. adds that he expressed his love to the marriage of his family with the descendants of Cain. Hales. Comp. ch. 1. 26.)

1 Heb., *Kenan* (possessive).
2 (One that Princes God.) Gr., *Mehel*. (Of this and the preceding paragraph the Arabian historians say, that they wish their children genee never to marry into the family of Cain. Hales.)

3 Heb., *Jared*. (D. sent or Going down.) (In his days, according to the Arabian historians, the descendants of Seth to the number of 100 went and intermarried with the descendants of Cain (Hott. Smeg. Orient., p. 210). The Apocryphal Book of Enoch places this event in the 1670th year from the Creation.)

4 Enoch... the 7th from Adam prosphesied... Jude 11.

5 Gr., *Methusala*.

6 Levi The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace & equity, & did turn many away from iniquity. Mal. 2, 6.

7 What doth the Lord require... but to do justly, and to love mercy, and walk humbly (Heb., *humbleth* *themselves* *to walk*) with... God. Mal. 6, 8. Am. 3, 3. 2 Ki. 20, 3. Ps. 16, 8; 116, 9; 128, 1.

8 Enoch was translated that he should not see death, and was not found because God had translated him... before his translation he had this testimony, that he pleased God. Heb. 11, 5.

9 Heb., *Lamech*.

days of Seth were nine hundred and twelve years: and he died.

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

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

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

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

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

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

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

32 And Noah was five hundred years old: and Noah begat Shem, Ham, VI.] and Japheth.ⁱ 1 And it came to multiply on the face of the earth, and daughters were born unto them, 2 that the sons of God^l saw the daughters of men that they were fair; and they took them wives of all which they chose.

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

4 There were giants in the earth in those days;^v and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.⁵

5 And God saw that the wickedness of man was great in the earth, and that every^o imagination^k of the thoughts of his heart was only evil continually.⁷ 6 And it repented the Lord that He had made man on the earth, and it grieved^l Him at His heart. 7 And the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast,^p and the creeping thing, and the fowls of the air; for it repenteth^q Me that I have made them."^r

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

8 (Sept. Vat. 167, Alex. 187, Josephus confirms the reading of the text.)

9 That is, Rest or Comfort. Gr., *Nos*.

h Ez. 14, 20. Lu. 3, 36. Heb. 11, 7. 1 Pe. 3, 20.

k (The allusion is to the great consequences of the fall in earthly toils and sufferings, and to the hope of a deliverer excited by the promise made to Eve. J. P. S.) Ch. 3, 17; 4, 11.

l Ch. 10, 21.

m (Sons of might, men of influence and authority, and of superior bodily strength) That the word Elohim is not exclusively restricted to God, see Ex. 22, 8, 9. Jonah 3, 3.)

n (My spirit [the fountain and source of life] shall not always actuate man. I will take away the spirit of life from them. Maurer.)

v (Lit. gigantic ones. This is perhaps a general declaration that in this age of the world, there were many men of great stature.)

5 (The offspring of the influential men became heroes. "As they chose," implies that they must have been numerous.)

o (Or, the whole imagination: The Hebrew word signifieth not only the imagination, but also the purposes and desires. E Pr. 6, 18.

7 Heb., *everyday*.

l Ps. 7, 11. Mal. 3, 6. Jas. 1, 17.

p Heb., *from unto a beast*.

q (But if (any) against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. Je. 18, 8.

r (But if (any) against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. Je. 18, 8.

FOURTH RECORD. (Perhaps transmitted by [6
Shem.) vi, 9—ix, 29.
A.M. 2136. B.C. 3305. ARMENIA.
The Deluge is threatened. The building of
the Ark.

9 These are the generations of Noah: Noah was a just man and perfect^s in his generations, and Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted^u his way upon the earth.

13 And God said unto Noah, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy^v them with the earth."^w 14 Make thee an ark of gopher wood; 7 rooms^y shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits,^z the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.^{aa} 18 But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. 21 And take thou unto

thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.^{ab}

22 Thus did Noah; according to all that God commanded him, so did he.^{ac}

VII.] A.M. 2256. B.C. 3185. ARMENIA.
Noah, with his family, and the living creatures, enter into the ark.
The Deluge. [7

AND the LORD said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation."^{ad} 2 Of every clean^{ae} beast thou shalt take to thee by sevens,^{af} the male and his female; and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy^{ag} from off the face of the earth.^{ah}

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

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

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.^{ai} 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after^{aj} seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,^{ak} the same day were all the fountains of the great deep broken up, and the windows^{al} of heaven were opened.

Or, upright.

u ...No truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Ho. 1, 2.

v ...And I will send mine anger upon (them) and will judge them according to (their) ways..... Eze. 7, 3.

w (By building the ark Noah) condemned the world. He. 11, 7. (While at the same time) he was a preacher of righteousness 2 Pe. 2, 5.

x Or, from the earth.

y (The cypress, which is very durable and not liable to rot. Alexander's fleet was built of cypress. Arrian. The Athenians made their coffins of it. They dides.)

z Heb., nests.

aa (1 cubit was about 1 foot 3 inches.)

ab Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overthrown with a flood (or, a flood was poured upon their foundation). Job 22, 15, 16.

ac By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house...He. 11, 7.

s (To Israel God said) What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it. De. 12, 32.

t 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. Zep. 2, 3.

u Le. 11, & 10, 10. ...To discern between the clean and the unclean (was to teach My people the difference between the holy and profane ...Eze. 44, 23).

v Heb., seven seven.

w Heb., blot out.

xThey were eating & drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away...Mat. 24, 38.

y Or, on the seventh day.

z (On the 18th of Marchesvan, part of Oct. & Nov.)

aa Or, floodgates.

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

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

¹⁷ And the flood was forty^γ days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. ¹⁸ And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. ¹⁹ And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. ²⁰ Fifteen cubits upward did the waters prevail; and the mountains were covered. ²¹ And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:^δ ²² all in whose nostrils was the breath^ε of life, of all that was in the dry land, died.^ζ ²³ And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.^η

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

VIII.] A.M. 2257. B.C. 3181. ARARAT, (the country north of Assyria.) The Deluge ceases. Noah quits the Ark. [S

AND God remembered^α Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; ² the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; ³ and the waters returned from off the earth continually; ⁴ and after the end of the hundred and fifty days the waters were abated. ⁵ And the ark rested in the seventh month, upon the seventeenth day of the month, upon the mountains of Ararat.^β ⁶ And the waters decreased^γ continually until the tenth month:^δ in the tenth month, on the first day of the month, were the tops of the mountains seen.

⁷ And it came to pass at the end of forty days, that Noah opened the window^ε of the ark which he had made: ⁸ and he sent forth a raven,^α which went forth to and fro,^β until the waters were dried up from off the earth. ⁹ Also he sent forth a dove^γ from him, to see if the waters were abated from off the face of the ground; ¹⁰ but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in^δ unto him into the ark.

¹¹ And he stayed yet other seven^ε days; and again he sent forth the dove out of the ark; ¹² and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

¹³ And he stayed yet other seven days; and sent forth the dove;^ζ which returned not again unto him any more.

¹⁴ And it came to pass in the six hundredth and first year, in the

α O love the Lord all ye His saints: for the Lord preserveth the faithful. Ps. 31, 23. (and) loveth judgment and forsaketh not His saints. Ps. 37, 25.

β Heb., in going and returning.

γ (The 17th day of Sivan, part of May and June, the 30th month of the year, 6th month and 10th day of the flood.)

θ (On some part of the lower chain of Mount Taurus in Armenia.) 2 Ki. 19, 37.

ι Heb., were in going and decreasing.

κ (On the 11th month of the year, part of July & August.)

λ (The word for window here is different from that in ch. 6, 16, and denotes 'an opening,' from 27 to pierce.

μ (Le. 11, 15. 1 Ki. 17, 46. The raven was sent out on the 11th day of Tammuz, the 10th month, part of June & July.)

ν Heb., in going forth and returning.

ξ (On the 19th day the dove was sent out.)

η Heb., cause her to come.

θ (On the 26th day the dove was sent out again.)

ι (On the 6th of Ab, the 11th month of the year, part of July & August.)

β Heb., wing.

γ The eternal God is thy refuge & mid-rib are the everlasting arms.....De. 33, 27.

δ (The rain ceased on the 28th day of Chislev, the 3rd month, part of Nov. & Dec.)

ε They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Lu. 17, 27.

ζ Heb., the breath of the spirit of life.

η (The spirits in prison,) which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.....1 Pe. 3, 19, 20.

θ God is our refuge...therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Ps. 16, 1-3.

ι Comp. ch. 8, 3, 1 with ver. 14 of this chapter.

κ (The 150 days are in addition to the 40 days' rain. Lightfoot.)

first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.^p ¹⁴And in the second month, on the seven and twentieth day of the month,^q was the earth dried.

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

¹⁸And Noah went forth, and his sons, and his wife, and his sons' wives with him; ¹⁹every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds,^r went forth out of the ark.

A.M. 2257. B.C. 3184. ARABAT. **[9**
God blesses Noah and his sons, and enters into a covenant with them.

²⁰AND Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.^d

²¹And the LORD smelled a sweet savour;^e and the LORD said in His heart, "I will not again curse the ground any more for man's sake; for^f the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."^g ²²While the earth remaineth,^h seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.^g ¹And God blessed

IX.] Noah and his sons, and said ²unto them, "Be fruitful, and multiply, and replenish the earth. ²And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of

the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.^p ³Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.^h ⁴But flesh with the life thereof, which is the blood thereof, shall ye not eat.ⁱ ⁵And surely your blood of your lives will I require: at the hand of every beast^k will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶Whoso sheddeth man's blood, by man shall his blood be shed:^l for in the image of God made He man. ⁷And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

⁸And God spake unto Noah, and to his sons with him, saying, ⁹"And I, behold, I establish My covenant^m with you, and with your seed after you; ¹⁰and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you;ⁿ from all that go out of the ark, to every beast of the earth. ¹¹And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood^o to destroy the earth."

¹²And God said, "This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: ¹³I do set My bow^p in the cloud, and it shall be for a token of a covenant between Me and the earth. ¹⁴And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶And the bow shall be in

^q...Blessed is the man that feareth the Lord...his seed shall be fruitful upon earth...wealth and riches shall be in his house...Ps. 112, 1, 3.

^h...Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God. De. 12, 15.

ⁱFor the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls...Le. 17, 11. De. 12, 23. 1 Sa. 14, 33. Ac. 15, 20, 29.

^k Ex. 21, 28.

^l...Ye shall take no satisfaction for the life of a murderer, which is guilty of death (fidelity to die), but he shall surely be put to death. Nu. 35, 31. Ex. 21, 12. Le. 24, 17. Mat. 26, 52. Re. 13, 10.

^m Is. 54, 9.

ⁿ Ps. 145, 9.

^o...The heavens and the earth which are now are kept in store, reserved unto fire...2 Pe. 3, 7.

^p...The bow that is in the cloud in the day of rain...Eze. 1, 28. ...It compasseth the heaven about with a glorious circle...Le. 13, 12...A throne was set in heaven, and One sat on the throne... and there was a rainbow round about the throne...Re. 4, 3.

^p *Pisri*, part of Sept. and Oct. The ground was drying all Eilat, the 12th month of the year.

^q *(On the 27th day of Marchesvan. He stayed a month and 16 days with the waters had quiet gone.)*

^r Heb., families.

^d Let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. Heb. 13, 15.

^e Heb., a savour of rest.

^f Or, though.

^g...I have sworn that the waters of Noah (shall) no more go over the earth... Is. 54, 9.

^h Heb., as yet all the days of the earth.

ⁱ Le. 31, 35; and 33, 20, 25.

^j *(Seed time was in Sept., at the autumnal equinox; harvest in March, at the vernal equinox; winter in Dec., at the solstice; and summer in June, at the solstice.)*

q Is. 54, 10.

ψ Heb. *Chanaan*.

r He that tilleth his land shall be satisfied with bread ... Pr. 12, 11.

s 1 Co. 10, 12.

ω (The Rabbinical writ essay that *Canaan* first beheld his grandfather in his position, and made a mockery of him to his father.)

ι Whoso diggeth a pit shall fall therein, and he that rolleth a stone it will return upon him. Pr. 26, 27.

υ Ex. 20, 12. Ga. 6, 1. De. 27, 16.

σ (Or, *little son*, meaning his grandson *Canaan*.)

α (The *Phoenicians* & *Carthaginians*, who are descendants of *Canaan*, were destroyed by the *Israelites* and by the *Romans*.) Jos. 9, 23. 1 Ki. 9, 29.

β Or, *servant to them*.

γ (As *Achan* he praised for the blessings which he will bestow on *Shem*. As regards spiritual blessings, this prediction has been fulfilled. Through the descendants of *Shem* only has God revealed His will to man.)

δ Or, *persuade*.

ε (This prediction has been fulfilled in the part of the descendants of *Japheth* (*Europeans*) possessing and bearing sway over a large portion of the territories of *Shem* [*Asiatics*].)

ζ (Tribes in *Armenia* declare that *Noah* dwelt after the deluge in the delightful plain at the foot of *Mount Ararat*, *Hales*.)

the cloud: and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

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

Probably soon after the last date. FOOT OF [10] MOUNT ARARAT. Noah is introduced. The conduct of his sons. Noah dies.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren."—26 And he said, "Blessed be the Lord God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

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

X.] FIFTH RECORD. (Perhaps transmitted [11] by *Abraham*.) X. 1—XI. 25. De Luge to A.M. 2019. B.C. 2392. History of the descendants of Noah.

[This chapter gives a list systematically arranged of the nations inhabiting the three quarters of the

globe. That the names of individuals here mentioned designate nations is proved by the fact of several plural terminations in the list. (Rossmüller.) *Abulfang* gives the following as the division of the earth:—the sons of *Shem* obtained the middle region, viz., Palestine, Syria, Assyria, Shinar, Babel, Persia, and the *Hedjaz* (Arabia). The sons of *Ham* obtained *Teman* (*Dumec*), Africa, *Nigrofla*, *Egypt*, *Nubia*, *Ethiopia*, *Secundia*, and *India*. The sons of *Japheth* obtained *Garbia* (the North), Spain, France, the countries of the Greeks, the *Sclavonians*, *Bulgarians*, *Turks* and *Armenians*. With this division most modern scholars agree, except in the case of *India*, which some assign to *Shem*. (De Sola.) See on the whole subject *Wells's Grog.* and the *Factorial Bible*.]

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

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

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanini.

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

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteclah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod; he began to be a mighty one in the earth. 9 He was a mighty hunter before the Lord; wherefore it is said, "Even as Nimrod the mighty hunter before the Lord."

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

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city.

12 And Mizraim begat Ludim, and Ananin, and Lebamin, and Naphtulin, and Pathrusim, and Casluhim, (out of whom came Philistim), and Caphtorim.

15 And Canaan begat Sidon his

θ Or, as some read it, *Rebucim*.

ι Ps. 72, 10. Je. 2, 10, and 25, 22. Zep. 2, 11.

κ 1 Ch. 1, 8, &c.

γ Ch. 6, 4.

z Ch. 6, 11.

ι Gr., *Babylon*.

κ Or, *he went out into Assyria*.

λ Or, *the streets of the city*.

μ (The *Philistines* came forth out of *Egypt*, expelled the *Arims*, and establishing themselves along the coast, gave their name to the whole land; *Dr. Kitto* thinks they were the remnant of the *Hglses*.)

α 1 Ch. 1, 12.

ν Heb., *Tidon*

firstborn, and Heth, ¹⁶and the Jebu-
sitate, and the Amorite, and the Gir-
gasite, ¹⁷and the Hivite, and the
Arkite, and the Sinite, ¹⁸and the
Arvadite, and the Zemarite, and the
Hamathite; and afterward were the
families of the Canaanites spread
abroad. ¹⁹And the border of the
Canaanites^b was from Sidon, as thou
comest to Gerar, unto Gaza;^c as thou
goest, unto Sodom, and Gomorrah,
and Admah, and Zeboim, even unto
Lasha. ²⁰These *are* the sons of
Ham, after their families, after their
tongues, in their countries, *and* in
their nations.

²¹Unto Shem also, the father of
all the children of Eber, the brother
of Japheth the elder, even to him
were *children* born. ²²The children
of Shem;^e Elam, and Asshur, and
Arphaxad,^o and Lud, and Aram,
²³And the children of Aram; Uz,
and Hul, and Gether, and Mash.^π
²⁴And Arphaxad begat Salah;^ρ and
Salah begat Eber. ²⁵And unto
Eber were born two sons; the name
of one *was* Peleg;^τ for in his days
was the earth divided;^ζ and his bro-
ther's name *was* Joktan. ²⁶And
Joktan begat Almodad, and Sheleph,
and Hazarmaveth, and Jerah, ²⁷and
Hadoram, and Uzal, and Diklah, ²⁸and
Obal, and Abimael, and Sheba, ²⁹and
Ophir, and Havilah, and Jobab: all
these *were* the sons of Joktan. ³⁰And
their dwelling was from Mesha, as thou
goest unto Sephar a mount of the east.

³¹These *are* the sons of Shem, after
their families, after their tongues, in
their lands, after their nations.

³²These *are* the families of the
sons of Noah, after their generations,
in their nations; and by these were
the nations divided^d in the earth after
the flood.

XI.] Between A.M. 3065 and 3134. B.C. 2376 and 2307.
IN THE NEIGHBOURHOOD OF BABYLON.
The building of the tower of Babel, and
the subsequent confusion of tongues.

AND the whole earth was of one
language,^v and of one speech.^φ

²And it came to pass, as they jour-
neyed from the east,^ψ that they
found a plain in the land of Shinar:
and they dwelt there. ³And they said
one to another,^ω "Go to, let us make
brick,^ζ and burn^α them throughly."
—And they had brick for stone, and
slime had they for mortar.^θ

⁴And they said, "Go to, let us
build us a city and a tower, whose
top *may reach* unto heaven;^β and
let us make us a name,ⁱ lest we be
scattered abroad upon the face of the
whole earth."

⁵And the Lord came down to see
the city and the tower, which the
children of men builded. ⁶And the
Lord said, "Behold, the people *is*
one, and they have all one language:
and this they begin to do: and now
nothing will be restrained from them,
which they have imagined to do.
⁷Go to, let Us go down,^k and there
confound their language, that they
may not understand one another's
speech."^l

⁸So the Lord scattered them abroad
from thence upon the face of all the
earth: and they left off to build the
city.—⁹Therefore is the name of it
called Babel;^β because the Lord did
there confound the language of all
the earth: and from thence did the
Lord scatter them abroad upon the
face of all the earth.^γ

From the Deluge to A.M. 3403. B.C. 2038. [13
Genealogy and Chronology of the descendants
of Shem.

¹⁰These *are* the generations of
Shem;^m Shem *was* an hundred years
old, and begat Arphaxad^δ two years
after the flood: ¹¹and Shem lived
after he begat Arphaxad five hundred
years, and begat sons and daughters.
¹²And Arphaxad lived five and thirty
years, and begat Salah.^ε ¹³And
Arphaxad lived after he begat Salah
four hundred and three years, and
begat sons and daughters. ¹⁴And
Salah lived thirty years, and begat
Eber;^ς ¹⁵and Salah lived after he
begat Eber four hundred and three

ψ Or, *in toward*,
as ch. 13, 11.
2 Sa. 6, 2, with
1 Ch. 13, 6.

ι Ch. 10, 10, & 14,
1. Da. 1, 2. Zec.
5, 11.

ω Heb., *a man*
swore to his neigh-
bour.

θ 2 Sa. 12, 31.
Je. 43, 9. Na.
3, 11.

α Heb., *burn them*
to a burning.

β (Bitumen or as-
phaltum, with
which the neigh-
bourhood of Bab-
ylon, as is stated
by Herodotus, has
always abounded,
So did the vale of
the Jordan, Ch.
14, 10.

γ *Jechebed dashed*
the ark with slime
and with pitch...
Ex. 2, 3.)

δ Comp. De. 1, 28,
and 9, 1. Da. 4,
11, 22.

ε David gat him
a name when he
returned from
smiting the Sy-
rians... 2 Sa. 8,
13. Ps. 49, 11.

ζ (Similar expres-
sions occur in
Scripture as)
I heard the voice
of the Lord, say-
ing, Whom shall
I send, and who
will go for us?...
Is. 6, 8. Ch. 18,
21. Ex. 3, 8.

θ He disappoint-
eth the devices
of the crafty, so
that their hands
cannot perform
their enterprise.
Job 5, 12.

β That is, *confu-
sion*.

γ (With the addi-
tion of such con-
stitutional
changes as were
indispensable to
the permanence
and well-being
of men in the
different re-
gions occupied by
the n.)

δ Ch. 10, 22.
1 Ch. 1, 17.
δ n., 3183. See
e. n., 3, 36.
e. n., 2918.
ς n., 2788.

h Ch. 13, 12, 14,
15, and 15, 18.
Nu. 34, 2—12.
Jos. 12, 7.

ξ Heb., *Asszah*.

ι Ch. 1, 17.
(Shem was the
father of many
nations, the elder
brother of the elder
Japheth, Dathie.)

ο Heb., *Arpach-
shad*.

π (Called *Me shech*,
1 Ch. 1, 17.)

ρ Heb., *Shebah*,
ch. 11, 12.

ς That is, *division*.

τ (That is, the
time during which
he administered
the affairs of the
family of Shem,
A.M. 2654. Hales.)

δ Ch. 9, 19.

v Heb., *lip*.
φ Heb., *words*.

7 B.C. 2054. 1 Ch. 19. *Call a Phoebe*, Lu. 3, 35.

0 B.C. 2521.

t *(The duration of man's life now begins rapidly to decline. Peleg did not live half the time of his father Eber. After Peleg and his son and grandson, we do not read of one who attained the age of that patriarch.)*

k B.C. 2302. *Sarrah*, Lu. 3, 35.

λ B.C. 2262.

μ B.C. 2189. *Thera*, Lu. 3, 34.

ν B.C. 2113, or 1672 years after the flood, in the 13th year of Nimrod, the founder of the Assyrian monarchy, and 538 years after Nimrod.)

ο ...Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nahor: and they served other gods. Jos. 24, 2. 1 Ch. 1, 26.

π *(According to tradition, Israh is Sarai.)*.....Indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. Ch. 20, 12.

ρ Thou.....didst choose Abram, and broughtest him out of Ur of the Chaldees. Ne. 9, 7. Ac. 7, 4.

ξ B.C. 2038.

years, and begat sons and daughters. ¹⁶And Eber lived four and thirty years, and begat Peleg:¹⁷ and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ¹⁸And Peleg lived thirty years, and begat Reu:¹⁹ and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.²⁰ And Reu lived two and thirty years, and begat Serug:²¹ and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. ²²And Serug lived thirty years, and begat Nahor:²³ and Serug lived after he begat Nahor two hundred years, and begat sons and daughters. ²⁴And Nahor lived nine and twenty years, and begat Terah:²⁵ and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. ²⁶And Terah lived seventy years, and begat Abram,²⁷ Nahor, and Haran.

JOB I.—XLII.

[The time of Job was later than this, but the Book is introduced here, because it exhibits the theology of the patriarchal period.]

[Here commences the first of the three great periods mentioned by Matthew, chap. i. 18, to which the first thirteen Sections have been introductory.]

SIXTH RECORD. *(Perhaps transmitted by Jacob.)* xi. 27—xxxv. 29. [15

A.M. 3403, B.C. 2038. CANAAN.

The call of Abram. Ishrah begins to set apart a peculiar people for special manifestations of Himself.

²⁷NOW these are the generations of Terah: Terah begat Abram, Nahor, and Haran;²⁸ and Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

²⁹And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Israh.³⁰ But Sarai was barren; she had no child. ³¹And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's

wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan;³² and they came unto Haran, and dwelt there.³³ And the days of Terah were two hundred and five years: and Terah died in

[XII.] Haran.³⁴ ¹Now the LORD had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:² and I will make of thee a great nation, and I will bless thee, and make thy name great;³ and thou shalt be a blessing:⁴ and I will bless them that bless thee, and curse him that curseth thee:⁵ and in thee shall all families of the earth be blessed."⁶

⁴So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. ⁶And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.⁷

⁷And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land."—And there builded he an altar unto the LORD, who appeared unto him. ⁸And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. ⁹And Abram journeyed, going on still toward the south.¹⁰

A.M. 3404. B.C. 2037. EGYPT.
Abram sojourns in Egypt.

[16] ¹⁰AND there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine

ο *(The Samaritan text has 145 years, which brings the death of Terah to the same year in which Abraham left Haran, agreeing with the statement of Stephen, When his father was dead Abraham ... removed into Canaan. Ac. 7, 4.)*

q ...The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charan, and said... Get thee out of thy country..... Ac. 7, 3. Ch. 15, 7.

r Ch. 17, 6, and 18, 18. De. 26, 5. 1 Ki. 3, 8.

s If thou shalt indeed obey (my) voice, and do all that I speak, then I will be an enemy unto thine enemies... Ex. 23, 22.

t ... They which he of faith are blessed with faithful Abraham. Ga. 3, 9.

u ...He went out, not knowing whither he went. He. 11, 8.

v ...By faith he sojourned in the land of promise as in a strange country..... He. 11, 9.

w *(And were also in the days of Moses. De. 11, 30. The intercourse between them and Abraham is substantially related, ch. 23.)*

x He gave him none inheritance in it; no, not so much as to set his foot on... Ac. 7, 5.

σ Heb., in going and journeying.

y Ch. 26, 1; 42, 5; and 47, 13. Ru. 1, 1. 2 Sa. 21, 1. 1 Ki. 17, 1. Je. 14, 1.

was grievous in the land. ¹¹And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold now, I know that thou art a fair woman to look upon: ¹²therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, 'This is his wife:' and they will kill me, but they will save thee alive. ¹³Say, I pray thee, thou art my sister;" that it may be well with me for thy sake; and my soul shall live because of thee."

¹¹And it came to pass, that, when Abram was come into Egypt, ^othe Egyptians beheld the woman that she was very fair. ¹⁵The princes also of Pharaoh saw her, and commended ^qher before Pharaoh: and the woman was taken into Pharaoh's house. ¹⁶And he entreated Abram well for her sake; and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. ¹⁷And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.^b

¹⁸And Pharaoh called Abram, and said, "What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? ¹⁹Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way."

²⁰And Pharaoh ^πcommanded his men concerning him: and they sent him away, and his wife, and all that he had. ¹And Abram went **XIII.**] up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. ²And Abram was very rich in cattle, in silver, and in gold. ³And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; ⁴unto the place of the altar, which he had made

there at the first: and there Abram called on the name of the Lord.

A.M. 3405. B.C. 2036. SOUTH OF CANAAN. [17
Abram and Lot separate. The Divine grant of the land to Abram.

⁵AND Lot also, which went with Abram, had flocks, and herds, and tents. ⁶And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.^f

⁷And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

⁸And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: ⁹for we be brethren." ⁹Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."^h

¹⁰And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. ¹¹Then Lot chose him all the plain of Jordan; and Lot journeyed east; ¹²and they separated themselves the one from the other.

¹²Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.—¹³But the men of Sodom were wicked and sinners before the Lord exceedingly.^k

¹⁴And the Lord said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: ¹⁵for all the land which thou seest, to thee^l will

^e...The men of the east had their tents, & all their vessels, & their fowls, & their camels...
Je. 10, 20.

^f...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?
Ec. 5, 11.

^g Blessed are the peace-makers, for they shall be called the children of God.
Mat. 5, 9. 1 Co. 6, 7. Pr. 20, 22. Ps. 133, 1.

^h Heb. *men be brethren*. See ch. 11, 27, 31. Ex. 2, 13.

ⁱ...Yielding pacifieth great offences. Ec. 10, 1. Ro. 12, 18. He. 12, 14. Ja. 3, 17.

^j He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase...
Ec. 5, 10.

^k (The Plain of Jordan is included in the valley of Siddon, thro' which the Jordan formerly flowed, and finally discharged its waters into the Dead Sea. Burckhardt's Travels, p. 411. The valley grows from north to right or to the east.)

^l This was the iniquity of...Sodom, pride, fulness of bread, & abundance of idleness was in her and in her daughters...
Eze. 16, 49. Ch. 19, 29. 2 Pe. 2, 7, 8.

^m Ch. 12, 7; 15, 18; 17, 8; 21, 7; and 26, 4. Nu. 34, 12. De. 34, 1. Ac. 7, 5.

^z The fear of man bringeth a snare...whoso putteth his trust in the Lord shall be safe (set on high).
Pr. 29, 25.

^o (To Memphis.)

^a If a ruler hearken to lies, all his servants are wicked. Pr. 29, 12.

^b He suffered no man to do them wrong; yea, he reproved kings for their sakes. 1 Ch. 16, 21.

^c Ch. 20, 9, and 26, 10.

^π (Egypt was at this time under the yoke of the Cushite shepherds or Hyksos. The king probably was Apobis.)

^ρ (What was afterwards the south of Judah.)
1 Sa. 27, 10.

^d Ch. 12, 7, 8.

^ς (Perhaps in consequence of Pharaoh's gifts. Ch. 12, 16.)

^u Thon, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Is. II, 8.

^a Ch. 28, 11. Ex. 32, 13. Nu. 23, 10, 18. JS, 19, Je. 33, 22.

^v Heb., plains.

^φ (Without mentioning the conjectures of ancient and modern commentators as to the exact site of these cities and districts, it will be sufficient to say that they were all situated to the N.E. of Coonin, & near Assyria. Ch. 10, 10. Is. 11, 11.)

^u Nu. 34, 12. De. 3, 17. Jos. 3, 16.

^p Ch. 15, 29. De. 3, 11.

^q Jos. 12, 4, and 13, 12.

^r De. 2, 29.

^s De. 2, 10, 11.

^x Or, the plain of Kiriatbaïm.

^t De. 2, 12, 22.

^y Or, the plain of Paran. Ch. 21, 21. Nu. 12, 16, and 13, 3.

^{aa} (What was afterwards called the country of the Amalekites, Amalek was a grandson of Esau. Ch. 35, 12.)

^a (In the south of Bebrstow, near the Dead Sea, afterwards called Esophti. 2 Ch 29, 2.)

I give it, and to thy seed^m for ever. ¹⁶ And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.ⁿ ¹⁷ Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

¹⁸ Then Abram removed his tent, and came and dwelt in the plain^v of Mamre, which is in Hebron, and built there an altar unto the LORD.

XIV.] A.M. 3409. B.C. 2032. THE VALE [18
OF SIDDIM.
The invasion of the country by four kings from the East.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;^φ ² that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebolim, and the king of Bela, which is Zoar. ³ All these were joined together in the vale of Siddim, which is the salt sea.^o ⁴ Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. ⁵ And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims^p in Ashteroth Karnaim,^q and the Zuzims^r in Ham, and the Emims^s in Shaveh Kiriathaim,^x ⁶ and the Horites^t in their mount Seir, unto El-paran,^y which is by the wilderness. ⁷ And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites,^{aa} and also the Amorites, that dwelt in Hazazon-tamar.^a ⁸ And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebolim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim; ⁹ with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar;

four kings with five. ¹⁰ And the vale of Siddim was full of slimepits;^β and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. ¹¹ And they took all the goods^δ of Sodom and Gomorrah, and all their victuals, and went their way. ¹² And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods,^ω and departed.

¹³ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate^c with Abram. ¹⁴ And when Abram heard that his brother^θ was taken captive, he armed^γ his trained^δ servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.^e ¹⁵ And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah,^ζ which is on the left hand of Damascus.^η ¹⁶ And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.^z

¹⁷ And the king of Sodom went out to meet^a him after his return^b from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

¹⁸ And Melchizedek^θ king of Salem brought forth bread and wine: and he was the priest^c of the most high God. ¹⁹ And he blessed him, and said, "Blessed be Abram of the most high God, possessor of heaven and earth: ²⁰ and blessed be the most high God, which hath delivered^d thine enemies into thy hand."

And he gave him tithes of all.

²¹ And the king of Sodom said unto Abram, "Give me the persons,^e and take the goods to thyself."

²² And Abram said to the king of Sodom, "I have lift^f up mine hand

^β (Pits of bitumen. Ges. Ros. &c.)

^α Ch. 11, 3; 19, 17, 30.

^c Ver. 16, 21.

^u Je. 2, 17. Ch. 13, 5, 12.

^x Ver. 24.

^y Pr. 17, 17.

^γ Or, led forth.

^δ Or, instructed.

^e (In the time of Eusebius it was a small village four miles from Ptolemais towards Tyre. De. 34, 1. Ju. 18, 29. It was a town anciently called Lathish.)

^ζ (Nothing is known of this place, which is not again mentioned in Scripture.)

^η (By some held to be the most ancient city in the world, and has had a flourishing condition in all ages. It is situated at the foot of Mt. Libanus, in a very fertile plain, abundantly watered by the Barada (either the Abana or Thermaper of 2 Ki. 5, 12) and its offshoots, with the aid of canals. It is from 6 to 8 days journey from Jerusalem. 2 Sa. 8, 6. 1 Ki. 11, 24; 20, 31. Is. 7, 8; 17, 3.)

^z 1 Sa. 30, 19.

^a Ju. 11, 31. 1 Sa. 18, 6. Je. 31, 4.

^b He. 7, 1.

^θ (It is highly probable that Melchizedek was the permanent chief of the whole country. P. Corbaux.)

^c De. 7, 3.

^d (So it is said of Joshua) "because the Lord God of Israel fought for Israel..." Jos. 10, 42.

^e Heb. souls.

^f Da. 12, 7. Ex. 6, 8. Re. 10, 5, 6.

unto the Lord, the most high God, the possessor of heaven and earth, ²³that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldst say, 'I have made Abram rich:' ²⁴save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."^g

XV.] A.M. 3412. B.C. 2029. HEBRON. [19
God repeats and confirms his promise to Abram.

AFTER these things the word of the Lord came unto Abram in a vision, saying, "Fear not, Abram:^h I am thy shield, and thy exceeding great reward."ⁱ

²And Abram said, "Lord God, what^k wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"³ And Abram said, "Behold, to me Thou hast given no seed: and, lo, one horn^l in my house is mine heir."

⁴And, behold, the word of the Lord came unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."⁵ And He brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them;"—and He said unto him, "So shall thy seed be."ⁿ

⁶And he believed^o in the Lord; and He counted it to Him for righteousness.

⁷And He said unto him, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

⁸And he said, "Lord God, whereby shall I know that I shall inherit it?"^o

⁹And He said unto him, "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon."

¹⁰And he took unto him all these, and divided them in the midst, and

laid each piece one against another:^p but the birds divided he not.^q ¹¹And when the fowls came down upon the carcases, Abram drove them away. ¹²And when the sun was going down, a deep sleep^r fell upon Abram; and, lo, an horror of great darkness fell upon him.

¹³And He said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them;^s and they shall afflict^t them four hundred years,^u ¹⁴and also that nation, whom they shall serve, will I judge;^v and afterward shall they come out with great substance.^w ¹⁵And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.^x ¹⁶But in the fourth^y generation they shall come hither again: for the iniquity of the Amorites is not yet full."^z

¹⁷And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp^κ that passed between those pieces.

¹⁸In the same day the Lord made a covenant with Abram, saying, "Unto thy seed^a have I given this land, from the river of Egypt unto the great river, the river Euphrates:^b ¹⁹the Kenites, and the Kenizzites, and the Kadmonites, ²⁰and the Hittites, and the Perizzites, and the Rephaims, ²¹and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

XVI.] A.M. 3413. B.C. 2028. HEBRON. [20
The history of Hagar & Ishmael.

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.^c

²And Sarai said unto Abram, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her."^d

And Abram hearkened to the voice of Sarai.^e

p ...And passed between the part...Jc. 31, 18, 19.

q Le. 1, 17.

r So Daniel was in a deep sleep on (his) face...Da. 10, 9. Ch. 2, 21.

s ...Strangers in the land of Egypt...Le. 19, 31. Ps. 105, 23.

t He turned their heart to hate his people, to deal subtilly with his servants. Ps. 105, 25.

u The sojourning ...was 430 years ...Ex. 12, 40. Ac. 7, 6. Ga. 3, 17.

v De. 6, 22.

w He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Ps. 105, 37. Ex. 12, 36.

x He lived 175 years...an old man and full of years. Ch. 25, 8.

y Ex. 12, 10.

z Da. 8, 23. Mat. 23, 32. 1 Th. 2, 16.

κ Heb., a lamp of fire.

a Is. 27, 12. Ga. 3, 16.

b 2 Ch. 9, 26.

c Ch. 12, 16; 15, 2, 3; 21, 10. Ga. 4, 21.

d Ch. 30, 3, 6. Ru. 1, 11...The wife and children shall be her master's...Ex. 21, 4.

A Heb., he builded by her.

μ So, Abram hearkened to the voice of Sarai. Ch. 3, 17.

f (So the Jews in the days of Esau) on the prey they laid not their hand. Es. 9, 10, 15; 8, 11.

g Withhold not good from them (Heb., the owners thereof) to whom it is due...Pr. 3, 27. Ver. 13.

h (The fulfilment of My promise) 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 fail. Ha. 2, 3. Da. 10, 1. Ac. 10, 10. Lu. 1, 13, 20. Pr. 11, 18.

k ...Make thee a great nation... bless thee and make thy name great...Ch. 12, 2. Ac. 7, 5.

l One of my servants... Ch. 14, 11.

m The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. De. 1, 10. 1 Ch. 27, 23. (which is typical of a spiritual fulfilment)

n 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. Je. 33, 22.

o ...Being fully persuaded that what He had promised He was able also to perform. Ro. 4, 21. Ga. 3, 6.

p ...Shew me a sign...Ju. 6, 17, 37. Ch. 21, 13. 1 Sa. 11, 9, 10. 2 Ki. 20, 8. Lu. 1, 18.

v (For Abraham said... I go childless... Ch. 15, 2.

Pr. 30, 21, 23.

§ (The injury which I suffer rests upon thee. Thou art to blame for it. Maurer. Or, it is thy duty to avenge the injury done me. Pathe.) Ch. 31, 53. 1 Sa. 24, 12. Ex. 5, 21.

o Heb., that which is good in thine eyes.

π Heb., afflicted her.

r Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Pr. 15, 17.

q ...The angel of His presence... 1s. 63, 9. The GOD of Bethel. Ch. 31, 11, 13... The LORD..... Ex. 3, 2-6.

h 1 Sa. 15, 7. Ch. 20, 1; 25, 18. Ex. 15, 22. 1 Sa. 27, 8.

i ...Servants to be obedient unto their own masters, & to please them well in all things... Tit. 2, 9. 1 Pe. 2, 18.

k Twelve princes shall he beget; and I will make him a great nation. Ch. 17, 29, and 25, 16.

p That is, God shall hear.

r Like the wild ass whose house I have made the wilderness, and the barren land his dwellings. Job 39, 6. Ch. 21, 20.

m He died (Heb., he fell) in the presence of all his brethren. Ch. 25, 18.

n Pr. 5, 21.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.^e

5 And Sarai said unto Abram, "My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee."

6 But Abram said unto Sarai, "Behold, thy maid is in thy hand; do to her as it pleaseth thee."

And when Sarai dealt hardly with her, she fled from her face.^f

7 And the Angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.^h

8 And He said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?"

And she said, "I flee from the face of my mistress Sarai.

9 And the Angel of the LORD said unto her, "Return to thy mistress, and submit thyself under her hands."ⁱ

10 And the Angel of the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."^k 11 And the Angel of the LORD said unto her, "Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."^m

13 And she called the name of the LORD that spake unto her, Thon God seest me: for she said, "Have I also here looked after Him that seeth me?" 14 Wherefore the well was

called Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

XVII.] A.M. 3426. B.C. 2015. HEBRON. [21
The institution of circumcision. A son by Sarah, is promised to Abraham.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, "I am the Almighty God; walk before Me, and be thou perfect. 2 And I will make My covenant between Me and thee, and will multiply thee exceedingly."

3 And Abram fell on his face: and God talked with him, saying,

4 "As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations.^l 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.^o 7 And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.^p 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God."^q

9 And God said unto Abraham, "Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. 10 This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.^a 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the cove-

p That is, The will of him that liveth and seeth me.

o Ch. 21, 62, and 25, 11.

p (In) the wilderness of Paran. Nu. 13, 26.

q Je. 32, 17.

r By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil... Pr. 16, 6. De. 18, 13. Job 1, 1.

s Or, upright, or, sincere.

t For he was afraid to look upon God... Ex. 3, 6.

u Ro. 4, 11.

v Heb., multitude of notions.

w Thou foundest his heart faithful before Thee. Ne. 9, 8.

x That is, Father of a great multitude.

y Ro. 4, 17.

z (There were)... mighty kings... over Jerusalem, which... ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them. Ezr. 4, 20.

a ...The covenant that was confirmed before of God in Christ the Law... cannot disannul... Ga. 3, 17.

y He. 9, 15.

φ Heb., of thy sojournings.

z ...A Father unto you and ye... any sons and daughters... 2 Co. 6, 18; Ex. 6, 7. De. 14, 2; 26, 18; and 29, 13.

a Ro 4, 11.

nant betwixt Me and you. ¹²And he that is eight^x days old shall be circumcised among you, every man^b child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. ¹³He that is born in thy house, and he that is bought with thy money, must needs^c be circumcised: and My covenant shall be in your flesh for an everlasting covenant. ¹⁴And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant."

¹⁵And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah^ψ shall her name be. ¹⁶And I will bless her, and give thee a son also of her:^d yea, I will bless her, and she shall be a mother^ω of nations; kings of people shall be of her."^e

¹⁷Then Abraham fell upon his face, and laughed, and said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"^f—¹⁸And Abraham said unto God, "O that Ishmael might live before Thee!"

¹⁹And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him. ²⁰And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.^g ²¹But My covenant will I establish with Isaac,^h which Sarah shall bear unto thee at this set time in the next year."

²²And He left off talking with him, and God went up from Abraham.

²³And Abraham took Ishmael his son, and all that were born in his

house, and all that were bought with his money, every male among the men of Abraham's house; and circumcisedⁱ the flesh of their foreskin in the selfsame^k day, as God had said unto him. ²⁴And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. ²⁵And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. ²⁶In the selfsame day was Abraham circumcised, and Ishmael his son. ²⁷And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.^l

XVIII.] A.M. 3426, B.C. 2015. HEBRON. [22
The approaching destruction of [22
the Cities of the Plain.

AND THE LORD appeared unto him in the plains of Mamre;^m and he sat in the tent door in the heat of the day; ²and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ranⁿ to meet them from the tent door, and bowed^o himself toward the ground, ³and said, "My Lord, if now I have found favour in Thy sight, pass not away, I pray thee, from thy servant:^p ⁴let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:^q ⁵and I will fetch a morsel of bread, and comfort^a ye your hearts: after that ye shall pass on:^r for therefore are ye come^β to your servant."

And they said, "So do, as thou hast said."

⁶And Abraham hastened into the tent unto Sarah, and said, "Make ready^γ quickly three measures of fine meal, knead ^{it}, and make cakes upon the hearth."

⁷And Abraham ran unto the herd, and fetcht a calf^δ tender and good, and gave ^{it} unto a young man; and he hasted to dress^t it. ⁸And he took butter,^δ and milk,^u and the calf which he had dressed, and set ^{it} before them;

^x Heb., a son of eight days.

^b Lev. 12, 3. Lu. 2, 21. Ano. 7, 22. Phi. 3, 5.

^c The soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken His commandment. Nu. 15, 30, 31. Ex. 1, 21.

^d That is, Princess

^e Ch. 18, 10.

^ω Heb., she shall become nations.

^f Brethren, we believers in Christ are...not the children of the bondwoman, but of the free. (Ga. 4, 31. (And women are) daughters of Sara as long as they do well. I Pe. 3, 6.

^g Your father Abraham rejoiced to see My day, and he saw it, and was glad. Jno. 8, 56.

^g (With) towns and castles.... Ch. 25, 16.

^h That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Ro. 9, 8.

ⁱ ...Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Ro. 2, 25.

^k I made haste, and delayed not to keep Thy commandments. Ps. 119, 60.

^l Ch. 18, 19.

^m Abraham dwelt in the plain of Mamre, which is in Hebron. Ch. 13, 18, and 14, 13.

ⁿ Be not forgetful to entertain strangers: for thereby some have entertained angels unawares He. 13, 2.

^o Ch. 23, 7; 33, 3, 7; and 43, 26. Ru. 2, 10. 2 Ki. 2, 15.

^p Use hospitality one to another without grudging. I Pe. 4, 9.

^q Ch. 19, 2; 21, 32; and 43, 21. I Ki. 3, 10.

^r Heb., stay.

^s (Gideon said) Depart not hence, I pray thee, until....I bring forth my present or, meat offering, and set it before thee. Ju. 6, 18, and 19, 5.

^β Heb., you have passed.

^γ Heb., hasten.

^δ The liberal doth set liberal things....Is. 32, 8.

^t ...Man-eh said unto the angel, ...Let us detain thee until we shall have made ready a kid for thee. Ju. 13, 15.

^δ Cream, or clotted cream.)

^u De. 32, 14.

v ... Waited... (as)
No. 12, 41.

w Discreet,
chaste, keepers
at home, good,
obedient to their
own husbands...
Tit. 2, 5. Ch.
24, 67.

x Ro. 4, 20.

y Through faith
also Sarah her-
self received
strength to con-
ceive seed... He.
11, 11.

z If it be marvel-
lous (or, hard,
or, difficult) in
(your) eyes,
should it also be
marvellous in
Mine eyes? saith
the Lord of hosts,
Zec. 8, 6. Mat.
3, 9. Lu. 1, 37.

a The lip of truth
shall be estab-
lished for ever;
but a lying
tongue is but
for a moment.
Pr. 12, 19.

b Ae. 15, 3; 20,
38; and 21, 5.
Ro. 15, 21. 3 Jno.
6.

c ... My friend...
Is. 41, 8.

d Ye are the child-
ren of the pro-
phets, and of the
covenant which
God made with
our fathers, say-
ing unto Abra-
ham, And in thy
seed shall all the
kindreds of the
earth be blessed.
Ac. 3, 25.

e Train up (in-
st) or, deli-
cate, De. 20, 5.
1 Ki. 8, 63; a
child in the way
he should go, and
when he is old
he will not de-
part from it.
Pr. 22, 6.

f Those that ho-
nour Me I will
honour. 1 Sa. 2,
30.

and he stood" by them under the tree,
and they did eat.

⁹And they said unto him, "Where
is Sarah thy wife?"

And he said, "Behold, in the
tent."^w

¹⁰And He said, "I will certainly
return unto thee according to the
time of life; and, lo, Sarah thy wife
shall have a son."^x

And Sarah heard *it* in the tent
door, which *was* behind him.

¹¹Now Abraham and Sarah *were*
old *and* well stricken in age; *and* it
ceased to be with Sarah after the
manner of women. ¹²Therefore Sarah
laughed within herself, saying, "After
I am waxed old shall I have pleasure,
my lord being old also?"^y

¹³And the Lord said unto Abra-
ham, "Wherefore did Sarah laugh,
saying, 'Shall I of a surety bear a
child, which am old?' ¹⁴Is any thing
too hard for the Lord? ¹⁵At the time
appointed I will return unto thee, ac-
cording to the time of life, and Sarah
shall have a son."

¹⁵Then Sarah denied, saying, "I
laughed not;"

For she was afraid.

And He said, "Nay; but thou
didst laugh."^z

¹⁶And the men rose up from thence,
and looked toward Sodom: and Abra-
ham went with them to bring them
on the way.^b ¹⁷And the Lord said,
"Shall I hide from Abraham^c that
thing which I do; ¹⁸seeing that Abra-
ham shall surely become a great and
mighty nation, and all the nations of
the earth shall be blessed in him?^d
¹⁹For I know him, that he will com-
mand his children^e and his household
after him, and they shall keep the
way of the Lord, to do justice and
judgment; that the Lord may bring
upon Abraham that which He hath
spoken of him."^f

²⁰And the Lord said, "Because
the cry of Sodom and Gomorrah is
great, and because their sin is very

grievous;^g ²¹I will go down now,
and see whether they have done alto-
gether according to the cry of it,
which is come unto me; and if not,
I will know."

²²And the men turned their faces
from thence, and went toward Sodom:
but Abraham stood yet before the
Lord.

²³And Abraham drew near, and
said, "Wilt Thou also destroy the
righteous with the wicked?^h ²⁴Per-
adventure there be fifty righteous
within the city: wilt Thou also des-
troy and not spare the place for the
fifty righteous that *are* therein?ⁱ
²⁵That be far from Thee to do after
this manner, to slay the righteous,^k
with the wicked: and that the right-
eous should be as the wicked, that
be far from Thee: Shall not the
Judge of all the earth do right?"^l

²⁶And the Lord said, "If I find
in Sodom fifty righteous within the
city, then I will spare all the place
for their sakes."^m

²⁷And Abraham answered and said,
"Behold now, I have taken upon me
to speak unto the Lord, which *am*
but dust and ashes:ⁿ ²⁸peradventure
there shall lack five of the fifty right-
eous: wilt Thou destroy all the city
for *lack of five*?"

And He said, "If I find there
forty and five, I will not destroy *it*."

²⁹And he spake unto Him yet
again, and said, "Peradventure there
shall be forty found there."

And He said, "I will not do *it* for
forty's sake."

³⁰And he said *unto Him*, "Oh let
not the Lord be angry,^o and I will
speak: Peradventure there shall
thirty be found there."

And He said, "I will not do *it*, if
I find thirty there."

³¹And he said, "Behold now, I
have taken upon me to speak unto
the Lord: Peradventure there shall
be twenty found there."

And He said, "I will not destroy
it for twenty's sake."^p

g Ch. 13, 13. Ez.
16, 49.

h Nu. 16, 22. 2 Sa.
24, 17.

i Run ye to and
fro through the
streets of Jeru-
salem, and... if
ye can find a
man... that exe-
cuteth judgment,
... I will pardon
it. Je. 5, 1.

k ... Behold, God
will not cast
away a perfect
man... Job 8, 20.

l He is the Rock,
His work is per-
fect: for all His
ways are judg-
ment: a God of
truth and with-
out iniquity, just
and right is He.
De. 32, 4. Job
8, 3, and 34, 23.
Ps. 58, 11.

m I sought for a
man among
them that should
make up the
hedge, and stand
in the gap be-
fore Me for the
land, that I
should not des-
troy it: but I
found none.
Ez. 22, 30.

n ... That dwell in
houses of clay,
whose founda-
tion is in the
dust, which are
crushed before
the moth. Job
4, 19. Ec. 12, 7.

o Praying always
with all prayer
and supplication
... and watching
thereunto with
all perseverance...
Eph. 6, 18. Lu.
18, 1.

p For thou, Lord,
art good & ready
to forgive, and
plentiful in me-
rcy unto all
them that call
upon thee. Ps.
86, 5.

³² And he said, "Oh let not the Lord be angry, and I will speak yet but this once: ³² Peradventure ten shall be found there."

And He said, "I will not destroy it for ten's sake."³³

³³ And the LORD went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

XIX.] A.M. 3426. B.C. 2015. SODOM. [23
The overthrow of the Cities of the Plain, and the deliverance of Lot.

AND there came two^a angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them;^b and he bowed himself with his face toward the ground; ²and he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways."^c

And they said, "Nay;^d but we will abide in the street all night."

³And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.^e

⁴But before⁶ they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: ⁷and they called unto Lot, and said unto him, "Where *are* the men which came in to thee this night? bring them out unto us, that we may know them."

⁸And Lot went out at the door unto them, and shut the door after him, ⁷and said, "I pray you, brethren, do not so wickedly."⁸ Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

⁹And they said, "Stand back."

And they said *again*, "This one *fellow* came in to sojourn, and he will needs be a judge:—now will we deal worse with thee, than with them."¹⁰

And they pressed sore upon the man, *even* Lot, and came near to break the door.^a ¹⁰But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. ¹¹And they smote the men that *were* at the door of the house with blindness,^b both small and great: so that they wearied⁶ themselves to find the door.

¹²And the men said unto Lot, "Hast thou here any besides?^c son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: ¹³for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it."

¹⁴And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get you out of this place; for the LORD will destroy this city."^d

But he seemed as one that mocked: unto his sons in law.

¹⁵And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here;^e lest thou be consumed in the iniquity⁵ of the city."^f

¹⁶And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him:^g and they brought him forth, and set him without the city. ¹⁷And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look^h not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

^a Who made thee a prince and a judge over us? Ex. 2, 14. He that rebuketh a wicked man getteth himself a blot. Pr. 9, 7.

^a The fool rage th and is confident. Pr. 14, 16.

^b 2 Ki. 6, 18. Acts 13, 11.

⁶ (Hence may be inferred the inherent supernatural power of angels.)

^c The spies..... brought out Rahab, and her father, and her mother, and her brethren, and all that she had.... Jos. 6, 23.

^d...Deliver every man his soul; be not cut off in her Babylon's iniquity; for this is the time of the Lord's vengeance... Je. 51, 6.

^e It is not He, neither shall evil come upon us; neither shall we see sword nor famine. Je. 5, 12. Ez. 20, 19.

^f Heb., *are found*.
⁵ Or, *punishment*.

^g Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. Nu. 16, 26.

^h The Lord thy God is a merciful God. He will not forsake thee, neither destroy thee.... De. 1, 31.

^h No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Lu. 9, 62.

^p So Gideon. Ju. 6, 39.

^q Ye are the salt of the earth. Mat. 5, 13.

^r ... (Two of the) three men. Ch. 18, 2.

^s ...The stranger did not lodge in the street; but I opened my doors to the traveller. Job 31, 32.

^t ...The old man said, "Peace be with thee...let all thy wants be upon me; only lodge not in the street." So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat & drink. Ju. 19, 20, 21.

^u See Lu. 24, 28.

^v Ch. 18, 6. Ex. 12, 15, 20. Ju. 6, 19. 1 Sa. 28, 24. 1 Co. 5, 8.

^w (The wicked) sleep not except they have done mischief... Pr. 1, 16.

^x Is. 3, 9. Ju. 19, 22. Ro. 1, 21, 27. Jude 7.

^y That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. 2 Pe. 2, 8.

18 And Lot said unto them, "Oh, not so, my Lord: 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 20 behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live."^q

21 And he said unto him, "See, I have accepted thee^r concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22 Haste thee, escape thither: for I cannot do any thing till thou be come thither."^s

Therefore the name of the city was called Zoar.^t—23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; 25 and He overthrew those cities,^u and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.^v

26 But his wife looked back from behind him, and she became a pillar of salt.^w

27 And Abraham gat up early in the morning to the place where he stood before the Lord: 28 and he looked^x toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.^y 29 And it came to pass, when God destroyed the cities of the plain,^z that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt.

A.M. 3127. B.C. 2014. MOUNT ZOAR.
The daughters of Lot, took up Lot their own
no proper match left them in all the earth,
obtain children to by their father.

30 AND Lot went up out of Zoar,

and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, "Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:^q 32 come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."^r

33 And they made their father drink wine^r that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.^s

34 And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father."^t

35 And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father.^u 37 And the firstborn bare a son, and called his name Moab:^v the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.^w

XX.] A.M. 3127. B.C. 2014. GERAR. [25
(near Gaza.)
Abraham a second time dwelt in Sarah.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh^x and Shur, and sojourned in Gerar.^y

2 And Abraham said of Sarah his wife, "She is my sister:"

And Abimelech king of Gerar came, and took^z Sarah. 3 But God came to Abimelech in a dream by night,^z and said to him, "Behold, thou art but a

qIf brethren dwell together, and one of them die, and have no child....the wife of the dead shall not marry without unto a stranger: her husband's brother (or next kinsman, Ge. 38, 8, 9, and Ru. 1, 12), shall go in unto her, & take her to him to wife. De. 25, 5.

r Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Pr. 20, 1.

s (It was the custom to keep wine in caves in the vicinity of cities, and it is thought that this was the source whence was obtained the wine spoken of in the text. Dathie.)

t Ec. 7, 26.

u A just man fall-eth seven times & riseth up again; but the wicked shall fall into mischief. Pr. 24, 16.

v (That is, 'from a father,' Baun. i. e., 'son of my people'; to intimate that he did not spring from a strange family. Baun.)

w (Under the name of Shuaites, these two nations bore a very prominent part as the enemies of Egypt from the reign of Sesostr I. to Rameses IV.)

x Ch. 13, 1.

y Ch. 16, 7, 14.

z Ch. 26, 6.

z Ch. 12, 13, and 26, 7.

z In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, & sealeth their instruction. Job 33, 15, 16.

...Trust in the Lord with all thine heart, and lean not unto thine own understanding. Pr. 3, 5.

q Heb., thy face.

r Ex. 32, 10. De. 9, 14. Ma. 6, 5.

s That is, Little, v. 20.

t Heb., gear forth.

u (The site of Sodom is now covered by the waters of the Dead Sea. In the days of Josaphat it sent up in many places black masses of asphaltum, and this it does still. The hard resin of the bitumens of sulphure.)

v The whole land thereof is brimstone, and salt, & burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah & Zeboim, which the Lord overthrew in His anger, and in His wrath. De. 29, 23, 2. Pe. 2, 6. Jude 7.

w ...Let him not return back...remember Lot's wife. Lu. 17, 32.

x (To know the result, for the Lord had said, I will not destroy it for thy sake. Ch. 18, 32.

y Re. 18, 9.

z ...Which) are set forth for an example....Jude 7.

dead man, for the woman which thou hast taken; for she is a man's wife."

4 But Abimelech had not come near her: and he said, "Lord, wilt thou slay also a righteous nation?" 5 Said he not unto me, "She is my sister?" and she, even she herself said, "He is my brother:" in the integrity of my heart and innocency of my hands have I done this."

6 And God said unto him in a dream, "Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine."

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham and said unto him, "What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done." 10 And Abimelech said unto Abraham, "What sawest thou, that thou hast done this thing?"

11 And Abraham said, "Because I thought. 9 Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, 'This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.'"

11 And Abimelech took sheep and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, "Behold, my land is before thee; dwell where it pleaseth thee." 16 And unto Sarah he said, "Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other:"

Thus she was reproved.

17 So Abraham prayed unto God; and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

XXI.] A.M. 3428. B.C. 2013. BEER-SHEVA. [26 The birth of Isaac, and the expedition of Hagar and Ishmael.

AND the LORD visited Sarah as He had said, and the LORD did unto Sarah as He had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, "God hath made me to laugh, so that all that hear will laugh with me." 7 And she said, "Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age."

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had born

h Ch. 12, 16.

o Heb., as is good in their eyes.

p I have given a thousand pieces of silver to thy brother, with which thou mayest buy me a wife; thy maidservants, that when all who are with thee, as well as others, see thee, they may know thee to be a married woman. (Mathe.)

q Let this be to thee a covering to the eyes. To cover the eyes of any one was to affront him with opprobrium. Maurer.

r As to all things, whether with or without thee, I, as regards all things, which have happened to thee and thine.

s (And thus shall satisfaction be rendered to thee. Maurer.)

t As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear. Pr. 25, 12, and 27, 5.

k 1 Sa. 2, 21.

l The Lord said, I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son. Ch. 18, 10.

m What thing so ever I command you, observe to do it; thou shalt not add thereto, nor diminish from it. De. 12, 32.

n (The people of orientals and others suckle their children; thus is customary in Persia, &c.) 1 Sam. 1, 22, 21. About the 3 years of age to be the usual time in Persia, India, &c. Comp. 2 Ch. 31, 16.

v Heb., married to an husband.

w Though a good man, fall, he shall not be utterly cast down; for the Lord upbraideth him with His hand. Ps. 37, 24.

x Or, simplicity, or, sincerity.

y The integrity of the upright shall guide them Pr. 11, 3.

z The just man walketh in his integrity; his children are blessed after him. Pr. 20, 7.

aa Touch not Mine anointed, and do My prophets no harm. 1 Ch. 16, 22.

ab All the men that appertained unto Korah, went down alive into the pit. Nu. 16, 32, 33.

ac Whoso cansteth the righteous to go astray in an evil way, he shall fall himself into his own pit. Pr. 28, 10, Ch. 38, 24, and 39, 9. Ec. 29, 10. 2 Sa. 12, 5, 10, 11.

ad By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil. Pr. 16, 6. Ch. 12, 12, and 26, 7.

a Ishmael. Ch. 16, 3, 6, 15. Even a child is known by his doings, whether his work be pure, and whether it be right. Pr. 20, 11.

o. ...He that was born after the flesh persecuted him that was born after the spirit. Ga. 4, 29.

p ... My counsel shall stand, and I will do all My pleasure...Is. 46, 10.

q My covenant will I establish with Isaac. Ch. 17, 21.

b That is...the children of the promise are counted for the seed. Ro. 9, 8. Ver. 18, Ch. 16, 10, and 17, 20.

a (The provisions which were necessary for her and Ishmael.)

B (A kid's skin containing water sufficient to last them till they should come to the next well.)

γ (Hagar missed the well which it is likely Abraham had particularly scouted. Clarke.)

δ (To screen him from the intensity of the heat; Ishmael, though at this time about 17 was less able to bear fatigue than his mother always of mature age. Clarke.)

ε (Fatigue and heat under the unmitigated rays of a celestial sun had completely exhausted his strength.)

ξ (He adopted the life and character of the Bedouin Arabs. For a graphic portrait of their manners see the Arabian romance, Antary.)

η (Perhaps the Wady Feian, is the neighbourhood of Saur.)

unto Abraham, mocking.^a ¹⁰Wherefore she said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac."^o

¹¹And the thing was very grievous in Abraham's sight because of his son.

¹²And God said unto Abraham, "Let it not be grievous^p in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac^q shall thy seed be called. ¹³And also of the son of the bondwoman will I make a nation, because he *is* thy seed."^o

¹⁴And Abraham rose up early in the morning, and took bread,^a and a bottle^b of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered^γ in the wilderness of Beer-sheba. ¹⁵And the water was spent in the bottle, and she cast the child under one of the shrubs.^δ ¹⁶And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, "Let me not see the death of the child."

And she sat over against *him*, and lift up her voice, and wept.^ε

¹⁷And God heard the voice of the lad; and the Angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. ¹⁸Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."^ξ

¹⁹And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. ²⁰And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.^η ²¹And he dwelt in the wilderness of Paran;^ζ and his mother

took him a wife out of the land of Egypt.^θ

A.M. 3128. B.C. 2013. BEER-SHEBA. Abimelech's covenant with Abraham.

[27

²²AND it came to pass at that time, that Abimelech^c and Phicol the chief captain of his host spake unto Abraham, saying, "God *is* with thee in all that thou doest: ²³now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son:^d *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

²⁴And Abraham said, "I will swear."^e

²⁵And Abraham reproved^f Abimelech because of a well of water, which Abimelech's servants had violently taken away.

²⁶And Abimelech said, "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day."^g

²⁷And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.^h

²⁸And Abraham set seven ewe lambs of the flock by themselves.

²⁹And Abimelech said unto Abraham, "What *mean* these seven ewe lambs which thou hast set by themselves?"

³⁰And he said, "For *these* seven ewe lambs shalt thou take of my hand, that they may be a witnessⁱ unto me, that I have digged this well."^κ

³¹Wherefore he called that place Beer-sheba;^λ because there they sware both of them. ³²Thus they made a covenant at Beer-sheba;^λ then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

³³And Abraham planted a grove^μ in Beer-sheba, and called^ν there on the name of the Lord, the everlast-

θ (Mark,—she avoided the inhabitants of Canaan.)

c Ch. 20, 2, and 26, 26.

d Heb. If thou shalt lie unto me.

e Swear now, therefore, unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. 1 Sa. 24, 21.

f ...An oath for confirmation is to (men) an end of all strife. He. 6, 16. Ex. 22, 11.

g Debate thy cause with thy neighbour himself...Pr. 25, 9.

h A reproof entereth more into a wise man than an hundred stripes into a fool...Pr. 17, 10.

i 1 Sa. 18, 3.

j Ch. 31, 48, 52.

κ That is, the well of the oath.

λ (A town of some consequence afterwards rose on the spot and retained the same name. It was the southmost city of the land, and its name is of frequent occurrence. Its present Arabic name, Beer-sheba, means "well of the seven.")

μ Or, tree (an oak, agreeably to the usages of the patriarchal times).

ν (Rather, invoked in the name. Shuckford.)

k By faith he so-
journd in the
Land of Promise
as in a strange
country, dwell-
ing in taberna-
cles...He. 11, 9.

q (" Faith's like a
torch, the more
it's shook it
shines.")

π Heb., Behold me.

l By faith, Abra-
ham, when he
was tried, offer-
ed up Isaac, and
he that had re-
ceived the prom-
ises offered up
his only begot-
ten Son. He. 11,
17. 1 Co. 10, 13.
Ja. 1, 12. 1 Pe.
1, 7.

m Ju. 11, 31, 39.
2 Ki. 3, 27. 3I.
6, 7.

n Is. 26, 3.

p (There are many
three days men-
tioned in the holy
Scriptures, of
which one is the
resurrection of
the Messiah, Be-
reshith Rabba.)
Jonah 1, 17.
1 Co. 15, 4.

ς Isaac was at
this time 25 years
of age. Jose-
phus.)

o He bearing His
cross went forth.
Jno. 19, 17.

τ (With the im-
perfect igniting
apparatus which
the Orientals em-
ploy, it is not
easy to make a
fire when needed.
Pic. Bib.)

p.....Accounting
that God was ab-
le to raise him
up even from the
dead.....He. 11,
19.

v Heb., Behold me.

φ Or, kid. Ch. 1,
4, and 8, 20.

q Behold the
Lamb of God,
Jno. 1, 29.

χ (This history re-
ceives a striking
confirmation
from the remem-
brance of it in
what Sanchoin-
to mentions con-
cerning Kronos,
that, in a season
of peril, he sacri-
ficed his only son.)

ing God. ³¹ And Abraham sojourned
in the Philistines' land many days.^k

XXII.] A.M. 3453. B.C. 1988.
MOUNT MORIAH (2 Ch. iii. 1.) [2 S
The offering up of Isaac. The
descendants of Nahor.

AND it came to pass after these
things, that God did tempt^o A-
braham, and said unto him, "Abra-
ham :"

And he said, "Behold, here I am."^π

² And He said, "Take now thy
son, thine only son Isaac, whom thou
lovest, and get thee into the land of
Moriah; and offer^l him there for a
burnt offering upon one of the moun-
tains which I will tell thee of."^m

³ And Abraham rose up early in
the morning, and saddled his ass,
and took two of his young men with
him, and Isaac his son, and clave
the wood for the burnt offering, and
rose up, and went unto the place of
which God had told him.ⁿ ⁴ Then on
the third^p day Abraham lifted up his
eyes, and saw the place afar off.

⁵ And Abraham said unto his young
men, "Abide ye here with the ass;
and I and the lad^q will go yonder
and worship, and come again to you."

⁶ And Abraham took the wood of
the burnt offering, and laid it upon
Isaac his son;^o and he took the fire^τ
in his hand, and a knife; and they
went both of them together.^p

⁷ And Isaac spake unto Abraham
his father, and said, "My father:"

And he said, "Here am^v I, my
son."

And he said, "Behold the fire and
the wood; but where is the lamb^φ for
a burnt offering?"

⁸ And Abraham said, "My son,
God will provide himself a lamb for
a burnt offering."^q

So they went both of them toge-
ther.^χ ⁹ And they came to the place
which God had told him of; and A-
braham built an altar there, and laid
the wood in order, and bound Isaac
his son, and laid him on the altar

upon the wood.^p ¹⁰ And Abraham
stretched forth his hand, and took
the knife to slay his son.

¹¹ And the Angel of the LORD
called unto him out of heaven, and
said, "Abraham, Abraham :"
And he said, "Here am I."

¹² And He said, "Lay not thine
hand upon the lad, neither do thou
any thing unto him; for now I know
that thou fearest God, seeing thou
hast not withheld thy son, thine only
son from Me."^q

¹³ And Abraham lifted up his eyes,
and looked, and behold behind him
a ram caught in a thicket by his
horns;^o and Abraham went and took
the ram, and offered him up for a
burnt offering in the stead^r of his son.

¹⁴ And Abraham called the name of
that place Jehovah-jireh;^β as it is
said to this day, "In the mount of
the LORD it shall be seen."

¹⁵ And the Angel of the LORD
called unto Abraham out of heaven
the second time, ¹⁶ and said, "By
Myselt^s have I sworn, saith the LORD,
for because thou hast done this thing,
and hast not withheld thy son, thine
only son; ¹⁷ that in blessing I will
bless thee, and in multiplying I will
multiply thy seed as the stars of the
heaven, and as the sand which is
upon the sea shore;^γ and thy seed
shall possess the gate of his enemies;
¹⁸ and in thy seed shall all the na-
tions of the earth be blessed;^δ because
thou hast obeyed My voice."

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

²⁰ And it came to pass after these
things, that it was told Abraham,
saying, "Behold, Milcah, she hath
also born children unto thy brother
Nahor;^δ ²¹ Huz^ε his firstborn, and
Buz his brother, and Kemuel the fa-
ther of Aram,^ς ²² and Chesed, and
Hazo, and Pildash, and Jidlaph, and
Bethuel. ²³ And Bethuel begat Re-

μ Ep. 5, 2.

q Was not Abra-
ham our father
justified by
works, when he
had offered Isaac
his son upon the
altar? Ja. 2, 21.

o (Eusebius, after Abraham, testifies thus, "And behold a ram (young), & afterwards (he saw it) caught in the entanglement of a thicket by his horns.")

a (The animal victim is substituted in place of the first-born. This is more clearly developed afterwards. See Ex. 13, 2, and 22, 29. 1 Sa. 15, 22.)

β (That is, the Lord will see, or provide. Perhaps spoken prophetically, "on this mount the Lord shall be seen." 2 Ch. 3, 1. Clarke.)

r Ver. 11, 12, Ch. 16, 7, 9, 30, and 21, 17.

s ...Because He could swear by no greater, He swore by Himself...He. 6, 13.

γ Heb., tip.

δ Christ hath redeemed us from the curse of the law, being made a curse for us...that the blessing of Abraham might come on the Gentiles...through faith... Ga. 3, 13, 14.

ε Nahor espoused Milcah his niece, daughter of his eldest brother Haran. He did not quit Ur when the rest of the family did, but seems to have done so afterwards. Ch. 11, 31; 27, 43; and 29, 5.)

ς Job 1, 1.

ζ Nu. 23, 7. Ps. 69, title.

7 Ch. 21, 15, 21, and 28, 2, 5; 17; and 25, 20; called, Ro. 9, 10, Rebecca.

u Ch. 17, 17.

θ The city of Arba)...which Arba was a great man among the Anakims....Jos. 14, 15. Ch. 13, 18. Ju. 1, 10.

c (Abraham had probably several places of temporary residence, & particularly one at Beer-sheba, and another at Hebron, about 21 miles apart. (Clarke.)

e Canaan begat Sidon his first-born, and Heth. Ch. 10, 15.

wBut a few men in number; yea, very few & strangers in the land. Ps. 105, 12.

r ...He gave him none inheritance in it, no, not so much as to set his foot on....Ac. 7, 5.

κ Heth, a prince of Gen. Ch. 13, 2; 14, 14; and 24, 35.

y ...A man that hath friends must shew himself friendly.... Pr. 18, 21. Ro. 12, 17, 18. He. 12, 14.

Α Heb., full money.

z Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God. Le. 19, 35. Pr. 20, 11.

μ "Was sitting," apparently and personally known to Abraham. (Clarke. Others, "dwelt.")

ν Heb., cars.

ξ (The elders and magistrates, to whose presence & concourse the historian gives particular prominence. Haver-nick.) Ch. 31, 20, 21. Ru. 1, 1.

bekah:⁷ these eight Mileah did bear to Nahor, Abraham's brother. ²¹And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thabash, and Maachah."

XXIII.] A.M. 3465. B.C. 1976. HEBRON (OR KILLATH-ARBA). [29
Abraham obtains by purchase a part of the Promised Land as a place of burial for Sarah.

AND Sarah was an hundred and **A** seven and twenty years old: these were the years of the life of Sarah.²⁶ ²And Sarah died in Kirjath-arba;⁶ the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.⁴

³And Abraham stood up from before his dead, and spake unto the sons of Heth,⁷ saying, ⁴"I am a stranger⁶ and a sojourner with you: give me a possession² of a buryingplace with you, that I may bury my dead out of my sight."

⁵And the children of Heth answered Abraham, saying unto him, ⁶"Hear us, my lord: thou art a mighty⁸ prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

⁷And Abraham stood up, and bowed⁹ himself to the people of the land, even to the children of Heth. ⁸And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, ⁹that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money⁴ as it is worth⁷ he shall give it me for a possession of a buryingplace amongst you."

¹⁰And Ephron dwelt^μ among the children of Heth: and Ephron the Hittite answered Abraham in the audience^ν of the children of Heth, even of all that went in at the gate^ξ of his city, saying, ¹¹"Nay, my

lord, hear me: the field give I thee, and the cave that is therein, I give it thee;⁶ in the presence of the sons of my people give I it thee: bury thy dead."⁹

¹²And Abraham bowed down himself before the people of the land, ¹³and he spake unto Ephron in the audience of the people of the land, saying, "But if thou wilt give it, I pray thee hear me: I will give thee money^π for the field; take it of me, and I will bury my dead there."

¹⁴And Ephron answered Abraham, saying unto him, ¹⁵"My lord, hearken unto me: the land is worth four hundred shekels^ρ of silver; what is that betwixt me and thee? bury therefore thy dead."

¹⁶And Abraham hearkened unto Ephron,⁶ and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. ¹⁷And the field^θ of Ephron, which was in Machpelah,⁶ which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure¹⁸ unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.⁴

¹⁹And after this, Abraham buried Sarah his wife in the cave^τ of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. ²⁰And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

XXIV.] A.M. 3468. B.C. 1973. HARAN. [30
(in the N.W. of Mesopotamia). Abraham sends to his own kindred for a wife to Isaac.

AND Abraham was old, and well stricken^ρ in age: and the Lord had blessed Abraham in all things.⁶

²And Abraham said unto his eldest^λ servant of his house, that ruled

a 2 Sa. 21, 21—21.

ο (This is explicitly oriental. But Abraham perfectly and understands Ephron's words of his readiness to give it. Kitto.)

π (This account shows an intimate acquaintance with the circumstances of the Canaanites, the trade carried on by whom had led to the disease of hoariness and the employment of silver. Haver-nick.)

ρ The shekel is twenty gerahs. Ex. 30, 13. Nu. 3, 47. Eze. 45, 12. (The value of the sacred shekel was about 2s. 4d. This perhaps was the shekel or common shekel.)

θ ...I (Jeremiah) bought the field of Hanameel my uncle's son, ...and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, & took witnesses, & weighed him the money in the balances. Je. 32, 9, 10.

ς (It should be observed that Abraham wished to purchase the cave only, but Ephron, in a politely indirect manner, intimates that the field must be purchased with it. Kitto.)

τ Ch. 25, 9; 49, 30—32; and 50, 13. Ac. 7, 16.

δ Je. 32, 12.

ζ (This cave is now in the possession of the Mahomedans, and is shown occasionally to visitors. In the Jewish version of the Bible by Dr. Sola & others, there is a long and interesting account of this cave, p. 131.)

υ Heb., gone into days.

φ Pr. 10, 22. Ps. 112, 3.

χ Ver. 10.

φ (In sections-circumcisionis-mew, the part that bore the sign of God's covenant. Clarke.) Ch. 17, 29. 1 Chr. 2, 21. mar. La. 5, 6.

g Ch. 14, 22. De. 6, 13. Jos. 2, 12.

h Neither shalt thou make marriages with them for they will turn away thy son from following Me, that they may serve other gods. De. 7, 3, 4.

i Pr. 13, 16.

k (T' on the other side of the river (Euphrates, where) they served other gods. Jos. 24, 2.

l (He. 11, 15.

m Ch. 12, 1.

n The Angel of His presence. Is. 63, 9. Ex. 23, 20, and 33, 2. Mal. 3, 1.

o Na. 30, 5, 8. Jos. 2, 17, 20.

x (Oaths are not to be taken lightly, but do not seem to be condemned in Scripture. Ex. 20, 7. Mat. 23, 16. Ja. 5, 12.

φ Or, and.

ω (Nahor, where Nahor continued to reside. Ch. 27, 43.)

a (Kneeling being the posture in which camels always pass. Pic. Bib.) Pr. 12, 10.

β (Among the Arabs and other nomads, & also in many parts of India, it is the exclusive employment of the women, without distinction of rank. Pic. Bib.)

γ Heb., that women which draw water go forth.

δ Pr. 3, 5, 6. Ne. 1, 11.

ε Ex. 2, 16. Ch. 29, 9.

over all that he had, "Put, I pray thee, thy hand under my thigh: φ and I will make thee swear^g by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites,^h among whom I dwell: ⁱbut thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

⁵And the servant said unto him, "Peradventure^j the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence^k thou camest?"

⁶And Abraham said unto him, "Beware^l thou that thou bring not my son thither again. ⁷The Lord God of heaven, which took^m me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land: ⁿHe shall send His Angel^o before thee, and thou shalt take a wife unto my son from thence. ⁸And if the woman will not be willing to follow thee, then thou shalt be clear^o from this my oath: only bring not my son thither again."

⁹And the servant put his hand under the thigh of Abraham his master, and swar^x to him concerning that matter.

¹⁰And the servant took ten camels of the camels of his master, and departed; for^φ all the goods of his master were in his hand; and he arose, and went to Mesopotamia, unto the city^ω of Nahor. ¹¹And he made his camels to kneel^a down without the city by a well of water at the time of the evening, even the time that women^β go out to draw^γ water.

¹²And he said, "O Lord God of my master Abraham, I pray^δ Thee, send me good speed this day, and shew kindness unto my master Abraham. ¹³Behold, I stand here by the well of water; and the daughters^ε of

the men of the city come out to draw water: ¹⁴and let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink:' and she shall say, 'Drink, and I will give thy camels drink also; ¹⁵let the same be she that Thou hast appointed^δ for Thy servant Isaac; and thereby shall I know that Thou hast shewed kindness unto my master."^z

¹⁵And it came to pass, before^δ he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Mileah,^z the wife of Nahor, Abraham's brother, with her pitcher^ε upon her shoulder. ¹⁶And the damsel was very fair^δ to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

¹⁷And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher."^η

¹⁸And she said, "Drink, my lord:"

And she hasted, and let down her pitcher upon her hand, and gave him drink.^θ ¹⁹And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking."^ι

²⁰And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

²¹And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.⁷ ²²And it came to pass, as the camels had done drinking, that the man took a golden earring^κ of half^κ a shekel weight, and two bracelets for her hands of ten^λ shekels weight of gold; ²³and said, "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?"

²⁴And she said unto him, "I am the daughter of Bethuel the son of Mileah, which she bare unto Nahor."

δ (In all things the assistance of blessing of God are necessary, even where human strength and wisdom have the fullest and freest course of action. Clarke.)

ε See Ju. 6, 17, 37. 1 Sa. 6, 7; 14, 10; and 20, 7; 15, 31, 15.

ζ Ch. 11, 29, and 22, 23.

η (The same word Kad is used to describe the vessel in which God's soldiers conveyed their torches. Pic. Bib.)

θ Heb., good of countenance.

ι (It is not likely that Abraham's servant travelled without a leather bucket to draw water; it is therefore probable that he abstained from either drinking or watering his camels until he had obtained permission. Pic. Bib.)

κ (Contrast with this the conduct of the woman of Samaria, Ana. 4, 7, 9. Among the Bedonians, the women, when they are at the wells in the evening, are generally obliging to travellers, and ready to supply such water as they may require for the use of their beasts. Pic. Bib.)

λ Pr. 31, 26. Ve. 12, 56. Ps. 31, 1.

μ Or, jewel for the forehead. Is. 3, 19. Eze. 16, 12.

ν (Some Koordish and Bedonians females wear a thin circular plate of gold in the center of which a turquoise is set, over the part by which the ornament is attached to the side of the nose. Pic. Bib.)

ξ (Quarter of an ounce.)

η (Five ounces.)

25 She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

26 And the man bowed^o down his head, and worshipped the LORD.

27 And he said, "Blessed be the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth: I *being* in the way, the LORD led^e me to the house of my master's brethren."

28 And the damsel ran, and told *them* of her mother's^u house these things.

29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the carrying and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the well. 31 And he said, "Come in, thou blessed of the LORD; wherefore standest thou without?^z for I have prepared the house, and room for the camels."

32 And the man came into the house: and he ungirded his camels, and gave straw and provender^v for the camels, and water to wash his feet, and the men's feet that were with him. 33 And there was set meat before him to eat: but he said, "I will not eat, until I have told mine errand."^z

And he said, "Speak on."

34 And he said, "I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great:^a and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. 36 And Sarah my master's wife bare a son to my master when she was old:^b and unto him hath he given all that he hath. 37 And my master made me swear, saying, 'Thou shalt not take a wife

to my son of the daughters of the Canaanites, in whose land I dwell: 38 but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.' 39 And I said unto my master, 'Peradventure the woman will not follow me.'^ξ 40 And he said unto me, 'The LORD, before whom I walk, will send His Angel with thee, and prosper^c thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41 then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.' 42 And I came this day unto the well, and said,^d 'O LORD God of my master Abraham, if now Thou do prosper my way which I go: 43 behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, 'Give me, I pray thee, a little water of thy pitcher to drink;' 44 and she say to me, 'Both drink thou, and I will also draw for thy camels:' let the same be the woman whom the LORD hath appointed^e out for my master's son.' 45 And before I had done speaking^f in mine heart,^o behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, 'Let me drink, I pray thee.' 46 And she made haste, and let down her pitcher from her *shoulder*, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also. 47 And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Mileah bare unto him;' and I put the carrying upon her face,^g and the bracelets upon her hands. 48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's

ξ (For he felt the sacredness of the oath.) See Jos. 9, 19, 20.

c The God of Shadrach, Meshach, and Abednego...sent His angel, and delivered His servants that trusted in Him...Da. 3, 28.

d I proclaimed a fast.....that we might seek of (our God) a right way for us, and for our little ones, and for all our substance. Ezzr. 8, 21.

e The lot is cast into the lap; but the whole disposing thereof is of the Lord. Pr. 16, 33.

f (Hannah) continued praying before the Lord, and spake in her heart...Then Eli...said, Go in peace; and the God of Israel grant thee thy petition...I Sa. 1, 13, 17.

o (It would have been improper to have used public prayer on the occasion, as his servants could have felt no particular interest in the accomplishments of his petitions, because they were not concerned in them, having none of the responsibility of this mission. Clarke.)

^o Ve. 52. Ex. 4, 31, 24 ch. 29, 18, and 29, 30. Ne. 8, 6.

^z Commit thy way *call thy way upon* into the Lord; trust also in Him, and He shall bring it to pass. Ps. 37, 5.

^u (The insignificance of Bethuel in the whole of this transaction, see 29, 55, though he was Avigah, see ve. 59, is remarkable.)

^y A gift is as a precious stone in the eyes of him that hath it: whatsoever it turneth it prospereth. Pr. 17, 8.

^v (Cattle continue at the present day in the East to be fed with chopped straw mixed with barley. "Provender" was a mixture of several kinds of food; oat straw, barley, &c., &c., so combined as to render it palatable. Pic. Bib.)

^z Secret thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men. Pr. 22, 29.

^a By humility & the fear of the Lord are riches, and honour, and life. Pr. 22, 1.

^b Abraham was an hundred years old, when his son Isaac was born unto him. Ch. 21, 5. (And Sarah was ninety. Ch. 17, 17.)

^g Ve. 22.

π (*Grand-daughter. Here Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.*)

ρ (*That I may go elsewhere, & seek a proper match for the son of my master. Clarke.*)

h (*For the performance of the thing that is appointed... & many such things are with Him. Job 23, 14.*)

ς (*All this is most precisely analogous to usages which still prevail in the East. Pic. Bib.*)

i Ps. 107, 21, 22.

τ Heb. vessels.

υ (*These presents would remain with Rebekah, & form her provision in case of a divorce from her husband.*)

φ Or, a full year; or, ten months. Ju. 11, 8.

χ (*A week or ten days is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for "a year or ten months." Clarke.*)

ψ (*Art thou willing to set out immediately?*)

k ... Deborah, Rebekah's nurse, died, (a hundred and twenty-six years after, and was buried beneath Bethuel, under an oak; and the name of it was called "the oak of weeping." (mar.) Ch. 35, 8.

ω (*Let them hold in subjection those that hate them. Pic. Bib.*)

daughter^π unto his son. ⁴⁹ And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left."^ρ

⁵⁰ Then Laban and Bethuel answered and said, "The thing proceedeth from the Lord:^h we cannot speak unto thee bad or good. ⁵¹ Behold, Rebekah is before thee, take^h her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

⁵² And it came to pass, that, when Abraham's servant heard their words, he worshipp^d the Lord, bowing himself to the earth. ⁵³ And the servant brought forth jewels^τ of silver, and jewels of gold, and raiment, and gave them to Rebekah:^υ he gave also to her brother and to her mother precious things. ⁵⁴ And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master."

⁵⁵ And her brother and her mother said, "Let the damsel abide with us a few days,^φ at the least ten;^χ after that she shall go."

⁵⁶ And he said unto them, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."

⁵⁷ And they said, "We will call the damsel, and enquire at her mouth."

⁵⁸ And they called Rebekah, and said unto her, "Wilt^ψ thou go with this man?"

And she said, "I will go."

⁵⁹ And they sent away Rebekah their sister, and her nurse,^k and Abraham's servant, and his men.

⁶⁰ And they blessed Rebekah, and said unto her, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate^ω of those which hate them."

⁶¹ And Rebekah arose, and her damsels, and they rode upon the

camels,^l and followed the man; and the servant took Rebekah, and went his way.

⁶² And Isaac came from the way of the well Lahai-roi;^m for he dwelt in the south country. ⁶³ And Isaac went out to meditate^a in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

⁶⁴ And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.^β ⁶⁵ For she had said unto the servant, "What man is this that walketh in the field to meet us?"

And the servant had said, "It is my master:"
Therefore she took a vail,^γ and covered herself.

⁶⁶ And the servant told Isaac all things that he had done.

⁶⁷ And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved^δ her: and Isaac was comfortedⁿ after his mother's death.

XXV.] A.M. 3469. B.C. 1972. BEER-SHEBA. [31
The posterity of Abraham by Keturah. Death of Abraham.

THEN again^e Abraham took a wife, and her name was Keturah. ² And she bare him Zimran,^o and Jokshan, and Medan, and Midian,^p and Ishbak, and Shuah.^q ³ And Jokshan begat Sheba,^r and Dedan. And the sons of Dedan^s were Asshurim,^t and Letushim, and Lemummim. ⁴ And the sons of Midian; Ephah,^u and Epher, and Hanoch, and Abidiah, and Eldiah. All these were the children of Keturah.

⁵ And Abraham gave all that he had unto Isaac. ⁶ But unto the sons of the concubines, which Abraham had, Abraham gave gifts,^ς and sent them away from Isaac his son, while he yet lived, eastward, unto the east^υ country. ⁷ And these are the days of the years of Abraham's life which he lived, an hundred threescore and

⁷ Ch. 31, 31. 1 Sa. 30, 17. Est. 8, 10, 11.
m Ch. 16, 14, and 25, 11.

a Or, to pray. Ps. 1, 1, 2.

β (*It would have been the highest branch of a tree, and good manners to have remained on the camel when presents (Laban's) Pic. Bib.) Jos. 15, 18.*)

γ (*Put her veil into the costume usual for a bride, when conducted into the tent or house of her husband. Pic. Bib.)*

δ (*He had never seen Rebekah till she stood unveiled in his tent as his wife. It seemed, therefore, necessary to add that "he loved her," when he did see her. Pic. Bib.)*
n Ch. 38, 12.

e (*The supposition of some that this marriage took place in Sarah's lifetime is without foundation. Abraham lived thirty-seven years after this event, so that his sons could have been old enough to have formed settlements before his death.*)

o Zimri. 1 Chr. 1, 32. Jo. 25, 25.
p Ch. 36, 25, and 37, 28-36. Ex. 2, 15, and 18, 1. Nu. 22, 4; 25, 17; and 31, 2, 8. Ju. vi. - viii.

q Biddad the Shulite, Job 2, 11.
r 1 Ki. 19, 1. Job 6, 19. Ps. 72, 10. s Jo. 25, 23, and 49, 8. Lxx. 25, 13, and 27, 20.
t 2 Sa. 2, 9. Eze. 27, 6.

υ Is. 60, 6.

ς (*Gifts, and portions for a domestic establishment.*)

η (*Arabia and the southern parts of Mesopotamia.*)

a (Isaac was at the age of 15 years when the promise came to him, Gen. 17, 18, 20; and 49, 33.)

c (As far as to the first, it is evident that Ishmael has been born to Abraham, the ancestor of his father; which implies that a relation of kinship and respect had been kept up. Kitto's Bib. Geog. c. Ch. 23, 9; 49, 20; and 59, 13.)

e (They lived up a somewhat prominent eminence.) Ch. 16, 11, and 24, 62.

f (The posterity of Ishmael, penetrating from Hejaz towards the east, spread themselves over the peninsula, and gave to the Arabian region, Pic. 15b.)

g (From him descended the Nabataeans, whose name was in after times used to designate the whole nation.)

h 1 Chr. 1, 29. 1 Chr. 1, 30. 2 Chr. 5, 19.

i (Movable villages of tents, "Castles," fields for cattle and sheep. Kitto's Bib. Geog.)

j 1 Sa. 15, 7. 1 Heb. Job, Ps. 78, 61. Ch. 16, 12.

k (The tribe of the Aramians always lived near the kindred tribes descended from Abraham. Kitto's Bib. Geog.)

l (The name of the region of Mesopotamia. Pic. 15b.)

fifteen years.^o ⁸Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years;^p and was gathered to his people. ⁹And his sons Isaac and Ishmael buried^q him in the cave of Machpelah,^r in the field of Ephron the son of Zohar the Hittite, which is before Mamre; ¹⁰the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

¹¹And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.^s

¹²Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: ¹³and these are the names of the sons of Ishmael, by their names, according to their generations:^t the firstborn of Ishmael, Nebajoth;^u and Kedar, and Adbeel, and Mibsam, ¹⁴and Mishma, and Dumah,^v and Massa, ¹⁵Hadar,^w and Tema,^x Jetur,^y Naphtish, and Kedemah: ¹⁶these are the sons of Ishmael, and these are their names, by their towns,^z and by their castles; twelve princes according to their nations. ¹⁷And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. ¹⁸And they dwelt^a from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died^b in the presence of all his brethren.

A. M. 3188. B. C. 1953. LAHAI-ROI.
The early history of Esau and Jacob.

[32

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

²¹And Isaac intreated the LORD for his wife, because she was barren:

and the LORD was intreated of him, and Rebekah his wife conceived.

²²And the children struggled together within her; and she said, "If it be so, why^d am I thus?"

And she went to enquire of the LORD.^e ²³And the LORD said unto her, "Two^f nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger^g than the other people; and the elder shall serve the younger."^h

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

²⁷And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.^l ²⁸And Isaac loved Esau, because he did eat of his venison:^m but Rebekah loved Jacob.

²⁹And Jacob sod pottage: and Esau came from the field, and he was faint: ³⁰and Esau said to Jacob, "Feed me, I pray thee, with that same red pottage;ⁿ for I am faint:"—therefore was his name called Edom.^o

³¹And Jacob said, "Sell me this day thy birthright."^p

³²And Esau said, "Behold, I am at the point^q to die: and what profit shall this birthright do to me?"

³³And Jacob said, "Swear to me this day;"

And he sware unto him: and he sold his birthright unto Jacob. ³⁴Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised^r his birthright.

p (She felt that such an unusual movement was not without a meaning. Havernick.)

q (Perhaps at Beer-sheba, where Abraham had planted a grove [a place of worship]. Ch. 21, 33.)

r (Who but the Author and Giver of life could foresee that two children in the womb would multiply into two nations? Bishop Newton.) b 2 Sa. 8, 11. 1 Ki. 22, 47. 2 Chr. 25, 11.

c...The children of the promise are counted for the seed (Ro. 9, 8)...that the purpose of God (viz., of making the descendants of Jacob the depositary of His will) might stand...the children (not) having done any good or evil (the prediction being verified not in the masses, but in their posterity. Bishop Newton.)

d (Red hair and a fair complexion seem to have been regarded as beautiful.) 1 Sa. 16, 12, and 17, 12.

e (i. e., a supplanter, mar.) Ch. 27, 36. Ho. 12, 3.

f (To this day tents remain in the exclusive residence of pastoral people.)

g Heb., venison was in his mouth.

h Heb., with that red, with that red pottage. (Lentils easily dissolve in boiling water and form a chocolate-coloured pottage much esteemed in N. Africa and W. Asia.) 2 Sa. 17, 28, and 23, 11. Eze. 4, 9. The tomb paintings of the Egyptians exhibit the operation of preparing pottage.)

i That is, red. j (The priority, the promise, the priesthood, and a double portion were included in the birthright.)

XXVI.] A.M. 3505. B.C. 1936. GERAR. [33
(It lay in or near the great valley
Sheriah, that comes down
from Beer-sheba.)

€ Heb., going to
die.
§ Till men are im-
proved by culture,
animal existence
and violence pre-
dominant). Job
31, 9. Ec. 8, 15.
Is. 22, 13. 1 Co.
15, 32. He. 12,
16.

AND there was a famine in the
land, beside the first famine that
was in the days of Abraham. And
Isaac went unto Abimelech⁷ king of
the Philistines⁸ unto Gerar.

² And the Lord appeared unto him,
and said, "Go not down into Egypt;
dwell in the land which I shall tell
thee of: ³sojourn in this land, and I
will be with thee, and will bless thee;
for unto thee, and unto thy seed, I
will give all these countries, and I
will perform the oath which I swore
unto Abraham thy father; ⁴and I
will make thy seed to multiply as
the stars of heaven, and will give
unto thy seed all these countries;
and in thy seed shall all the nations
of the earth be blessed; ⁵because
that Abraham obeyed My voice, and
kept My charge, My commandments,
My statutes, and My laws."

⁶ And Isaac dwelt in Gerar: ⁷and
the men of the place asked *him* of
his wife; and he said, "She is my
sister;" for he feared⁴ to say, *She is*
my wife; "lest," *said he*, "the men
of the place should kill me for Rebe-
kah;"—because she *was* fair to look
upon.

⁸ And it came to pass, when he
had been there a long time, that Abi-
melech king of the Philistines looked
out at a window,⁵ and saw, and, be-
hold, Isaac *was* sporting with Rebe-
kah his wife. ⁹ And Abimelech called
Isaac, and said, "Behold, of a surety
she is thy wife: and how saidst thou,
'She is my sister?'"

And Isaac said unto him, "Be-
cause I said, 'Lest I die for her.'"

¹⁰ And Abimelech said, "What is
this thou hast done unto us? one of
the people might lightly have lien
with thy wife, and thou shouldst
have brought guiltiness upon us."

¹¹ And Abimelech charged all *his*
people, saying, "He that toucheth
this man or his wife shall surely be
put to death."

¹² Then Isaac sowed in that land,
and received⁶ in the same year an
hundredfold: and the Lord blessed
him.⁷ ¹³ And the man waxed great,
and went forward,⁸ and grew until
he became very great: ¹⁴for he had
possession of flocks, and possession
of herds, and great store of servants;⁹
and the Philistines envied¹⁰ him. ¹⁵ For
all the wells which his father's ser-
vants had digged in the days of Abra-
ham his father, the Philistines had
stopped them, and filled them with
earth.

¹⁶ And Abimelech said unto Isaac,
"Go from us; for thou art much
mightier than we."

¹⁷ And Isaac departed thence, and
pitched his tent in the valley of
Gerar, and dwelt there. ¹⁸ And Isaac
digged again the wells of water, which
they had digged in the days of Abra-
ham his father; for the Philistines
had stopped them after the death of
Abraham: and he called their names
after the names by which his father
had called them.⁵ ¹⁹ And Isaac's ser-
vants digged in the valley, and found
there a well of springing⁹ water.

²⁰ And the herdmen of Gerar did
strive with Isaac's herdmen, saying,
"The water is ours:"⁷

And he called the name of the
well Esek;⁸ because they strove with
him.

²¹ And they digged another well,
and strove for that also; and he
called the name of it Sitnah.⁵

²² And he removed from thence,
and digged another well; and for
that they strove not⁹ and he called
the name of it Rehoboth;⁷ and he
said, "For now the Lord hath made
room for us, and we shall be fruitful⁸
in the land." ²³ And he went up
from thence to Beer-sheba.

7 (Probably a ti-
tular distinction)
(Ch. 12, 10, and
20, 2.)

8 (The origin of
this nation is very
obscure. From
De. 2, 23; Je. 47,
4; Am. 9, 7, we
learn that they
came forth from
Cappadocia, Bochart).
In Ge. 10, 13,
they are derived
from Mizraim.
Movers, & after
him Kitto, iden-
tifies them with
the Hyksos, who
for two hundred
years ruled over
Egypt. The root
שׂים denotes a
wanderer, and
the ordinary
translation of
their name in the
Septuagint is
"ἄλλοφύλοι,
'men of another
tribe'.")

d Ch. 20, 2, 3.
Pr. 29, 25.

4 (An aperture in
the balustrades
round the roof of
Abimelech's pa-
lace. Pic. Bib.)

• Pr. 6, 32.

κ Heb., faint.

f ...He that ...
therein by la-
bour (with the
hand) shall in-
crease. Pr. 13,
11, and 10, 22.
Ps. 112, 3.

λ Heb., went going.

μ Or, husbandry.

ν (Isaac's hus-
bandry secured
the respect of
his opponents in Ge-
rar. Pic. Bib.)

ξ (In Persia, who-
ever procures the
means of irriga-
tion becomes the
proprietor of the
land which he
thus renders cul-
tivatable. Pic.
Bib.)

ο Heb., lying.

π (The removal &
false strife when
Isaac proceeded
to clear out the
wells in Edgemo-
nes, leads to the
conclusion, that
the Philistines
did not at incon-
venient that so
powerful a clan
should acquire a
right to the soil
of their small ter-
ritory. Pic. Bib.)

ρ That is, 'atten-
tion.'

σ That is, Hatred.

γ Pr. 21, 10.

τ That is, Room.

υ (The want of
rivers and brooks
during summer
months, in the
East, the tribes
dependant upon
the wells for the
very existence of
the flocks & herds,
which form their
wealth. Pic.
Bib.)

ψ *That the patriarchal altars were of unburnt stones or of earth is confirmed by the circumstances under which they were erected and by the fact that they are always described as being "built."* Kitto's Bib. Cye. Ge. 8, 20; 12, 7; 13, 1; 22, 9; 33, 20; and 35, 1.

ϕ *Digging a well was a most arduous and important work, and the property of it became vested in the person by whom it was digged and his heirs for ever.* Kitto's Bib. Cye.)

ψ *(Dr. Robinson discovered two wells, still called Beer-sheba, some distance apart, circular, & shrouded up very neatly with solid masonry, & apparently of very ancient date. The largest well is 12½ feet in diameter and 11½ feet deep to the surface of the water, 16 feet of which at the bottom are covered in the solid rocks. The other well is 5 feet in diameter and 42 feet deep.* Pic. Bib.)

ω *(Probably not the same Abimelech of Ch. 21, 22.)*

α *Heb., Seeing us now.*

β *Heb., If thou shalt, &c.*

γ *(Feasts seem originally to have arisen out of the important purpose of seeing us evidently and attestation of the events which they celebrated.* Kitto's Bib. Cye.)

δ *That is, an oath.*

ε *That is, The well of the oath.*

ζ *Heb., bitterness of spirit.*

24 And the Lord appeared unto him the same night, and said, "I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake."

25 And he builded an altar^ψ there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged^ϕ a well.^ψ

26 Then Abimelech^ω went to him from Gerar, and Ahuzzath one of his friends, and Phizzah the chief captain of his army.

27 And Isaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

28 And they said, "We saw^α certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; ²⁹that thou wilt^β do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord."

30 And he made them a feast,^γ and they did eat and drink. ³¹And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water." ³³And he called it Shebah;^δ therefore the name of the city is Beer-sheba^ε unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: ³⁵which were a grief^ζ of mind unto Isaac and to Rebekah.

XXVII.] A. M. 3565. B. C. 1876. BEER-SHEBA (in Gerar). [34
Jacob, by persuading Esau, obtains his father's blessing.

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

And he said unto him, "Behold, *here am I.*"

2 And he said, "Behold now, I am old, I know not the day of my death: ³now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take^η me *some* venison; ⁴and make me savoury^ι meat, such as I love, and bring *it* to me, that I may eat, that my soul may bless^κ thee before^λ I die."

5 And Rebekah heard when Isaac spake to Esau his son.

And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, ⁷'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.'^λ ⁸Now therefore, my son, obey my voice according to that which I command thee. ⁹Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: ¹⁰and thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death."

11 And Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I *am* a smooth man: ¹²my father peradventure will feel me, and I shall seem to him as a deceiver; ¹and I shall bring a curse upon me, and not a blessing."

13 And his mother said unto him, "Upon me *be* thy curse, my son: only obey^μ my voice, and go fetch me *them.*"

h Ch. 48, 10.
1 Sa. 3, 2.

ι Ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. Ja. 4, 14. Pr. 27, 1.

η Heb., hunt.

θ *(Oriental shepherds seldom, except to entertain a stranger, think of diminishing their flocks to supply themselves with meat.* Pic. Bib.)

κ *(The most esteemed dishes of the Orientals are saturated with butter or fat, highly seasoned with salt, spices, garlic, & onions, sharpened with excruciating acids & sweetened with honey or vegetable sweets.* Pic. Bib.)

λ Ve. 27, Ch. 48, 9, 15, and 49, 28. De. 33, 1.

μ *(The irrevocable blessing acted with all the force of a modern testamentary bequest.* Kitto's Bib. Cye.)

λ *(Jacob's quill-tis had endeared him to his mother, and the prospect to her was dark and threatening when she saw in indignation Esau at the head of the house.* Kitto's Bib. Cye.)

1 Cursed be he that maketh the blind to wander out of the way. De. 27, 18.

μ *(In estimating the conduct of Rebekah, we ought to consider that her misunderstanding of the promise made at the birth of the boys had no small share in it.)*

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly^v raiment^ξ of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: 16 and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, "My father:"

And he said, "Here *am* I; who^o art thou, my son?"

19 And Jacob said unto his father, "I *am* Esau thy firstborn: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

20 And Isaac said unto his son, "How *is* it that thou hast found it so quickly, my son?"

And he said, "Because the LORD thy God brought *it* to me."^π

21 And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not."

22 And Jacob went near unto Isaac his father; and he felt him, and said, "The voice *is* Jacob's voice, but the hands *are* the hands of Esau."

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, "Art thou my very son Esau?"

And he said, "I *am*."

25 And he said, "Bring *it* near to me, and I will eat of my son's venison,^ρ that my soul may bless thee."

And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, "Come near now, and kiss me, my son."

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell^m of my son *is* as the smell of a field which the LORD hath blessed: 28 therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:ⁿ 29 let people serve thee, and nations^o bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee."

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

32 And Isaac his father said unto him, "Who *art* thou?"

And he said, "I *am* thy son, thy firstborn Esau."

33 And Isaac trembled very exceedingly,^s and said, "Who? where *is* he that hath taken^t venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed."^v

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, *even* me also, O my father."

35 And he said, "Thy brother came with subtilty, and hath taken away thy blessing."^w

36 And he said, "Is not he rightly named Jacob?^x for he hath supplanted me these two times: he took away my birthright:^y and, behold, now he hath taken away my blessing."—And he said, "Hast thou not reserved a blessing for me?"

^m ...The smell of thy garments is like the smell of Lebanon. Ca. 1, 11.

ⁿ The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: for the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. De. 11, 11, 12.

^o Solomon reigned over all kingdoms from the river unto the land of the Philistines, & unto the border of Egypt: they brought presents and served Solomon all the days of his life. 1 Ki. 4, 21.

^s Heb., trembled with a great troubling greatness.

^t Heb., hunted.

^v (The Christ the Saviour of the world was to be born of some one family, and Jacob's was preferred to Esau's by the good pleasure of Almighty God. This peculiar privilege of Jacob was irrevocable, notwithstanding the iniquity of the means by which it had been brought about. He. 12, 17.)

^w That is, a supplanter.

^x Ch. 25, 33.

^v Heb., desirable.

^ξ (In all likelihood holy robes, received from their ancestors, & kept by the mother of the family in sacred chests from moths and the like. Ainsworth.)

^o (When men, to suit their own ends, take upon themselves to fulfil the designs of God's providence, they must necessarily resort to unjustifiable means.)

^π Heb., before me.

^ρ (If Jacob's kids were roasted whole, after being stuffed with raisins, pistachio-nuts, almonds & husked corn or rice, the result would be a most savoury dish, now much admired in the East, & which a man with all his senses in perfection might not readily distinguish from a young gazelle similarly treated. Pic Bib.)

x Or, supported.

ψ Isaac probably now had the divine oracle recalled to his mind, which he himself had confirmed against his will, and felt a hesitation to withdraw the blessing. (Haver-nick.)

η He found no place of repentance (or, way to change his father's mind), though he sought it carefully with tears. He. 12, 17.

ω Or, of the fitness.

α (When thou hast wandered hither and thither. Maurer.)

β (The subsequent fortunes of the descendants of Esau and Jacob fully bear out this prediction. Saul fought against the former, and David completely subdued them, but they revolted from his successors. 2 Sa. 8, 11, 1 Ki. 22, 47, 2 Ki. 8, 20. The Edomites afterwards recovered their power and at the captivity triumphed over their kinsmen the Jews, and after the Chaldeans retied retained possession of their own territory and became masters of Judah as far as Hebron. Ob. 10. Eze. 25, 12. La. 1, 21, Eze. 35, 10, and 36, 5. 1 Macc. 5, 65.)

γ (Rebekah probably saw Jacob no more. Ch. 35, 27. Is. 50, 10, 11.)

δ (Rebekah frames this as an excuse, concealing from Isaac the true cause.)

³⁷ And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

³⁸ And Esau said unto his father, "Hast thou but one blessing, my father? bless me, even me also, O my father."

And Esau lifted up his voice, and wept.

³⁹ And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; ⁴⁰ and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

⁴¹ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand: then will I slay my brother Jacob."

⁴² And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. ⁴³ Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; ⁴⁴ and tarry with him a few days, until thy brother's fury turn away; ⁴⁵ until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?" ⁴⁶ And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good

shall my life do me?" ¹ And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan. ² Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. ³ And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; ⁴ and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

⁵ And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

A.M. 3565. B.C. 1876. BETHEL. Jacob leaves his father's house. His vision at Bethel. [35

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

¹⁰ And Jacob went out from Beer-sheba, and went toward Haran.

¹¹ And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. ¹² And he dreamed, and behold a ladder set up

r Bread of deceit (lying, or falsehood) is sweet to a man; but afterwards his mouth shall be filled with gravel. Pr. 20, 17.

s Lest thou make a covenant with the inhabitants of the land, and do sacrifice unto their gods. Ex. 34, 15.

t ...In the country of Syria... Hos. 12, 12. Ch. 25, 20.

ε Heb., an assembly of people.

ζ Heb., of thy sojournings.

η Having voluntarily and cheerfully conformed to him the blessing which he had before obtained through subtlety.) By faith Isaac blessed Jacob... concerning things to come. He. 11, 20.

θ Heb., were evil in the eyes, &c.

ι (She is called Bersheba, ch. 26, 3. The patriarchal age presents many alterations of name.)

κ (Esau did this with a sincere desire to please and obey his parents. Clarke.)

λ Called Charran, Acts 7, 2.

μ In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth (revelath, or unweareth) the ears of men and sealeth their instruction. Job 33, 15, 16. Ch. 41, 1.

on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.^r

¹³And, behold, the LORD stood above it, and said, "I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;"^r ¹⁴and thy seed shall be as the dust of the earth, and thou shalt spread abroad^u to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.^v

¹⁶And Jacob awaked out of his sleep, and he said, "Surely the LORD is in this place; and I knew^w it not."^x ¹⁷And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."^y

¹⁸And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar,^z and poured oil^{aa} upon the top of it. ¹⁹And he called the name of that place Beth-el:^{ab} but the name of that city was called Luz^{ac} at the first.

²⁰And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹so that I come again to my father's house in peace; then^{ad} shall the LORD be my God: ²²and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."^{ae}

XXIX.] A.M. 3565. B.C. 1876. HARAN. [36
Jacob marries Leah and Rachel.

WHEN Jacob went on his journey,^f and came into the land of the people^g of the east.

²And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it;^h for out of that well they watered the flocks: and a great stone was upon the well's mouth. ³And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.ⁱ

⁴And Jacob said unto them, "My brethren, whence be ye?"

And they said, "Of Haran are we."

⁵And he said unto them, "Know ye Laban the son of Nahor?"

And they said, "We know him."

⁶And he said unto them, "Is he^{jj} well?"

And they said, "He is well: and, behold, Rachel his daughter cometh with the sheep."

⁷And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."

⁸And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."^{kk}

⁹And while he yet spake with them, Rachel came with her father's sheep: for she kept them.^{ll}

¹⁰And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ¹¹And Jacob kissed Rachel, and lifted up his voice, and wept.^{mm} ¹²And Jacob told Rachel that he was her father's brother, and that he was

^f Heb., lift up his feet.

^g Heb., children.

^h They made the flock to rest at noon. Ch. 1, 7.

ⁱ It was probably to prevent the exposure of the well by too frequently removing the stone, that the shepherds did not water their flocks until the whole were assembled together. Pic. Bib.)

^{jj} Heb., is there peace to him? Ch. 43, 27.

^{kk} Heb., yet the day is great.

^{ll} When the well is private property, it may not be opened unless in the presence of the proprietor or of some one belonging to his household. Pic. Bib.)

^{mm} In the East all drudgery devolves upon the females. "Among the Sinai Arabs," says Burchardt, "the young women set out before sunrise, three or four together, carrying some water and victuals with them, and they do not return till late in the evening. Throughout the day they continue exposed to the sun, switching the flocks with great care." Pic. Bib.) Ex. 2, 16, and 3, 1. 1 Sa. 17, 34.

ⁿⁿ Moses... helped (the daughters of) Jethro and watered their flock. Ex. 2, 17.

^{oo} Joseph fell upon his brother Benjamin's neck & wept, and Benjamin wept upon his neck. Moreover he kissed all his brethren and wept upon them, and after that his brethren talked with him. Ch. 45, 11; 33, 4; and 43, 30.

v No. 1, 51. He. 1, 14.

w They shall dwell in the land that I have given unto Jacob My servant, wherein thy fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and My servant David shall be their prince for ever. Lxx. 37, 25.

x Heb., break forth.

y Ex. 3, 5. Jos. 5, 15. Job 9, 11.

z (As an evidence of the solemn vow which he made. This use of a stone or stones is definitely expressed in ch. 31, 48, 52. Pic. Bib.)

aa (Oil forms an important and necessary part of the provision which travellers in the East carry with them. Pic. Bib.)

ab That is, the house of God.

ac (That is, it was the situation of the city whose name had long been known in the time of Moses as Luz. Ju. 1, 23, 26. Ho. 4, 15. According to Eusebius, it was twelve Roman miles N. of Jerusalem.) Ch. 35, 6, 7.

ad (Bishlam considers the v in this instance as a conjunction "and," which does not convert the preterite "has been" into the future. He therefore explains it by "and the Lord has supported me in all my undertakings." Raphael. The expression then forms no part of Jacob's vow.)

Rebekah's son : and she ran and told her father.

¹³ And it came to pass, when Laban heard the tidings^a of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. ¹⁴ And Laban said to him, "Surely thou art my bone and my flesh."^b

And he abode with him the space of a month.^β

¹⁵ And Laban said unto Jacob, "Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be?"

¹⁶ And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. ¹⁷ Leah was tender eyed;^γ but Rachel was beautiful and well favoured.^ϵ

¹⁸ And Jacob loved Rachel; and said, "I will serve^δ thee seven years for Rachel thy younger daughter."

¹⁹ And Laban said, "It is better that I give her to thee, than that I should give her to another man; abide with me."^ε

²⁰ And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

²¹ And Jacob said unto Laban, "Give me my wife, for my days are fulfilled, that I may go in unto her."

²² And Laban gathered together all the men of the place, and made a feast.^d ²³ And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. ²⁴ And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.

²⁵ And it came to pass, that^ς in the morning, behold, it was Leah; and he said to Laban, "What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?"

²⁶ And Laban said, "It must not

be so done in our country,^η to give the younger before the firstborn.^θ ²⁷ Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years."

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

³¹ And when the LORD saw that Leah was hated, he opened her womb;^h but Rachel was barren. ³² And Leah conceived, and bare a son, and she called his name Reuben :^κ for she said, "Surely the LORD hath looked upon my affliction; now therefore my husband will love me."

³³ And she conceived again, and bare a son; and said, "Because the LORD hath heard that I was hated, he hath therefore given me this son also :"

And she called his name Simeon.^λ

³⁴ And she conceived again, and bare a son; and said, "Now this time will my husband be joined unto me, because I have born him three sons :"

Therefore was his name called Levi.^μ

³⁵ And she conceived again, and bare a son : and she said, "Now will I praise the LORD :"

Therefore she called his name Judah ;^ν and left bearing.^ξ

XXX.] A.M. 3566. B.C. 1875. HEBAN. [37
Jacob marries also Bilhah and Zilpah.

AND when Rachel saw that she bare Jacob no children, Rachel enviedⁱ her sister; and said unto Jacob, "Give me children, or else I die."^ο

² And Jacob's anger was kindled^k against Rachel: and he said, "Am

^η Heb., place.
^θ (This was a custom at Mesopotamia, but Laban took care to conceal it. With the Hindus it is a positive law.)

^ι (It is evident that the marriage of Jacob with Leah and Rachel, took place nearly at the same time. Pic. Bib.)

^f Le. 18, 18.

^g Ca. 8, 7.

^h Ps. 127, 3.

^κ That is, see a son. (It cannot be expected, that names given under the influence of strong excitement, should preserve etymological precision. Philippius.)

^λ That is, Hearing.

^μ That is, Joined. See Nu. 18, 2—1.

^ν That is, Praise.

^ξ Heb., stood from bearing, but (afterwards) bare... Issachar...and Zebulun...and Dinah. Ch. 30, 17—21.

ⁱ A sound heart is the life of the flesh, but envy the rottenness of the bones. Pr. 14, 30. (Ch. 37, 11. 1 Sa. 1, 4—8.

^ο (The natural domestic evils of polygamy must be rendered more intense when the wives are sisters. Pic. Bib.)

^k (Momentarily.) Moses was angry Le. 10, 16. ...Jacob put Rachel and Joseph undermost. Ch. 33, 2. (And) he set a pillar upon her grave. Ch. 35, 20.

a Heb., hearing.

Ch. 13, 8, JIL 9, 2. 2 Sam. 5, 1, & 19, 12, 13.

^β Heb., a month of days.

^γ (Had weak or diseased eyes, which the Orientals regard as a very great defect. Pic. Bib.)

^ϵ Favour is deceitful, & beauty is vain; but a woman that feareth the Lord she shall be praised. Pr. 31, 30.

^δ (It was an Oriental custom that when a young man, though otherwise an unexceptionable match, had no property which enabled him to furnish the requisite payments & presents, some service or enterprise was accepted from the suitor or as an equivalent. Pic. Bib.) 1 Sa. 18, 25. Ch. 31, 41. 2 Sa. 3, 14. Ho. 3, 2, and 12, 12.

^ε (According to existing Arab usages, as her nearest relation, Jacob had the best possible right to her. Pic. Bib.)

^ς (Samson made a feast, for so used the young men to do... seven days. Ju. 11, 10, 17. Juc. 2, 1.)

^ζ (Among most of the people of Asia the bride is closely veiled during the marriage-ceremonies, and remains so while conducted to her husband's house, or tent. Pic. Bib.)

Ch. 27, 35. Pr. 11, 31.

I in God's stead, who hath withheld from thee the fruit of the womb?"

³And she said, "Behold my maid Billhah, go in unto her;" and she shall bear upon my knees, that I may also have^o children by her."

⁴And she gave him Billhah her handmaid to wife: and Jacob went in unto her. ⁵And Billhah conceived, and bare Jacob a son.

⁶And Rachel said, "God hath judged me, and hath also heard my voice, and hath given me a son:"

Therefore called she his name Dan.⁵

⁷And Billhah Rachel's maid conceived again, and bare Jacob a second son.

⁸And Rachel said, "With great^r wrestlings have I wrestled with my sister, and I have prevailed:"

And she called his name Naph-tali.^v

⁹When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. ¹⁰And Zilpah Leah's maid bare Jacob a son.

¹¹And Leah said, "A troop cometh:"

And she called his name Gad.^φ

¹²And Zilpah Leah's maid bare Jacob a second son.

¹³And Leah said, "Happy^x am I, for the daughters will call me blessed:"[†]

And she called his name Asher.^ψ

¹⁴And Reuben went in the days of wheat harvest, and found mandrakes^ω in the field, and brought them unto his mother Leah.

Then Rachel said to Leah, "Give me, I pray thee, of thy son's mandrakes."

¹⁵And she said unto her, "Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?"

And Rachel said, "Therefore he shall lie with thee to night for thy son's mandrakes."

¹⁶And Jacob came out of the field

in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes."

And he lay with her that night.

¹⁷And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

¹⁸And Leah said, "God hath given me my hire, because I have given my maiden to my husband:"

And she called his name Issachar.^α

¹⁹And Leah conceived again, and bare Jacob the sixth son.

²⁰And Leah said, "God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons:"^β

And she called his name Zebulun.^γ

²¹And afterwards she bare a daughter, and called her name Dinah.^δ

²²And God remembered^ι Rachel, and God hearkened to her, and opened her womb. ²³And she conceived, and bare a son; and said, "God hath taken away my reproach:"^η

²⁴and she called his name Joseph;^ε and said, "The Lord shall add to me another son."^ζ

A.M. 3573. B.C. 1868. HEBREW.
Laban's agreement with Jacob for seven years [38 more service. Its results.

²⁵AND it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto mine own place, and to my country. ²⁶Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

²⁷And Laban said unto him, "I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the Lord hath blessed me for thy sake."^θ—²⁸And he said, "Appoint me thy wages,^θ and I will give *it*."

²⁹And he said unto him, "Thou knowest how I have served^ι thee, and

^π(Such things happen to this day in India and China, often with the full concurrence and even at the request of the lawful wife, when she is herself sterile, or when her children are dead, and she has ceased to hope for more. Pic. Bib.) Ch. 16, 2.

^ρ Heb., be built by her.

^ς That is, Judging.

^τ Heb., wrestlings of God. Ch. 23, 6.

^υ That is, My wrestling (calb-d, Mat. 1, 13, Nephthalim).

^φ That is, a Troop or Company. Is. 65, 11. (The most approved rendering of this word is, as an exclamation of Leah's, "good luck." See Beeke's Bible, 1549.)

^ψ Heb., In my happiness.

^χ Pr. 31, 28. Lu. 1, 48.

^ω That is, Happy.

^α The mandrakes give a smell... Ca. 7, 13. (Probably the atropa mandragora. It abounds in Galilee and yields ripe fruit in May, which attains the size and is of the colour of a small apple, ruddy, and of a most agreeable colour. It was supposed to possess certain virtues in assisting productive conception. Pic. Bib.)

^α That is, an Har.

^β (In the East to be without sons is regarded as not only a misfortune, but a disgrace to woman; and her hold on the affections of her husband, and her standing as his wife, are of a very feeble description. Pic. Bib.)

^γ That is, Dwelling, called Mat. 4, 13 Zebulun.

^δ That is, Judgment.

^ε 1 Sa. 1, 15, 19.

^η 1 Sa. 1, 7. Is. 4, 1. Lu. 1, 25.

^ε That is, Adding.

^ζ (Age of Jacob at the birth of his sons.—
Reuben..... 78
Simon..... 80
Levi..... 82
Judah..... 83
Ishai..... 84
Naphthali..... 85
God..... 86
Asher..... 87
Issachar..... 88
Zebulun..... 89
Dinah..... 90
Joseph..... 91
Benjamin..... 104
Hales.)

^θ (Ch. 39, 3, 5. See ch. 26, 21.

^η (In hire there is nothing improper, or discordable. The Lord says, I will be a swift witness against those that oppress the hireling in his wages. Mal. 3, 5.)

^ι Not punishing, but showing all good fidelity... Tit. 2, 10.

θ Heb., broken forth.
ι Heb., at my foot.

q Ps. 37, 6.

κ Heb., to-morrow. Ex. 13, 14.

λ (Jacob agreed to take prospectively the party-coloured for his wages.)

μ (Therefore Jacob commenced this service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled. Clarke.)

ν (This sort of measurement is, from the nature of the thing, very fluctuating & uncertain. The average most commonly given for a day's journey is 180 stadia, about 23 miles. Pic. Bib.)

ξ (Dr. Royle says, "From the similarity of the Hebrew name *libnah* to the Arabic (*Libnah*), and by the Sept. having translated it by *styrax*, it seems most probable that the storax tree is intended. It is capable of yielding white wands as well as the poplar.")

ο Heb., haz. In the Arabic, *honz* denotes the almond. Royle.

π (The balance of critical opinion inclines to consider this as the plane tree. It loves to grow where the soil is rich and humid. The stem is tall, erect, and covered with a smooth bark. Bib. Cyc.)

ρ Rather, pair & paired. Ver. 39.

how thy cattle was with me. ³⁰ For it was little which thou hadst before I came, and it is now increased^θ unto a multitude; and the LORD hath blessed thee since^ι my coming: and now when shall I provide for mine own house also?"

³¹ And he said, "What shall I give thee?"

And Jacob said, "Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. ³² I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. ³³ So shall my righteousness^q answer for me in time^κ to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."^λ

³⁴ And Laban said, "Behold, I would it might be according to thy word."

³⁵ And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. ³⁶ And he set three days^ν journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

³⁷ And Jacob took him rods of green poplar,^ξ and of the hazel^ο and chestnut^π tree; and piled white strakes in them, and made the white appear which was in the rods. ³⁸ And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive^ρ when they came to drink. ³⁹ And the flocks conceived^ρ before the rods, and brought forth cattle

ringstraked, speckled, and spotted.^ς ⁴⁰ And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked,^τ and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

⁴¹ And it came to pass, whensoever the stronger^υ cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. ⁴² But when the cattle were feeble,^υ he put them not in: so the feebler were Laban's, and the stronger Jacob's. ⁴³ And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, XXXI.] and asses. ¹ And he heard the words of Laban's sons, saying, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory."

² And Jacob beheld the countenance^φ of Laban, and, behold, it was not toward him as before. ^φ

A.M. 3580. B.C. 1861. MIZPAH. Jacob, by the command of God, leaves Haran. [39

³ AND the LORD said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."^ς

⁴ And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, "I see your father's countenance, that it is not toward me as before; but the (God of my father hath been with me. ⁶ And ye know that with all my power^ι I have served your father, ⁷ and your father hath deceived me, and changed my wages ten^υ times; but God suffered him not to hurt me."^υ ⁸ If he said thus, 'The speckled shall be thy wages;' then all the cattle bare speckled: and if he said thus, 'The ringstraked shall be thy hire;' then bare all the cattle ringstraked. ⁹ Thus God hath taken away the cattle of your father, and given them to me."^υ

ς (It is not necessary to look for a miracle here; for though the fact has not been accounted for, the effect does not exceed the powers of nature. Clarke.)

τ (These must have been born since the agreement was made, and Jacob makes use of them precisely as he used the piled rods. Clarke.)

υ (This is more properly early & late. The young that are born in the very commencement of spring, are every way more valuable than those which are born later. Jacob, therefore, avoided these late produced cattle, because he knew these would produce a degenerate breed. This proves a consummate knowledge in Jacob of his pastoral office. Clarke.)

φ (It was evil towards) him, as De. 28, 54.) Cain was very wrath, and his countenance fell. Ch. 4, 5.

φ Heb., as yesterday and the day before. 1 Sa. 19, 7.

ς Ch. 28, 15, 20, 21.

ι Not with eye-service...but... with good will doing service as to the Lord... Ep. 6, 6.

υ Ver. 41. Nu. 14, 22. Ne. 4, 12. Job 19, 3. Zec. 8, 23.

υ For the Lord loveth judgment...Ps. 37, 6.

υ Pr. 13, 22.

x Or, he-goats.

z Le. 19, 13.

y Ch. 32, 9.

ψ (The daughters of Laban considered their father's bargain with Jacob as very disadvantageous to them, inasmuch as it quite overlooked the provision of a settlement which is usually made for females at the time of marriage. Laban's bargain had been exclusively for his own personal advantage. Pic. Bib.)

ω (The degree of change in the migration of a nomad tribe of the present day, whether Arabian or Tartar, extends no further than to the more warlike character which the tribes now assume in their journeys. The sheep and goats lead the van, and are followed by the camels and perhaps asses, but no more or less with the property of the community. The chief himself brings up the rear. Pic. Bib.)

α (Which he had planned three days' journey from those of Jacob. Ch. 30, 36.)

β Heb., teraphim. (The passages of Scripture in which they are mentioned seem to intimate that they were not idols in the worst sense of the word, no primary worship being rendered to them. Pic. Bib.) See ve. 30. Ju. 17, 5, and 18, 5, 24, 31. 1 Sa. 19, 13. Ho. 3, 4. Zec. 10, 2. (They were afterwards put away by Jacob. Ch. 35, 2.)

γ Heb., the heart of Laban.

δ (And Jacob deceived Laban the Syrian in that he told him nothing, for he was absconding. R. Raphael.)

¹⁰And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grised. ¹¹And the Angel of God spake unto me in a dream, saying, 'Jacob?' and I said, 'Here am I.' ¹²And He said, 'Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee.' ¹³I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.' ¹⁴And Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father's house? ¹⁵Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. ¹⁶For all the riches which God hath taken from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.'

¹⁷Then Jacob rose up, and set his sons and his wives upon camels: and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

¹⁹And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

²⁰And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. ²¹So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

²²And it was told Laban on the third day that Jacob was fled. ²³And he took his brethren with him, and pursued after him seven days' jour-

ney; and they overtook him in the mount Gilead.

²⁴And God came to Laban the Syrian in a dream by night, and said unto him, 'Take heed that thou speak not to Jacob either good or bad.'

²⁵Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

²⁶And Laban said to Jacob, 'What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? ²⁷Wherefore didst thou flee away secretly, and stealst away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? ²⁸And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. ²⁹It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.' ³⁰And now, though thou wouldst needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?'

³¹And Jacob answered and said to Laban, 'Because I was afraid: for I said, Peradventure thou wouldst take by force thy daughters from me. ³²With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee.'

For Jacob knew not that Rachel had stolen them.

³³And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

³⁴Now Rachel had taken the images,

ε Heb., from y to bad.

ζ Heb., hast stolen me.

z ...Burning lips and a wicked heart are like a potsherd covered with silver dross. Pr. 26, 23.

α Ve. 55. Ex. 4, 27. Ru. 1, 9, 11. 1 Ki. 19, 20. Ac. 20, 37.

η (Grandsons and granddaughters. See Ch. 29, 5. 2 Sa. 19, 20.)

θ (The patriarchal tents were probably such as we now see in Arabia, of an oblong shape, and eight or ten feet high in the middle. They vary in size, and have, accordingly, a greater or less number of posts to support them, from three to nine. An encampment is generally arranged circularly, forming an enclosure, within which the cattle are driven at night, and the centre of which is occupied by the tent or tents of the Emir or Sheikh. Kitter's Bib. Cyc.)

(Perhaps Rachel hid the images under the hearse, which consists of carpets, cloaks, cloths, &c., heap'd upon the pack-saddle to form a comfortable seat. These things are always taken off at the end of a day's journey, & being laid on the ground, serve as a sort of mattress in the tent. Pic. Bib.)

κ Heb., felt.

λ (This apology was very necessary according to existing usages & feelings in the East, which incalculat the greatest external deference on the part of children to their parents. Pic. Bib.)

μ Heb., felt.

ν (The people in the East rarely eat the ewes, except when barren. Pic. Bib.)

h If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. Ex. 22, 13. (For this purpose)...the shepherd take th out of the month of the lion two legs, or a piece of an ear...Am. 3, 12.

o If it be stolen from him he shall make restitution unto the owner thereof. Ex. 22, 12.

ξ (Throughout winter, Asia, when the nights become positively cold, while the days remain extremely warm, the rapid alternation is most distressing to those who are exposed to its full influence in the open air. Pic. Bib.)

ι (Ch. 29, 32. Ex. 3, 7. De. 26, 7.

1 Chr. 12, 17. Jude 9.

and put them in the camel's furniture, and sat^e upon them. And Laban searched^k all the tent, but found *them* not. ³⁵And she said to her father, "Let it not displease my lord that I cannot rise up before thee;^λ for the custom of women is upon me."

And he searched, but found not the images.

³⁶And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, "What is my trespass? what is my sin, that thou hast so hotly pursued after me? ³⁷Whereas thou hast searched^κ all my stuff, what hast thou found of all thy household stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both. ³⁸This twenty years have I been with thee; thy ewes and thy she-goats have not east thy young, and the rams^ν of thy flock have I not eaten. ³⁹That which was torn of beasts I brought not unto thee; I bare the loss of it;^h of my hand didst thou require it, whether stolen^o by day, or stolen by night. ⁴⁰Thus I was;^ξ in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. ⁴¹Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. ⁴²Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction^ι and the labour of my hands, and rebuked¹ thee yesternight."

⁴³And Laban answered and said unto Jacob, "These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?"

And he said unto Jacob, "Let us make a covenant, I and thou; and let it be for a witness^f between me and thee."⁴⁴ And Jacob took a stone, and set it up for a pillar. ⁴⁶And Jacob said unto his brethren, "Gather stones;" and they took stones, and made an heap: and they did eat there upon the heap. ⁴⁷And Laban called it Jegar-sahadutha;^ξ but Jacob called it Galeed.^ο

Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness^f between me and thee."

⁴⁵And Jacob took a stone, and set it up for a pillar. ⁴⁶And Jacob said unto his brethren, "Gather stones;" and they took stones, and made an heap: and they did eat there upon the heap. ⁴⁷And Laban called it Jegar-sahadutha;^ξ but Jacob called it Galeed.^ο

⁴⁸And Laban said, "This heap is a witness between me and thee this day."—Therefore was the name of it called Galeed; ⁴⁹and Mizpah;^π for he said, "The Lord watch between me and thee, when we are absent one from another. ⁵⁰If thou shalt afflict my daughters, or if thou shalt take other wives beside^ρ my daughters, no man is with us; see, God is witness betwixt me and thee." ⁵¹And Laban said to Jacob, "Behold this heap, and behold *this* pillar, which I have east betwixt me and thee; ⁵²this heap be witness, and *this* pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. ⁵³The God of Abraham, and the God of Nabor, the God of their father, judge betwixt us."

And Jacob sware by the fear of his father Isaac.

⁵⁴Then Jacob offered^ρ sacrifice upon the mount, and called his brethren to eat bread;^h and they did eat bread, and tarried all night in the mount. ⁵⁵And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed^ι them: and Laban departed, and returned unto his place.

XXXII.] A.M. 3580. B.C. 1861. [40
MAHANAIM (beyond the Jordan, N. of the River Jabbok). Jacob, now penitent, has his name changed from a Supplanter to a Prince of God.

AND Jacob went on his way,^κ and the angels of God met him.

f Joshua said... this stone... hath heard all the words of the Lord which he spake unto us; it shall therefore be a witness unto you... Jos. 24, 27.

ξ That is, *The heap of witness*. Chald.

ο Galeed, that is, *The heap of witness*. Heb.

π That is, *A beacon, or, watch tower*. (It became a town or city in Gilead. See Jud. 10, 17, and 11, 10, 34. Hos. 5, 1. This must not be confounded with Mizpah of Gilead. Ju. 11, Heb.)

ρ ...In (their) life time... Le. 18, 18.

ρ Or, killed beasts.

h Jethro, Moses' father in law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with (him) before God. Ex. 18, 12.

i When a man's ways please the Lord, He maketh even his enemies to be at peace with him. Pr. 16, 7.

κ ...Because thou hast made... the Most High thy habitation... He shall give His angels charge over thee, to keep thee in all thy ways. Ps. 91, 11.

1 Jos. 5, 11. Ps. 103, 21, and 148, 2. Lu. 2, 13.

5 That is, *Two hosts or camps.* (A town near the same site afterwards bore this name. It was in the territory of the tribe of Gad.) Jos. 13, 26, 30, and 21, 38. 2 Sa. 2, S. and 17, 21, 27.

7 (The land of Edom or Mount Seir, De. 2, 5; Jos. 24, 1, on the S.E. frontier of Palestine, probably comprised the mountainous districts now called Esh-Sherah and Jebel. The principal cities were Sela or Petra, Heman and Bozra. Ch. 36, 7, 8.)

v Heb., *field.*

m ... Yielding pacifist great offences. Ec. 10, 4.

φ (It does not appear that Esau in this meeting had any hostile intention, but was really coming with a part of his servants or tribe to do his brother honour. Clarke.)

n Ch. 27, 41.

o Ps. 50, 15.

χ Heb., *I am less than all, &c.*

p Pr. 18, 19.

ψ Heb., *upon.*

q 1 Sa. 15, 29.

r Pr. 18, 16.

ω (This valuable gift was remarkable for the variety of the species, and for the proper proportion of male and female animals. It is probable that Esau, considering his habits and the nature of his residence, had but little cattle of his own, which would render doubly acceptable such a present as Jacob had selected. Pic. Bib.)

² And when Jacob saw them, he said, "This is God's host;"¹ and he called the name of that place Mahanaim.²

³ And Jacob sent messengers before him to Esau his brother into the land of Seir,³ the country⁴ of Edom.

⁴ And he commanded them, saying, "Thus shall ye speak unto my lord Esau; Thy servant⁵ Jacob saith thus, 'I have sojourned with Laban, and stayed there until now; ⁵ and I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight.'"

⁶ And the messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him."⁶

⁷ Then Jacob was greatly afraid and distressed;⁷ and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; ⁸ and said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."⁸ And Jacob said,⁹ "O God of my father Abraham, and God of my father Isaac, and the Lord which saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee:' ¹⁰ I am not worthy¹⁰ of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

¹¹ Deliver me, I pray Thee, from the hand of Esau;¹¹ for I fear him, lest he will come and smite me, and the mother with¹² the children. ¹² And Thou¹³ saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'¹³

¹³ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;¹⁴ two hundred she-goats,

and twenty he-goats, two hundred ewes, and twenty rams, ¹⁵ thirty milch¹⁵ camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals. ¹⁶ And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space betwixt drove and drove."¹⁷ And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose art thou? and whither goest thou? and whose art these before thee?' ¹⁸ then thou shalt say, 'They be thy servant Jacob's; it is a present sent unto my lord Esau; and, behold, also he is behind us.'"

¹⁹ And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau, when ye find him. ²⁰ And say ye moreover, 'Behold, thy servant Jacob is behind us.'"²⁰ For he said, "I will appease him with the present²¹ that goeth before me, and afterward I will see his face; peradventure he will accept of me."²¹

²¹ So went the present over before him; and himself lodged that night in the company. ²² And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok;²³ and he took them, and sent²⁴ them over the brook, and sent over that he had.

²⁴ And Jacob was left alone; and there wrestled a Man with him until the breaking²⁵ of the day. ²⁵ And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.²⁶

²⁶ And He said, "Let me go, for the day breaketh."

And he said, "I will not let Thee go, except Thou bless me."

a (Valuable as an account of their milk, which forms a prominent article in the diet of the Arabs. They drink it with their sheeps milk. Pic. Bib.)

s A gift in secret pacifieth anger; and a reward in the bosom stroug wrath. Pr. 21, 11.

β Heb., *my face.* Job 42, 8, 9.

γ (One of the streams which traverse the country east of the Jordan, and which, after a course nearly from E. to W., falls into that river about thirty miles below the Lake of Tiberias. It seems to rise in the Hauran mountains. The water is pleasant. It is now called the Zerka. Bib. Cyc. De. 3, 16. Jos. 12, 2.)

δ Heb., *caused to pass.*

ε Heb., *ascending of the morning.*

ζ Jacob proved the stronger when they contended together as men; and thus having been shown, the Angel, by putting forth supernatural power, disclosed to Jacob the heavenly character of the Being who contended with him. Pic. Bib. But it might have been a demon, accompanying it by a sense of pain.)

27 And He said unto him, "What is thy name?"

And he said, "Jacob."^η

28 And He said, "Thy name shall be called no more Jacob, but Israel:^θ for as a prince hast thou power with God and with men, and hast prevailed."^ι

29 And Jacob asked Him, and said, "Tell me, I pray thee, Thy name."

And He said, "Wherefore is it that thou dost ask after My name?"^υ

And He blessed him there.

30 And Jacob called the name of the place Peniel: "for I have seen God face to face, and my life is preserved."^ν

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. 32 Therefore the children of Israel eat not of the sinew^λ which shrank, which is upon the hollow of the thigh, unto this day: because He touched the hollow of Jacob's thigh in the sinew that shrank.

XXXIII.] A.M. 3580. B.C. 1861. [41
Near the River JABBOK.
Esau's frank forgiveness of his brother Jacob.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.^ω 3 And he passed over before them, and bowed^ξ himself to the ground seven^μ times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, "Who are those with^π thee?"

And he said, "The children which God hath graciously given thy servant."

6 Then the handmaidens came near, they and their children, and they bowed themselves. 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, "What^ξ meanest thou by all this drove which I met?"

And he said, "These are to find grace in the sight of my lord."

9 And Esau said, "I have enough, my brother; keep^ο that thou hast unto thyself."

10 And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face,^υ as though I had seen the face of God, and thou wast pleased with me. 11 Take, I pray thee, my blessing^π that is brought to thee; because God hath dealt graciously with me, and because I have enough."^ρ

And he urged him, and he took it.^ς

12 And he said, "Let us take our journey, and let us go, and I will go before thee."

13 And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.^τ 14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according^υ as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."^φ

15 And Esau said, "Let me now leave^χ with thee some of the folk that are with me."

And he said, "What needeth^ψ it? let me find grace in the sight of my lord."

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the

ξ Heb., What is all this herd to thee? (Esau had forgotten all his injuries, & buried all his resentment; & receives his brother with the strongest demonstration, viz. 4, notably of forgiveness, but of fraternal affection. Clarke.)

ο Heb., be thou to thee that is thine.

υ Ch. 43, 3. 2 Sa. 3, 13, and 14, 24, 28, 32. Mat. 18, 10.

π (Or, present, 1 Sa. 25, 27, mar. and 30, 26.) 2 Ki. 5, 15.

ρ Heb., all things. 1'ii. 4, 8.

ς (Jacob was aware that for a superior to receive a present from an inferior, was a well-understood pledge of friendship. Pic. Bib.)

τ (At the present day, in the East, a day's stay with numerous flocks is necessarily short, and the pace easy; the laden beasts are usually followed by the idlers, the women, and the children, who are mostly on foot. The very young children are carried on the backs or in the arms of their mothers, who are sometimes mounted with their infants on the lightly laden beasts. Pic. Bib.)

υ Heb., according to the foot of the work, &c., and according to the foot of the children.

φ (It is likely that circumstances attended the meeting that rendered this either improper or impracticable. Clarke.) See Ch. 36, 8.

χ Heb., set, or, place.

ψ Heb., Wherefore is this?

η (A Taker by the heel—a Supplanter.) Ch. 35, 10, 2 Ki. 17, 34.

θ That is, A prince of God.

ιBy his strength he had power with God: (was a prince, or, behaved himself princely.) Yea, he had power over the Angel, and prevailed: he wept, & made supplication unto Him. Ho. 12, 3, 4. Jno. 1, 47.

νSeeing it is secret (or, wonderful, Is. 9, 6), Ju. 13, 18.

ο That is, The face of God.

υ Thou canst not see My face; for there shall no man see Me and live.—Ex. 33, 20, and 24, 11. De. 5, 24. Ju. 6, 22, and 13, 22. Is. 6, 5.

π (The tribe of Gad in after-times built a city on or near this spot. See Ju. 8, 17. 1 Ki. 12, 25.)

λ (De Sala states that the sinew which, as the prohibitive sinew that shrank, is extracted from the legs of animals used as food by the Jews, is the ischiatic muscle, which proceeds downwards by the hip to the ankle.)

μJacob loved Rachel more than Leah...Ch. 29, 30,and... Joseph more than all his children...Ch. 37, 3.

π Ps. 31, 4.

ρ (It is customary in the East for older brothers to be treated by the younger with great respect.)

ς Heb., to thee?

Tents, or booths. (It was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air. — Pic. Bib.) Aes. 13, 27. Ju. 8, 5. Ps. 69, 6.

Or, came safely to the city of Shechem. Called, Ac. 7, 16, Sychem. (Neither our most early nor most modern versions render Shalem here as a proper name. See Ac. 7, 16. Jos. 24, 1. Ju. 9, 1.)

Called, Ac. 7, 16, Emamor.

Or, lambs. (Although the word kesitah signifies a lamb, yet it is likely that pieces of silver amount, good and just, from the root קסתיh kasat' truth, equity. Pic. Bib. But see Gesenius. The word for truth is written קסתיh Kesitah probably comes from קסתיh to weigh out. So pecunia is regarded by some as derived from pecus, possibly because coins were at some remote period stamped with the figures of cattle.)

That is, God, the God of Israel.

(At this time about 15 years old. Jackson, 1, 131.)

Tit. 2, 5.

Heb., humbled her. De. 22, 29.

Heb., to the heart of the damsel. See Is. 40, 2. Ho. 2, 11.

name of the place is called Succoth.^o ¹⁸And Jacob came to Shalem, a city of Shechem,^a which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. ¹⁹And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor,^β Shechem's father, for an hundred pieces^γ of money. ²⁰And he erected there an altar, and called it El-elohe-Israel.^δ

XXXIV.] A.M. 3503. B.C. 1848. [42
SHECHEM.
The forcible abduction of Dinah.
(Eight years after, De Solà; ten or twelve years after, Patrick.)

AND Dinah^ε the daughter of Leah, which she bare unto Jacob, went out to see^z the daughters of the land. ²And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled^ξ her. ³And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly^η unto the damsel. ⁴And Shechem spake unto his father Hamor, saying, "Get me this damsel to wife."

⁵And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace^θ until they were come.

⁶And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.^κ

⁸And Hamor communed with them, saying, "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife,^λ ⁹And make ye marriages with us, and give your daughters unto us,

and take our daughters unto you. ¹⁰And ye shall dwell with us; and the land shall be before you; dwell and trade ye therein, and get you possessions therein."

¹¹And Shechem said unto her father and unto her brethren, "Let me find grace in your eyes, and what ye shall say unto me I will give. ¹²Ask me never so much dowry^α and gift,^β and I will give according as ye shall say unto me: but give me the damsel to wife."

¹³And the sons of Jacob answered Shechem and Hamor his father deceitfully,^γ and said, because he had defiled Dinah their sister: ¹⁴and they said unto them, "We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: ¹⁵but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; ¹⁶then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ¹⁷But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone."

¹⁸And their words pleased Hamor, and Shechem Hamor's son. ¹⁹And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

²⁰And Hamor and Shechem his son came unto the gate of their city, and communed^α with the men of their city, saying, ²¹"These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. ²²Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as

o (Among the Bedouins, when a man has children by different wives, the full brothers of a woman are, more than her father, the spiritual guardians of her welfare, her avengers if she has been wronged, her punishers if she errs. Pic. Bib.)

ε (Any strain upon the honour of a sister, and especially of an only sister, is even at this day considered as an insupportable disgrace and irreparable offence, among all the nomad tribes of Western Asia. Kitto's Bib. Cyr.)

κ (Partly from dread of the consequences of his misconduct, and partly, it would seem, out of love for the damsel. Ibid.)

λ (The principle of paying the father for his daughter is distinctly recognized throughout Asia. Pic. Bib.) 1 Sa. Is. 25.

β (He) shall give unto the damsel's father fifty shekels of silver, & she shall be his wife... he may not put her away all his days. De. 22, 29. Ex. 22, 16, 17. (But as Shechem was a Canaanite, no marriage could be contracted with him.)

γ He that hateth dissembleth with his lips, and layeth up deceit within him. Pr. 26, 21. 2 Sa. 13, 24.

α (Hold conversation with. This verb, frequent in the Bible, and used by Milton and Locke, has become almost obsolete. Cotton.)

they are circumcised. ²³ Shall not their cattle and their substance and every beast of their's be our's? ^d only let us consent unto them, and they will dwell with us."

²⁴ And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, ^e all that went out of the gate of his city.

²⁵ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. ²⁶ And they slew Hamor and Shechem his son with the edge ^u of the sword, and took Dinah out of Shechem's house, and went out. ²⁷ The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸ They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, ²⁹ and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. ^v

³⁰ And Jacob said to Simeon and Levi, "Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house."

³¹ And they said, "Should he deal with our sister as with an harlot?"

XXXV.] A.M. 3593. B.C. 1848.
By the command of God Jacob [43
removes to Beth-el.

AND God said unto Jacob, "Arise, go up to Beth-el, ^h and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

² Then Jacob said unto his household, and to all that were with him. "Put away the strange gods ^r that are among you, and be clean, and change your garments: ³ and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

⁴ And they gave unto Jacob all the strange gods which were in their hand, and all their earrings ^s which were in their ears; and Jacob hid them under the oak ^k which was by Shechem. ⁵ And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. ^l

⁶ So Jacob came to Luz, ^o which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. ⁷ And he built there an altar, and called the place El-beth-el: ⁷ because there God appeared unto him, when he fled from the face of his brother. ^m

⁸ But Deborah Rebekah's nurse ^p died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. ⁵

⁹ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. ¹⁰ And God said unto him, "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name."

And He called his name Israel.

¹¹ And God said unto him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; ¹² and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

¹³ And God went up from him in the place where He talked with him.

^r (Which belonged to the Shechemite captives. Ch. 34, 29.)

ⁱ ... And prepare your hearts unto the Lord, & serve Him only... 1 Sa. 7, 3.

^s (Earrings of certain kinds were anciently, and are still, in the East, instruments of idolatry and superstition, being regarded as talismans or charms. Kitto's Bib. Cyc. (Jerusalem) decked herself with her earrings and her jewels (of Baalim)... and forgot Me. Ho. 2, 13.)

^k (Where) Joshua (afterwards) made a covenant with the people... & took a great stone, and set it up... Jos. 24, 26; and see Ju. 9, 6.

^l Ex. 15, 16; 23, 27; and 31, 24. De. 11, 25. Jos. 2, 2, and 5, 1. 1 Sa. 14, 15. 2 Chr. 14, 14.

^o (The spot to which the name of Bethel was given appears to have been at a little distance in the environs of Luz. They are distinguished in Jos. 16, 2.)

^π That is, Beth, the God of Bethel.

^m 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. Ec. 5, 4.

^p (The importance of nurses was common in ancient times, but is now almost peculiar to the East, especially among the Muslims. Pic. Bib.)

⁵ That is, The oak of sleeping.

^z Wilt thou set thine eyes (Heb. wilt thou cause these eyes to fly) upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven. Pr. 23, 5.

^c When (Joshua) had done circumcising all the people... they abode in their places in the camp (three days) till they were whole. Jos. 5, 8. (Dr. A. Clarke says, "On the third day, when the inflammation was at the height, and a fever ensued, which rendered the person utterly helpless.")

^u Heb., month.

^f Simeon and Levi are brethren: instruments of cruelty are in their habitations (or, their sorrows are weapons of violence). O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in the franger they slew a man, and in their self-will they digged down a wall (or, houghed over). Ch. 49, 5, 6.

^g ... To be abhorred... Ex. 5, 21... had in abomination... 1 Sa. 13, 4.

^h Ch. 28, 19.

a Ch. 28, 18.
7 (Perhaps wine, Nu. 15, 5; in confirmation of the covenant which God had just renewed with him. Oil as a libation does not occur in the Law, but see Mt. 6, 7.)

b Heb., a little piece of ground. 2 Ki. 5, 19.

φ (Six miles southward from Jerusalem, on the road to Hebron.) Ru. 1, 2, and 4, 11. Mt. 5, 2. Mat. 2, 6.

ψ (Jacob had said) The Lord shall add to me another son. Ch. 30, 24. 1 Sa. 4, 20.

χ That is, The son of my sorrow.

ψ That is, The son of the right hand. (Similarity among the Hebrews in Arabia, most of the names which are imposed at the birth of the child are derived from some trifling accident, or from some idea that occurred to the mind, or some object that attracted the attention of the mother or the women present at the child's birth. Pic. Bib.)

ω 1 Sa. 10, 2. 2 Sa. 18, 18. (The erection of a pillar was one of the methods resorted to in primitive times, to preserve the memory of events.)

p Mi. 4, 8.

q 1 Chr. 5, 1. Ch. 39, 1. 2 Sa. 16, 22. and 20, 3. 1 Co. 5, 1.

a (Only as being a Mosiac composition could the Pentateuch mention together the three names—Mamre, Kirjath-arba, & Hebron.) Ch. 13, 18, and 23, 2, 19. Jos. 14, 15, and 15, 13.

¹⁴And Jacob set^u up a pillar in the place where He talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil^r thereon. ¹⁵And Jacob called the name of the place where God spake with him, Beth-el.

A.M. 3592. B.C. 1819. EPHRAITH. [44
The death of Rachel and of Isaac.

¹⁶And they journeyed from Beth-el; and there was but a little^v way to come to Ephrath:^φ and Rachel travailed, and she had hard labour. ¹⁷And it came to pass, when she was in hard labour, that the midwife said unto her, "Fear not; thou shalt have this son also."^ψ

¹⁸And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni:^χ but his father called him Benjamin.^ψ ¹⁹And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. ²⁰And Jacob set a pillar^ω upon her grave: that is the pillar of Rachel's grave unto this day.

²¹And Israel journeyed, and spread his tent beyond the tower of Edar.^ρ

²²And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Billah his father's concubine:^q and Israel heard it. Now the sons of Jacob were twelve: ²³the sons of Leah; Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: ²⁴the sons of Rachel; Joseph, and Benjamin: ²⁵and the sons of Billah, Rachel's handmaid; Dan, and Naphtali: ²⁶and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

²⁷And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron,^a where Abraham and Isaac sojourned.

²⁸And the days of Isaac were an hundred and four-score years. ²⁹And Isaac gave up the ghost, and died,

and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.^β

XXXVI.] SEVENTH RECORD. (Perhaps [45
translated by Joseph.)
XXXVI. 1-4, 24.
A.M. 3529. B.C. 1912.
The descendants of Esau.

NOW these are the generations^γ of Esau, who is Edom.^r ²Esau took his wives of the daughters of Canaan;^δ Adah the daughter of Elou the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³and Bashemath^ε Ishmael's daughter, sister of Nebajoth. ⁴And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵and Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. ⁶And Esau took his wives, and his sons, and his daughters, and all the persons^ε of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. ⁸Thus dwelt Esau in mount Seir: Esau is Edom.

⁹And these are the generations of Esau the father of the Edomites^ς in mount Seir: ¹⁰these are the names^z of Esau's sons; Eliphaz^{z'} the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹And the sons of Eliphaz were Teman, Omar, Zepho,^η and Gatam, and Kenaz. ¹²And Tiama was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek:^z these were the sons of Adah Esau's wife. ¹³And these are the sons of Reuel: Nabath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

¹⁴And these were the sons of Aholibamah, the daughter of Anah the

β (The two brothers, now recorded, join in the last word, refers to their concubine parents.)

γ (This chapter begins with an account of Esau's family during their residence in Canaan, and of their wealth and removal. 1-8. It proceeds to give a general view of the domestic condition of Esau in the country of Seir, 9-11. This is followed by the names of the tribes of the Edomites, who, like those of the Israelites, borrowed their names from those of Esau's nearest descendant, and each of whom had its own head or chieftain, in Hebrew allaph, as the allaph of the tribe of Zebulun, &c., 15-19. Afterwards appears the genealogy of Seir the Horite, 20-30. Then we have the Edomish kings, 31-39; and the chapter closes by giving the residences of the Edomish tribes.)

δ (Esau married in his fortieth year, A.M. 3528, B.C. 1913. (These wives) were a grief of mind (bitterness of spirit) unto Isaac and to Rebekah. Ch. 26, 34.)

ε Ch. 28, 8.

ς Heb., son's.

z Heb., Edom.

η (This list, ve. 9-11, contains the names of Esau's grandchildren born in Seir, in which those of his sons, whose seed^z born in Canaan, are repeat'd.)

θ Ch. 1, 35, &c.

ι Heb., Zephi, 1 Ch. 1, 36.

κ Nu. 21, 20. De. 25, 17. 19. 1 Sa. 15, 2, &c.

daughter of Zibeon, Esau's wife : and she bare to Esau Jeush, and Jaalam, and Korah.

¹⁵These were dukes of the sons of Esau : the sons of Eliphaz the first-born son of Esau ; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁶duke Korah, duke Gatam, and duke Amalek : these are the dukes that came of Eliphaz in the land of Edom ; these were the sons of Adah.

¹⁷And these are the sons of Reuel Esau's son ; duke Nahath, duke Zerah, duke Shammah, duke Mizzah : these are the dukes that came of Reuel in the land of Edom ; these are the sons of Bashemath Esau's wife.

¹⁸And these are the sons of Abolibanah Esau's wife ; duke Jeush, duke Jaalam, duke Korah : these were the dukes that came of Abolibanah the daughter of Anah, Esau's wife. ¹⁹These are the sons of Esau, who is Edom, and these are their dukes.

²⁰These are the sons of Seir the Horite,^w who inhabited the land ; Lotan, and Shobal, and Zibeon, and Anah, ²¹and Dishon, and Ezer, and Dishan : these are the dukes of the Horites, the children of Seir in the land of Edom. ²²And the children of Lotan were Hori and Hemam,^o and Lotan's sister was Timma.^x ²³And the children of Shobal were these ; Alvan,^t and Manahath, and Ebal, Shepho,^s and Onan. ²⁴And these are the children of Zibeon ; both Ajah, and Anah : this was that Anah that found the mules^a in the wilderness, as he fed the asses of Zibeon his father. ²⁵And the children of Anah^u were these ; Dishon, and Abolibanah the daughter of Anah. ²⁶And these are the children of Dishon ; Hemdan,^v and Esliban, and Hhran, and Cheran. ²⁷The children of Ezer are these ; Bilhan, and Zaavan, and Akan.^z ²⁸The children of Dishan are these ; Uz, and Aran. ²⁹These are the dukes that came of the Ho-

rites ; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰duke Dishon, duke Ezer, duke Dishan : these are the dukes that came of Hori, among their dukes in the land of Seir.

³¹And these are the kings^o that reigned in the land of Edom, before there reigned any king over the children of Israel. ³²And Bela the son of Beor reigned in Edom : and the name of his city was Dinhabah. ³³And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴And Jobab died, and Husham of the land of Temani^o reigned in his stead. ³⁵And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead : and the name of his city was Avith. ³⁶And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷And Samlah died, and Saul of Rehoboth by the river reigned in his stead. ³⁸And Saul died, and Baal-hanan the son of Aehbor reigned in his stead. ³⁹And Baal-hanan the son of Aehbor died, and Hadar reigned in his stead : and the name of his city was Pau ; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.^π

⁴⁰And these are the names of the dukes that came of Esau, according to their families, after their places, by their names ; duke Timnah, duke Alvah,^p duke Jetheth, ⁴¹duke Abolibanah, duke Elah, duke Pinon, ⁴²duke Kenaz, duke Teman, duke Mibzar, ⁴³duke Magdiel, duke Iram : these be the dukes of Edom, according to their habitations in the land of their possession : he is Esau the father of the Edomites. [XXXVII.] ¹And Jacob dwelt in the land wherein⁷ his father was a stranger,^z in the land of Canaan.

A.M. 3596. B.C. 1845. VALE OF HEBRON. [46
The early history of Joseph.

²THESE are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his

^q (These four-ty dukes, allphim, &c. chiefstains, ve. 15—19) before the kings, do not form a successive course, but are contemporary ; and, after the kings, it is not a new course of patriarchs that is given, but the residence of those before named. Drechler, quoted in Pic. Bib.)

^r The Horites dwell in their mount Seir, unto El-paran, which is by the wilderness... (Ch. 11, 6. (To this land Esau sent a himself permanently after the death of his father.) And... the Lord destroyed the Horim from before (his descendants), and they succeeded them, & dwelt in their stead. De. 2, 12, 22.

^o Or, Homam. 1 Chr. 1, 39.

^p... Concubine to Eliphaz. Ve. 12.

^o Or, Alion. 1 Chr. 1, 40.

^o Or, Shephi. 1 Chr. 1, 40.

^x (Warm springs, as the original עַיִן is rendered by Jerome, and concurred in by Gesenius ; & most modern critics think this interpretation correct. Warm springs are still found in the region east of the Dead Sea. Kitto's Lib. Cyr. It might be the asses which led him to make the discovery, as those animals, as well as camels, have the reputation of being very suspicious in the discovery of water. Pic. Bib.)

^u (Not the Anah of ve. 21, but Anah-son of Seir, ve. 20.)

^v Or, Amcan. 1 Chr. 1, 41.

^z Or, Jakon. 1 Chr. 1, 42.

^o (Drechler considers that "this course of eight kings existed contemporaneously with the dukes, the Edomites having rulers of tribes and kings at the same time." They therefore flourished before the time of Moses, and consequently this might have been written by him, and not interpolated from 1 Chr. 1, 43, as some have supposed.)

^y 1 Chr. 1, 53. Je. 49, 7, 20. Eze. 25, 13. Am. 1, 12. Ob. 9. Hab. 3, 3.

^π (With a particularity which appears only in this individual case, the author of Genesis mentions the names of Hadar's wife, her parent and grand parent. What reason can be assigned for this, unless the author was contemporary with the Edomitish king? Drechler.)

1 Chr. 1, 50, Hadad, Ivi ; after his death, was an Aristocracy. Ex. 15, 15.

^p Or, Aliah.

^o Heb., Edom.

⁷ Heb., of his father's separations.

^z In tabernacles... their with (them) of the same promise : for he looked for a city which hath foundations, whose builder and maker is God. He. 11, 9. Ch. 17, 8, 23 ; 28, 4 ; and 36, 7.

brethren; and the lad *was* with the sons of Billhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report.^a

³Now Israel loved Joseph more than all his children, because he *was* the son of his old age; and he made him a coat of *many* colours.^b ⁴And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

⁵And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. ⁶And he said unto them, "Hear, I pray you, this dream which I have dreamed: ⁷for, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."^b

⁸And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"

And they hated him yet the more for his dreams, and for his words.

⁹And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven^c stars made obeisance to me."

¹⁰And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

¹¹And his brethren envied him; but his father observed the saying.^c

¹²And his brethren went to feed their father's flock in Shechem.

¹³And Israel said unto Joseph, "Do not thy brethren feed the flock in Shechem?^{2x} come, and I will send thee unto them."

And he said to him, "Here *am* I."¹⁴And he said to him, "Go, I pray thee,^σ see whether it be well with thy brethren and well with the flocks: and bring me word again."

So he sent him out of the vale of Hebron, and he came to Shechem. ¹⁵And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, "What seekest thou?"

¹⁶And he said, "I seek my brethren: tell me, I pray thee, where they feed *their* flocks."

¹⁷And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'"^ψ

And Joseph went after his brethren, and found them in Dothan. ¹⁸And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.^d ¹⁹And they said one to another, "Behold, this dreamer cometh. ²⁰Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him: ' and we shall see what will become of his dreams.'"^ω

²¹And Reuben heard *it*, and he delivered him out of their hands; and said, "Let us not kill him."^e ²²And Reuben said unto them, "Shed no blood, *but* cast him into this pit that *is* in the wilderness,^α and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

²³And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours^β that *was* on him; ²⁴and they took him, and cast him into a pit ^γ and the pit *was* empty,^γ *there was* no water in it.

²⁵And they sat down to eat bread:^z and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery^δ and balm^ε

^σ Heb., see the peace of thy brethren, &c. Ch. 29, 6.

^ψ (Several miles father. It was, according to Eusebius & Jerome, twelve Roman miles N. of Samaria. It was here the Syrians were smitten with blindness at the word of Elisha. 2 Ki. 6, 13.)

^ω Wrath is cruel, & anger is outrageous (an over-flowing): but who is able to stand before envy? (Jobology.) Pr. 27, 4; 1, 11, 16; and 6, 17.

^α (According to the Hebrew it was Simon who first made this diabolical proposal. De Sola.) Joseph took from them Simon, and bound him before their eyes. Ch. 12, 21.

^βSaying, Do not sin against the child... Ch. 42, 22.

^γ (This was only a stratagem, his intention being to restore the bull to his father. Direct rebellion or forcible resistance might have cost his own life without saving that of Joseph. De Sola.)

^δ Or, pieces.

^εIn the anguish of his soulhe besought them, & they would not hear. Ch. 42, 21.

^z Acist. m. They generally get exhausted towards the end of summer. (Pie. Bib.)

^α Am. 6, 6. Pr. 30, 20.

^β (The astragalus gemmifer. Royle.)

^γ (Zeri. Only one Isri, in all other places. Isri. (An obnoxious resin of some kind or other. It occurs also Ch. 13, 11.) Je. 8, 22; 16, 11; and 51, 8. Eze. 27, 17.

^a ...My sons...it is no good report that I hear. 1 Sa. 2, 21.

^b Or, pieces..... With such robes were the King's daughters that were virgins apparelled... 2 Sa. 13, 18. Ju. 5, 30. Ps. 45, 13, 14.

(Mr. Roberts states that it is customary in India to invest a beautiful or favourite child with a coat of many colours, consisting of crimson, purple and other colours, which are often tastefully sewed together. Pie. Bib.)

^b Joseph (became) governor over all the land of Egypt... & (his) brethren came, and bowed down themselves before him with their faces to the earth. Ch. 12, 6, 9; 43, 26; and 44, 14.

^c (Dr. A. Clarke thinks that this alludes to the constellations of the zodiac, Joseph himself being the twelfth. It is very likely that the heavens were thus made obeisance to in the days of Joseph.)

^c ...Kept the matter in his heart. Da. 7, 28. Lu. 2, 19, 51.

^x (Shechem was several days' journey from Hebron.)

§ *Ladunum, a gum exuding from the cistus rose, indigenous in Palestine. It is aromatic, and was formerly a celebrated medicine. De Sola.*

and myrrh,⁵ going to carry *it* down to Egypt.

²⁶ And Judah said unto his brethren, “What profit *is it* if we slay our brother, and conceal his blood?”

²⁷ Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother *and* our flesh.”

And his brethren were content.⁷

²⁸ Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

²⁹ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

³⁰ And he returned unto his brethren, and said, “The child *is* not; and I, whither shall I go?”^h

³¹ And they took Joseph’s coat, and killed a kid of the goats, and dipped the coatⁱ in the blood; ³² and they sent the coat of *many* colours, and they brought *it* to their father: and said, “This have we found: know now whether it *be* thy son’s coat or no.”

³³ And he knew it, and said, “*It is* my son’s coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.”^k

³⁴ And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.^l

³⁵ And all his sons and all his daughters rose up to comfort him; but he refused to be comforted;^m and he said, “For I will go down into the grave unto my son mourning.”ⁿ

Thus his father wept for him.

³⁶ And the Midianites sold him into Egypt unto Potiphar, an officer^o of Pharaoh’s, *and* captain^p of the guard.^κ

q Heb., *hearkened*.

h Ch. 42, 13, 36. Jo. 31, 15. La. 5, 7.

i Ve. 23.

k Ch. 44, 28.

l David said..... Rend your clothes and gird you with sackcloth..... 2 Sa. 3, 31. Job 1, 20.

m The elders of (David’s) house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. 2 Sa. 12, 17.

n Ch. 42, 38, and 44, 29, 31.

o Heb., *enough*. (But the word doth signify not only *enough*, but also *chamberlains, courtiers, and officers*. Est. 1, 10.)

p Heb., *chief of the slaughterers, or executioners*.

κ Or, *chief marshal*.

XXXVIII.] A.M. 3585. B.C. 1856. [47

ADULLAM, (an ancient royal city of the Canaanites. It was situated in a plain W. of Hebron.)

The unhappy effects of a state of polygamy.

AND it came to pass at that time,^λ that Judah went down from his brethren, and turned^ρ in to a certain Adullamite, whose name *was* Hirah.

² And Judah saw there^ρ a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. ³ And she conceived, and bare a son; and he called his name Er.^τ ⁴ And she conceived again, and bare a son; and she called his name Onan. ⁵ And she yet again conceived, and bare a son; and called his name Shelah: and he *was* at (Hezib),^μ when she bare him. ⁶ And Judah took a wife for Er his firstborn, whose name *was* Tamar. ⁷ And Er, Judah’s firstborn, was wicked in the sight of the Lord; and the Lord slew him.

⁸ And Judah said unto Onan, “Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.”^ν

⁹ And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled *it* on the ground, lest that he should give seed to his brother. ¹⁰ And the thing which he did displeaseth^ξ the Lord: wherefore He slew him also.^ς

¹¹ Then said Judah to Tamar his daughter in law, “Remain a widow at thy father’s house, till Shelah my son be grown:”^ξ for he said, “Lest peradventure he die also, as his brethren *did*.”

And Tamar went and dwelt in her father’s house.^τ

¹² And in process^θ of time the daughter of Shuah Judah’s wife died; and Judah *was* comforted,^υ and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

λ (As *Aben Ezra* remarks, some of the events recorded in this chapter took place before Joseph *was* sold. De Sola. This is also the opinion of *Minsworth* and of *Knitcott*.)

ρ Ch. 19, 3. 2 Ki. 4, 8.

ρ Ch. 34, 2.

q Ch. 46, 12. Nu. 26, 19.

μ (Perhaps the same as *Arzib*, Jos. 15, 44. Mi. 1, 11; which *was* in the tribe of Judah, in the middle part of the western border land.)

ν If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without into a stranger: her husband’s brother shall...take her to him to wife, and perform the duty of an husband’s brother unto her. De. 25, 5. Mat. 22, 21.

ξ Heb., *was evil in the eyes of the Lord*.

ς ...Er and Onan died in the land of Canaan. Nu. 26, 19.

ξ (This *was* only a pretext of Judah to gain time, and induce her to return to her parents without offending her by a direct denial. De Sola.)

τ Returned to her father’s house, as in her youth....Le. 22, 13.

υ Heb., *the days were multiplied*.

υ 2 Sa. 13, 39.

π (With a short
vibrating part
of the face and
neck.) See Pr. 9,
11, and 7, 12.

ρ Heb., the door
of eyes, or, of En-
naim. In the
gate of the town
of Enayim,
(called Enaim,
Jos. 15. 34.)

σ Patriarchal usages
required
that Judah should
either marry Tam-
mar himself or
see that his son
did, Tamar's con-
tinence, there-
fore, does not im-
ply a vicious
mind.)

νThou give
gifts to all (such)
...Eze. 16, 33.

τ Heb., a kid of
the goats.

υ (קנין erabon,
Gr., ἀρραβών,
pledge, or earnest)
(The Holy Spirit
is the earnest of
our inheritance...
Eph. 1, 14, 2
Co. 1, 22 (viz.,
a security given
in hand for the
fulfilment of all
God's promises
relative to His
favour and to
eternal life.)

φ (Mifrah applies
to Tamar the
term קדשה ked-
eshah, holy,
not זונה zonah,
ve. 15, viewing
her as consecrat-
ed to the worship
of a goddess,
Zonah is a har-
lot generally, ke-
deshah is one
consecrated to
the worship of
Ashtar, &c. Both
the words mean
harlot.)

χ Or, in Enayim.

ψ Heb., become a
contract.

ω (Let her keep
the pledge.....by
sending the kid I
have kept my part
of the agreement.
Her removal
shows that she
did not intend to
return them.
De Sola.)

¹³And it was told Tamar, saying,
“Behold thy father in law goeth up
to Timnath to shear his sheep.”

¹⁴And she put her widow's gar-
ments off from her, and covered^π her
with a vail, and wrapped herself, and
sat in an open place,^ρ which is by the
way to Timnath; for she saw that
Shelah was grown, and she was not
given unto him to wife.^σ

¹⁵When Judah saw her, he thought
her to be an harlot; because she had
covered her face. ¹⁶And he turned
unto her by the way, and said, “Go
to, I pray thee, let me come in unto
thee.” (For he knew not that she
was his daughter in law.)

And she said, “What wilt thou
give me, that thou mayest come in
unto me?”

¹⁷And he said, “I will send^τ thee
a kid from the flock.”

And she said, “Wilt thou give
me a pledge,^υ till thou send it?”

¹⁸And he said, “What pledge
shall I give thee?”

And she said, “Thy signet, and
thy bracelets, and thy staff that is
in thine hand.”

And he gave it her, and came in
unto her, and she conceived by him.

¹⁹And she arose, and went away,
and laid by her vail from her, and
put on the garments of her widow-
hood.

²⁰And Judah sent the kid by the
hand of his friend the Adullamite,
to receive his pledge from the woman's
hand; but he found her not. ²¹Then
he asked the men of that place, say-
ing, “Where is the harlot,^φ that was
openly^χ by the way side?”

And they said, “There was no
harlot in this place.”

²²And he returned to Judah, and
said, “I cannot find her; and also
the men of the place said, that there
was no harlot in this place.”

²³And Judah said, “Let her take
it to her, lest we be shamed:^ψ behold,
I sent this kid, and thou hast not
found her.”^ω

²¹And it came to pass about three
months after, that it was told Judah,
saying, “Tamar thy daughter in law
hath played the harlot; and also,
behold, she is with child by whore-
dom.”

And Judah said, “Bring her forth,
and let her be burnt.”^ζ

²³When she was brought forth, she
sent to her father in law,^α saying,
“By the man whose these are, am
I with child;” and she said, “Dis-
cern, I pray thee, whose are these,
the signet, and bracelets, and staff.”

²⁶And Judah acknowledged them,
and said, “She hath been more right-
eous than I;^β because that I gave
her not to Shelah my son.” And he
knew her again no more.^γ

²⁷And it came to pass in the time
of her travail, that, behold, twins^δ
were in her womb. ²⁸And it came
to pass, when she travailed, that the
one put out his hand: and the mid-
wife took and bound upon his hand a
scarlet^ε thread, saying, “This came
out first.”

²⁹And it came to pass as
he drew back his hand, that, behold,
his brother came out: and she said,
“How hast thou broken forth?^ζ this
breach be upon thee:” therefore his
name was called Pharez.^η ³⁰And
afterward came out his brother, that
had the scarlet thread upon his hand:
and his name was called Zarah.^θ

XXXIX.] A.M. 3606. B.C. 1835.
MEMPHIS OF TANIS. IN [48
EGYPT.
The residence of Joseph to
temptation.

AND Joseph was brought down to
Egypt; and Potiphar, an officer
of Pharaoh, captain of the guard, an
Egyptian, bought him of the hands
of the Ishmeelites, which had brought
him down thither.

²And the Lord was with Joseph,
and he was a prosperous man;^ι and
he was in the house of his master the
Egyptian. ³And his master saw that
the Lord was with him, and that the

ζ ...The daughter
of any priest, if
she profane her-
self... profaneth
her father, she
shall be burnt
with fire. Le. 21,
9, and 20, 11.
(Under the Mos-
sive law this pun-
ishment was res-
tricted to these
two cases.)

α (Who had in-
ferred to prevent
Shelah fulfilling
the duty of mar-
rying his brot-
her's wife.) Ru.
1, 17.

β (His more ad-
hered to the law.)

γ (Though he
might legally
have continued to
do so had he
thought fit. De
Sola.)

δ (To replace both
Er and Onan.
These children
inherited both nat-
urally and leg-
ally as his sons.
Nu. 26, 20.)

ε (Probably crim-
inally derived from
the coccois, this
is of Linnæus, the
Kermes of the
Arabians. The
colour now term-
ed scarlet was
unknown in the
time of James I.
Benham.)

ζ Or, who, fore-
most thou made
this breach a-
gainst this?
(Thou wouldst
have been respon-
sible, if through
this forcible
breach of thine,
thy brother whom
thou hast forced
back had been
hurt. Abu Ez-
ra.)

η That is, a breach.

θ (The details of
this chapter
became the names
of the times
Joseph's sojourn
in, and raised the
notion of usages
which still
exist in the East.
Kitt's Palestine
i. p. 107.)

ι Ps. 1, 3.

LORD made all that he did to prosper in his hand. ⁴And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all *that* he had he put into his hand. ⁵And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ⁶And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.^κ

κ (Beautiful in his person and beautiful in his countenance. The same expressions are used of Rachel, ch. 29, 17. (Clarke.) David was ruddy, and without a beautiful countenance, & goodly to look to. 1 Sa. 16, 12.

κ (He had been 10 years in Potiphar's service, & was now 27 years of age. Hales.)

κ Lust not after her beauty in thine heart; neither let her take thee with her eyelids. Pr. 6, 25.

λ (That this delicate and forcible appeal produced no impression showed that she had lost all self-government, and had become a slave to her passion. (Clarke.) (Persons of warm temperament often sacrifice unhesitatingly all their worldly interests, every thing and every body, the best interests of others, and their own duty, for the selfish gratification of their affections.)

λ The commandment is a lamp and the law is light...to keep...from the captivity of the tongue of a strange woman. Pr. 6, 23, 24. Ch. 20, 6. Le. 6, 2. 2 Sa. 12, 13. Ps. 51, 4.

λ So she caught him and kissed him, and with an impudent face (she strengthened her face and) said unto him...Pr. 7, 13.

loud voice; ¹⁵and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."

¹⁶And she laid up his garment by her, until his lord came home. ¹⁷And she spake^ν unto him according to these words, saying, "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸and it came to pass, as I lifted up my voice and cried, that he left his garment^ν with me, and fled out."

¹⁹And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me;" that his wrath was kindled.^ρ ²⁰And Joseph's master took him, and put him into the prison,^σ a place where the king's prisoners were bound;^τ and he was there in the prison.^ξ

²¹But the LORD was with Joseph, and shewed^ο him mercy, and gave him favour in the sight of the keeper^π of the prison. ²²And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. ²³The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

N.L.] A.M. 3607. B.C. 1831. EGYPT. [49
Joseph interprets the dreams of the chief butler and of the chief baker.

AND it came to pass after these things, that the butler^θ of the king of Egypt and his baker had offended their lord the king of Egypt. ²And Pharaoh was wroth^η against two of his officers, against the chief of the butlers, and against the chief of the bakers. ³And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. ⁴And the captain of the guard charged^ι

μ Heb., great.

ν What shall be given unto thee? or what shall be done unto thee, thou false tongue? Ps. 120, 3.

ν (Upper garment, or mantle.)

ν For jealousy is the rage of a man...he will not spare in the day of vengeance. Pr. 6, 34.

ν ...In the dungeon. Ch. 41, 14.

ρ 1 Pe. 2, 19.

ξ (This prison was in Potiphar's own house, or contiguous to it. It is possible that Potiphar, doubtful respecting his wife's statement, sent Joseph here for the purpose of centring his services still available to him. Pic. Bib.)

ο Heb., extended kindness unto him.

π (The officer subordinate to Potiphar.)

θ (Nehemiah) was cupbearer (to Artaxerxes)...& took up the wine and gave it unto the king. Ne. 1, 11, and 2, 1.

η The wrath of a king is as messengers of death. Pr. 16, 14.

ι (That is, Potiphar, who was cognizant of and appointed the valuable services which Joseph rendered to the keeper of the prison, which now he indirectly acknowledges by consigning these important prisoners to his special care. Pic. Bib.)

Joseph with them, and he served them: and they continued a season in ward.

5 And they dreamed a dream^s both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.⁷ And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore look ye so sadly^v to day?"

8 And they said unto him, "We have dreamed a dream, and there is no interpreter of it."

And Joseph said unto them, "Do not interpretations belong to God?^ϕ tell me them, I pray you."

9 And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine^x was before me: 10 and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:^ψ 11 and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."^ω

12 And Joseph said unto him, "This is the interpretation of it: The three branches are three^ι days: 13 yet within three days shall Pharaoh lift^α up thine head, and restore thee unto thy place:^κ and thou shalt deliver Pharaoh's cup^β into his hand, after the former manner when thou wast his butler. 14 But think^γ on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15 for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

16 When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, I had three white^δ baskets on my head: 17 and in the uppermost basket there was of all manner of bakemeats^ε for Pharaoh; and the birds did eat them out of the basket upon my head."

18 And Joseph answered and said, "This is the interpretation thereof: The three baskets are three days: 19 yet within three days shall Pharaoh lift^θ up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

20 And it came to pass the third day, which was Pharaoh's birthday,^η that he made a feast unto all his servants: and he lifted^θ up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 but he hanged^ι the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgot him.

XLI.] A.M. 3609. B.C. 1832. EGYPT. [50
Joseph is made Governor of the land of Egypt.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.^κ 2 And behold, there came up out^λ of the river seven well favoured kine and fattleshed; and they fed in a meadow.^μ 3 And, behold, seven other kine^ν came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn^ξ came up upon one stalk, rank^ο and good. 6 And, behold, seven thin

δ Or, full of loaves.

ε Heb., meat of Pharaoh, the work of a baker; or, cook.

ζ Or, reckon thee, and take thy office from thee.

η These days were in Egypt looked upon as holy; no business was done upon them, & all parties employed in justities.

θ Or, reckoned.

ι According to Wilkinson, no evidence appears of this custom in ancient Egypt.

κ The Nile. By its inundations the principal source of fertility in Egypt.

λ Animals of the highest kind in hot countries seem almost unphalans; they delight to stand for hours in the water, & in their bodies increased except the head. (Pic. Bib.)

μ Dr. Royle thinks that the word מצא, translated meadow, is a plant, perhaps the cyperus-scutellentus, or some species of pinnaculum, which forms excellent pasture in warm countries.

ν The ox, in the symbolical writings of the Egyptians, signified agriculture and subsistence; therefore the emergence of the oxen from the Nile renders the application of the dream obvious, when the dear is once obtained. (Pic. Bib.)

ξ The triticum compactum, or Egyptian wheat, which naturally bears several ears upon one stalk.

ο Heb., fat.

5 Dreams are ordinarily the resemblance of thoughts which have before, in some shape or other, occupied our minds; but the Scriptures abundantly testify that God made known His will in dreams, and raised up persons to interpret them. (Kittos's Bib. Cyr.)

7 (Anciently, as now, throughout the East, the utmost attention was paid to dreams. Every one sought an interpretation of whatever dreams made sufficient impression to be remembered. (Kittos.)

ϕ Heb., are your faces evil? No. 2, 2.

ψ (God, from whom dreams proceed, can alone reveal their import. Therefore, pray tell me, perhaps He may favour me with wisdom so as to explain them to you. (Hizkumce.)

χ (Numerous are the representations in the Egyptian fables which relate to the cultivation of the vine. Rosell.)

ω (The juice was no doubt mixed with water, forming a sherbet. The Orientals still very fond of such drinks. (Pic. Bib.)

κ (The quantity of wine afforded by the vines of Egypt was so small, that wine was never, as in Greece, a common drink. (Pic. Bib.)

λ Ve. 18. Ch. 41. 12, 25. Ju. 7, 11. 1Sa. 2, 36, and 4, 19.

μ Or, reckon. κ 2 Ki. 25, 27. Ps. 3, 3. Je. 52, 31.

ν (Subsequently, the use of fermented wine was forbidden to the Egyptians.)

γ Heb., remember me with thee.

ears and blasted with the east⁷ wind sprung up after them. ⁷And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was a dream.*

⁸And it came to pass in the morning that his spirit was troubled:⁸ and he sent and called for all the magicians⁹ of Egypt, and all the wise⁵ men thereof: and Pharaoh told them his dream; but *there was none that could interpret them unto Pharaoh.*

⁹Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day: ¹⁰Pharaoh⁷ was wroth with his servants, and put me in ward in the captain of the guard's house, *both me and the chief baker: ¹¹and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. ¹²And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. ¹³And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."*

¹¹Then Pharaoh sent and called Joseph, and they brought him hastily⁹ out of the dungeon: and he shaved¹⁰ himself, and changed his raiment, and came in unto Pharaoh.

¹⁵And Pharaoh said unto Joseph, "I have dreamed a dream, and *there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it."*

¹⁶And Joseph answered Pharaoh, saying, "*It is not in me:^a God¹¹ shall give Pharaoh an answer of peace."*

¹⁷And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of the river: ¹⁸and, behold, there came up out of the river seven kine, fattleshed and well favoured;

and they fed in a meadow: ¹⁹and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: ²⁰and the lean and the ill favoured kine did eat up the first seven fat kine: ²¹and when they had eaten¹² them up, it could not be known that they had eaten them; but they *were still ill favoured, as at the beginning. So I awoke. ²²And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: ²³and, behold, seven ears, withered,¹³ thin, and blasted with the east wind, sprung up after them: ²⁴and the thin ears devoured the seven good ears: and I told *this unto the magicians; but there was none that could declare it to me."**

²⁵And Joseph said unto Pharaoh, "The dream of Pharaoh *is one: God hath shewed Pharaoh what He is about to do.^o ²⁶The seven good kine are seven years; and the seven good ears are seven years: the dream is one. ²⁷And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.^a ²⁸This is the thing which I have spoken unto Pharaoh: What God is about to do He sheweth unto Pharaoh. ²⁹Behold, there come seven years of great plenty throughout all the land of Egypt:^β ³⁰and there shall arise after them seven years of famine;^γ and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;^ρ ³¹and the plenty shall not be known in the land by reason of that famine following;^δ for it shall be very grievous.^ε ³²And for that the dream was doubled unto Pharaoh twice: *it is because the thing is established^ς by God, and God will shortly bring it to pass. ³³Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. ³⁴Let Pharaoh**

π (The southeast wind, here called the east wind, blowing in March and April, is one of the most injurious winds, and of long continuance, which the shepher that Egypt have found it by means of the Makotta chain of mountains is only partial, and by an means extends to the whole country. Havernick, 1. Job 27. 21. Ps. 18. 7. Ho. 13. 15. Jon. 1. 8.

1 Da. 2. 1, and 4. 5, 19.

ρ (That class of Egyptian priests, or hierophants, whom the Greeks denominated ιερογραμματεϊς, possessors of sacred learning. Philippson.)

ς (The persons who addicted themselves solely to civic worship. Doid, ap. Clarke.)

τ (Joseph intimates that the word signifies "the king," which seems to be confirmed by finding the word used, "King" in the dialect of Memphis. More recently it has been considered as corresponding to the Egyptian phrase, "the sun.")

υ Heb., made him clean.

φ (That this was an Egyptian usage is confirmed not only by the Greek & Roman writers, but by the sculptures and paintings of Egypt. Pic. Bibb.)

χ Or, when thou hastest a dream, thou canst interpret it.

1 Da. 2. 30. Ac. 3. 12. 2 Co. 3. 5.

a Da. 2. 22.

ψ Heb., come to the inward parts of them.

ω Or, small.

ο.....The great God hath made known to the king what shall come to pass hereafter.... Da. 2. 45.

α (It is well known that there is scarcely any rain in Egypt, that the country depends for its fertility on the overflowing of the Nile; and that this fertility is in proportion to the duration and height of these temporary deluges. De Sola.)

β (From an unusually favourable succession of these inundations.)

γ (Caused by the failure of the waters to rise to the fertilizing point.)

ρ (In the days of Elisha the Lord...called for a famine upon the land (of Israel) 7 years. 2 Ki. 8. 1.

δ (More than local causes must have been in operation in this case, for it is said, that the famine was sore in all lands, ve. 57, and that all the land of Canaan fainted by reason of the famine. (Ch. 47. 13.)

ε Heb., heavy.

ς Or, prepared of God.

Or, overseers.
(At the time Egypt first became known in profane history it was divided into "nomes" or districts, over each of which was an officer or governor, with the title of nomarch. Pic. Bib.)

(Considering the enormous export of corn from Egypt, one fifth of the produce of an extraordinary fertile year would be sufficient. De Sola.)

(From the great abundance, the people could pay this increased tax without feeling it to be oppressive. Clarke.) Pr. 6, 6-8.

Heb., be not cut off. Pr. 2, 6.

Heb., be armed, or kiss. Ps. 105, 21, 22.

(A signet or seal-ring, which gave validity to the documents to which it was affixed. Pic. Bib.) Es. 3, 10, and 8, 2, 8.

Or, silk.

Or, Tember father. Ch. 15, 8. Heb., Abrech. (A "native Egyptian" (Origen & Jerome), which would amount to a proclamation of naturalization.)

(Perhaps Thamus III., of whom the monuments shew a long and prosperous reign.)

(Which in the Coptic signifies, "A revealer of secrets;" or, "The man to whom secrets are revealed." Gesenius & others render it "sustainer of the age.")

(According to Gesenius, "Who belongs to X;" identical with the Greek Αχρη.)

Or, prince. Ex. 2, 16. 2 Sa. 8, 18, and 20, 26.

do this, and let him appoint officers⁷ over the land, and take up the fifth⁸ part of the land of Egypt in the seven plenteous years. ³⁵ And let them gather all the food of those good years that come, and lay up corn under the hand⁹ of Pharaoh, and let them keep food in the cities. ³⁶ And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish⁸ not through the famine."

³⁷ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. ³⁸ And Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the spirit of God is?" ³⁹ And Pharaoh said unto Joseph, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: ⁴⁰ thou shalt be over my house, and according unto thy word shall all my people be ruled: ⁴¹ only in the throne will I be greater than thou." ⁴¹ And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt."

⁴² And Pharaoh took off his ring¹⁰ from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine¹¹ linen, and put a gold chain about his neck; ⁴³ and he made him to ride in the second chariot which he had; and they cried before him, "Bow¹² the knee:"

And he made him ruler over all the land of Egypt.

⁴⁴ And Pharaoh¹³ said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

⁴⁵ And Pharaoh called Joseph's name Zaphnath-paaneah;¹⁴ and he gave him to wife Asenath¹⁵ the daughter of Poti-pherah priest¹⁶ of On.¹⁷ And Joseph went out over all the land of Egypt.

A.M. 3610. B.C. 1831. EGYPT. Joseph provides against the seven years of famine. [51

⁴⁶ AND Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

⁴⁷ And in the seven plenteous years the earth brought forth by handfuls. ⁴⁸ And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. ⁴⁹ And Joseph gathered¹⁸ corn as the sand of the sea, very much, until he left numbering; for it was without number.

⁵⁰ And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest¹⁶ of On bare unto him. ⁵¹ And Joseph called the name of the firstborn Manasse:¹⁸ "For God," said he, "hath made me forget all my toil, and all my father's house." ⁵² And the name of the second called he Ephraim:¹⁹ "For God hath caused me to be fruitful in the land of my affliction."

⁵³ And the seven years of plenteousness, that was in the land of Egypt, were ended. ⁵⁴ And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands;²⁰ but in all the land of Egypt there was bread.

⁵⁵ And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do."

⁵⁶ And the famine was over all the face of the earth:²¹ and Joseph opened all the storehouses,²² and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷ And all²³ countries came into Egypt to

⁷ Called, Je. 43, 13, E-the-shew-sh, house of the sun; and Eze. 30, 17, A-ve, He-Popolis. The hold quarters at the ancient port-head of Lower Egypt. Its name near the village of Meteoriphora still exists. Wilkinson.)

⁸ (In the tomb of Amenhotep at Beni Hassan there is a painting of a great store-house, before the door of which lies a large heap of grain already arranged. Near by stands the bushel with which it is measured, and the registrar, who takes the account. Pic. Bib.)

Or, prince, ve. 45.

That is, Forgetting.

That is, Fruitful.

(The cause of dearth in Egypt and in the neighbouring countries is one and the same, viz., the failure of the tropical rains, which fall in Abyssinia, & which have the same origin as those of Palestine. Pic. Bib.)

(In the year of the Hejira III, a famine took place in Egypt on account of a deficiency in the increase of the Nile, which at the same time extended over Syria, and even to Baghdad. Pic. Bib.)

Heb., all where-in (corn) was.

(Egypt was a granary where, from the earliest times, all people felt sure of finding a plenteous store of corn. Pic. Bib.)

c Ac. 7, 11.

Joseph for to buy *corn*: because that the famine was *so* sore in all lands.

d (Fulfilling Joseph's dreams, ch. 37, 7.)

XLII.] A.M. 3618. B.C. 1823. EGYPT. [52
The first journey of Joseph's brethren into Egypt.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?" ²And he said, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

³And Joseph's ten brethren went down to buy corn in Egypt. ⁴But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him." ⁵And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

⁶And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed^d down themselves before him with their faces to the earth.^e ⁷And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly^f unto them; and he said unto them, "Whence come ye?"

And they said, "From the land of Canaan to buy food."

⁸And Joseph knew his brethren, but they knew not him.^g ⁹And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye *are* spies;^h to see the nakedness of the land ye are come."

¹⁰And they said unto him, "Nay, my lord, but to buy food are thy servants come. ¹¹We are all one man's sons; we *are* true men, thy servants are no spies."

¹²And he said unto them, "Nay, but to see the nakedness of the land ye are come."

¹³And they said, "Thy servants

are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one is not."

¹⁴And Joseph said unto them, "That *is* it that I spake unto you, saying, 'Ye *are* spies:' ¹⁵henceby ye shall be proved: by the life^k of Pharaoh ye shall not go forth hence, except your youngest brother come hither. ¹⁶Send one of you, and let him fetch your brother, and ye shall be kept^l in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies."

¹⁷And he put^m them all together into ward three days.

¹⁸And Joseph said unto them the third day, "This do, and live; for I fear God:ⁿ ¹⁹if ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: ²⁰but bring your youngest brother unto me; so shall your words be verified,^o and ye shall not die."

And they did so.

²¹And they said^p one to another, "We *are* verily guilty^q concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come^r upon us."

²²And Reuben^s answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child; and ye would not hear?' therefore, behold, also his blood is required."^t

²³And they knew not that Joseph understood them; for he spake^u unto them by an interpreter.^v ²⁴And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

²⁵Then Joseph commanded to fill their sacks^w with corn, and to restore every man's money into his sack, and to give them provision for the

l Heb., bound.

μ Heb., gathered.

v (I am a worshipper of the true God, and ye have nothing to fear. Clarke.)

ξ (Joseph wished to ascertain if his brethren were still the evil men they once appeared likely to become.)

o (The true cure for unrest, whenever a man loses his serenity, is to look for that defect in himself which the outward annoyance was best calculated to expose, and, by exposing, to lead to rectify. Evening Thoughts.)

s Job 36, 8, 9. Ho. 5, 15.

t Pr. 21, 13. Mat. 7, 2.

u Ch. 37, 21.

v Ch. 9, 5. 1 Ki. 2, 32. 2 Chr. 24, 22. Ps. 9, 12. Lu. 11, 50, 51.

π Heb., an interpreter was between them.

ρ (We have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians could understand each other in a general way, though there are also proofs that there was a considerable difference in their dialects. Clarke.)

σ (כֶּסֶף) keleyhem, their vessels; probably large woollen bags, or baskets lined with leather, which, as Chardin says, are still used through all Asia. Clarke.)

ε (Either throwing themselves at the feet, or with the knees bent, the Orientals bring their forehead to the ground, and before resuming an erect position, either kiss the earth, or the feet or border of the garment of the king or prince, before whom they are allowed to appear. Kitto's Bib. Cyc.)

ξ Heb., hard things with them.

η (Probably Joseph expected to see his brethren, and had formed a deliberate plan of action.)

θ (Sent by the tribes to which ye belong to find out if the land is defenceless or not.)

κ (It is not likely that one family would make a hostile attempt upon a whole kingdom. Clarke.)

κ (Swearing by the life of a superior or respected person, or by that of the person able soul, is a common conversational oath in different parts of Asia. Pic. Bib. But it may be regarded as only a solemn restoration. Ch. 43, 3. Hannah protested "by the soul" of Eli, and Abner by the soul of Saul. 1 Sa. 1, 26, and 17, 55.)

s (The ass is frequently represented on the Egyptian monuments with panniers on its back.)

r (The sack; probably only a small sack or bag, in which each had reserved a sufficiency of corn for his ass during the journey. Clarke.)

v (The place at which they stopped to bait or rest themselves & their asses. There were no such places of entertainment at that time in the desert, nor are there any at the present day. Clarke.)

φ Heb., went forth.

χ Heb., with us hard things.

ω (Joseph appears to have apprehended that his brethren had sacrificed to their jealousy Benjamin also, their father's only remaining favourite. Kitto.)

a (The money of each returned into his own bag seemed beyond a casualty, & therefore they were afraid. De Sola.)

way: and thus did he unto them.
26 And they laded their asses^s with the corn, and departed thence.

27 And as one of them opened his sack^t to give his ass provender in the inn,^v he espied his money! for, behold, it *was* in his sack's mouth.
28 And he said unto his brethren, "My money is restored; and, lo, it is even in my sack!"

And their heart failed^φ them, and they were afraid, saying one to another, "What is this that God hath done unto us?"

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them: saying, 30 "The man, *who is the lord of the land*, spake roughly^x to us, and took us for spies of the country.

31 And we said unto him, 'We are true men; we are no spies: 32 we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' 33 And the man, the lord of the country, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren *here* with me, and take food for the famine of your households, and be gone: 34 and bring your youngest brother^ω unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.'

35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid.^a

36 And Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

37 And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver

him into my hand, and I will bring him to thee again."

38 And he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."^β

XLIII.] A.M. 3619. B.C. 1822. EGYPT. [53
The second journey of Joseph's brethren into Egypt.

AND the famine was sore in the land. 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

3 And Judah spake unto him, saying, "The man did solemnly protest^γ unto us, saying, 'Ye shall not see my face, except your brother be with you.' 4 If thou wilt send our brother with us, we will go down and buy thee food: 5 but if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'"

6 And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

7 And they said, "The man asked^δ us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the tenor^ε of these words: could we certainly know^ς that he would say, 'Bring your brother down?'"

8 And Judah said unto Israel his father, "Send the lad^η with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9 I will be surety for him: of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 10 for except we had lingered, surely now we had returned this second time."^θ

β (Nothing can be more tender and picturesque than the words of the venerable patriarch, full of affection for his loved Rachel, he cannot think of parting with Benjamin, the only remaining pledge of that love, now Joseph, as he supposes, is no more. We seem to behold the gray-headed venerable father pleading with his sons, the beloved Benjamin standing by his side, impatient sorrow in their countenances, and in his, all the bleeding anxiety of paternal love. It will be difficult to find in any author, ancient or modern, a more exquisite picture. Dodd.)

γ Heb., protesting protested.

δ Heb., asking asked us.

ε Heb., mouth.

ς Heb., knowing could we know.

η In the original not נָשָׂא naah, but נָשָׂא naah, youth, or young man. 1 Sa. 30, 17. 1 Chr. 12, 8, 18, 65, 29. They are here or used interchangeably. See Ch. 1, 13, 1 Ki. 12, 8. Ex. 2, 6.)

θ Or, twice by this.

זרעו tzeri. See Ch. 37, 25.)

See Ch. 37, 25. נחשת nechoth.

This gum has always been a highly esteemed in eastern countries.)

(See Ch. 37, 25. Labdanum consists of resin and volatile oil, and is highly fragrant, and stimulant as a medicine.)

בזמית botaim; pistachio nuts; the kernel, which is of a green colour, covered with a red film, is soft, oily, and very agreeable to the taste, having very much resemblance to the sweet almond in flavour. Pic. Bib.)

שקדית shekedim. The almond tree grows abundantly in Palestine.)

Or, And I, as I have been, &c. Heb., kill a killing. 1 Sa. 25, 11. (This expression is exactly the same as is used by the Arabs on the same occasion.)

(The animal food which was eaten in Egypt was principally beef and goose; also the deer, herons, ducks, &c., and fish of many kinds.)

Heb., cut. (Meat was either spitted and roasted by hand over a fire of charcoal in a pan, or boiled in cauldrons, placed on tripods over a fire of haystacks.)

(A natural picture of the conduct of man, from the country in Asia, who entered into the house of a superior. Pic. Bib.)

Heb., roll himself upon us. Job 20, 11.

(Ditch me, my lord. Gesenius ap. De Sola.)

Heb., coming down we came down.

11 And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm,⁴ and a little honey, spices,⁵ and myrrh,⁶ nuts,⁷ and almonds:⁸ ¹²and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: ¹³take also your brother, and arise, go again unto the man: ¹⁴and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be⁹ bereaved of my children, I am bereaved."

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring these men home, and slay,¹⁰ and make ready;¹¹ for these men shall dine¹² with me at noon."

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid,¹³ because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek¹⁴ occasion against us, and fall upon us, and take us for bondmen, and our asses."¹⁵

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, ²⁰and said, "O sir,¹⁶ we be¹⁷ came indeed down at the first time to buy food: ²¹and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. ²²And other money have we brought

down in our hands to buy food: we cannot tell who put our money in our sacks."

23 And he said, "Peace¹⁸ be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money."¹⁹ And he brought Simeon out unto them.²⁰

24 And the man brought the men into Joseph's house, and gave²¹ them water, and they washed their feet; and he gave their asses provender. ²⁵And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare,²² and said, "Is your father well, the old man of whom ye spake? Is he yet alive?"

28 And they answered, "Thy servant our father is in good health, he is yet alive."

And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son."

30 And Joseph made haste; for his bowels²³ did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. ³¹And he washed his face, and went out, and refrained himself, and said, "Set on bread."²⁴ And they set on for him by himself,²⁵ and for them by themselves, and for the Egyptians,²⁶ which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

x (This salutation was intended to allay their distress of mind. De Sola.)

ψ Heb., your money came to me.

ω (Who had probably enjoyed good treatment, thus assuring them that nothing was imputed to them on account of the money, and that the whole business would terminate happily. De Sola.)

α (The ewers and basins for this purpose are represented on the monuments.) Ch. 18, 4, and 24, 32.)

β Heb., peace. Ch. 37, 14.

γ Heb., Is there peace to your father?

δ (Often put by the Hebrew writers for the internal parts generally, the inner man, and so also for "heart," as we use that term. 1 Ki. 3, 26. Job 30, 27. Ps. 25, 6 mar., and 40, 8 mar. Pr. 12, 10 mar. Is. 16, 11. Je. 31, 20.)

ε (The monuments show that at dinner small and low circular tables were used, standing on a single pillar, with a dilated base; sometimes one of these was appropriated to each guest.)

ς (Joseph keeps strictly to Egyptian custom, which prohibited the priests and rulers from joining the rest of the company.)

η (The Egyptians would not eat with strangers, nor have any social intercourse with the people of another country. Philippson.)

θ (The custom of reclining at meals was unknown in ancient Egypt; they sat on chairs; the forms of which were elegant and elegant.)

ι (Delicacies.)
κ (Five times as a mark of distinction; a similar usage prevails among the Persians & Hindus.)

λ Heb., drank largely. See Hag. 1, 6, Jan. 2, 10.

μ Heb., him that was over his house.

ν (In general the Egyptians drank out of broken cups. Haver-nick.)

ξ (The money being also restored would lead to the conclusion that the same agency which had put the one, had put the other.)

ο (Or, make th trial? (Not that Joseph practised any kind of discrimination, but as the whole transaction was merely intended to deceive his brethren for a short time, he might as well affect discrimination by his cup, as he affected to believe they had stolen it. Clarke.)

π (If we subjected ourselves to the inconvenience,—if we possessed the honesty,—to carry but the money put into our sacks by mistake from the land of Canaan, how should we be guilty of so serious a as to steal your master's cup? Linden-thal.)

³³And they sat^θ before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.
³⁴And he took *and sent* messes^ι unto them from before him: but Benjamin's mess was five^κ times so much as any of their's. And they drank, and were merry^λ with him.

NLIV.] A.M. 3619. B.C. 1822. EGYPT. [54
Joseph tests the truthfulness of his brethren.

AND he commanded the steward^μ of his house, saying, "Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. ²And put my cup, the silver^ν cup, in the sack's mouth of the youngest, and his corn^ξ money."

And he did according to the word that Joseph had spoken.

³As soon as the morning was light, the men were sent away, they and their asses.

⁴And when they were gone out of the city, *and not yet* far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? ⁵Is not this *it* in which my lord drinketh, and whereby indeed he divineth?^ο ye have done evil in so doing.'"

⁶And he overtook them, and he spake unto them these same words.

⁷And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: ⁸behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how^π then should we steal out of thy lord's house silver or gold? ⁹With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

¹⁰And he said, "Now also *let* it be according unto your words: he

with whom it is found shall be my servant; and ye shall be blameless."

¹¹Then they speedily took down every man his sack to the ground, and opened every man his sack.
¹²And he searched, *and* began at the eldest,^ρ and left at the youngest: and the cup was found in Benjamin's sack.

¹³Then they rent their clothes, and laden every man his ass, and returned to the city.

¹⁴And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

¹⁵And Joseph said unto them, "What deed *is* this that ye have done? wot ye not that such^ς a man as I can certainly divine?"

¹⁶And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity^τ of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup^υ is found."

¹⁷And he said, "God forbid^ω that I should do so: *but* the man in whose hand the cup is found,^φ he shall be my servant; and as for you, get you up in peace unto your father."

¹⁸Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak^χ a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. ¹⁹My lord asked his servants, saying, 'Have ye a father, or a brother?' ²⁰And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.' ²¹And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' ²²And we said unto my lord, 'The lad cannot leave his father: for *if* he should

ρ (To prevent any possibility of suspecting his knowledge of the affair. Bala-hi ap. De Sala.)

ς (An Egyptian of high rank, instituted in the sacred mysteries.)

τ (No words can more strongly mark confusion and perturbation of mind.)

υ (In this matter Joseph's brethren could in their character, and Judah nobly discharges his duty, showing the dearest regard for his aged father's feelings, & entering for the liberation of Benjamin at the price of his own liberty.)

ω Pr. 17, 15.

φ (The sacred cup is a symbol of the Nile, into whose waters a golden and silver pot-ra were annually thrown. Pliny. This cup is also described as a prophetic one, imparting knowledge of the future.)

χ (We can only explain this by supposing a very particular acquaintance with Egypt on the part of the writer. Haver-nick.)

ψ (In the whole of literature we know of nothing more simple, natural, true and impressive; nor, while passages of this kind stand in the Bible, can we even understand what is meant by treating the collection of writings as "The Hebrew word ep." or regarding it as an engraving of historical legends. At here we have not history, we can in no case be sure that history is before us. Kitto's Bib. l'ye.)

leave his father, *his father* would die.' ²³And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'¹⁷ ²¹And it came to pass when we came up unto thy servant my father, we told him the words of my lord. ²⁵And our father said, 'Go again, and buy us a little food.'²⁶ And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.'²⁷ And thy servant my father said unto us, 'Ye know that my wife bare me two sons: ²⁸and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: ²⁹and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.'³⁰ Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; ³¹it shall come to pass, when he seeth that the lad is not with us, that he will die: ³²and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. ³²For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.'³³ Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.³⁴ For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.'³⁵

XLV.] A.M. 3619. B.C. 1822. EGYPT. [55
Joseph makes himself known to his
brother.

WHEN Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me."³⁶

And there stood no man with him, while Joseph made himself known unto his brethren. ²And he wept aloud: and the Egyptians and the house of Pharaoh heard.

³And Joseph said unto his brethren, "I am Joseph; doth my father yet live?"

And his brethren could not answer him; for they were troubled³ at his presence.

⁴And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. ⁵Now therefore be not grieved,⁷ nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.⁸ ⁶For these two years hath the famine been in the land: and yet there shall neither be earing⁶ nor harvest. ⁷And God sent me before you to preserve you a posterity⁶ in the earth, and to save your lives by a great deliverance. ⁸So now it was not you that sent me hither, but God: and He hath made me a father⁵ to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God⁷ hath made me lord of all Egypt: come down unto me, tarry not: ¹⁰and thou shalt dwell in the land of Goshen,⁹ and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: ¹¹and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.'¹² And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth⁶ that speaketh unto you. ¹³And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And he said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.'

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And he said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.'

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

^α Heb., gave forth his voice in weeping. Nu. 14, 1.

^β Or, terrified.

^γ Heb., neither let there be anger in your eyes.

^δ He sent a man before them even Joseph, who was sold for a servant. Ps. 105, 17.

^ε (Ploughing, or, seed-time received either from the Latin, ar, or the Anglo-Saxon, erian. Cotton.)

^ε Heb., to put for you a remnant.

^ζ (Such is usually the designation which, throughout the East, the people give to the Grand Vizier.) Ch. 41, 43. Ju. 17, 10. Job 27, 16.

^η (That his father might not think he had purchased his elevation at the expense of his faith.)

^θ (In Lower Egypt, on the east side of the Pelusiac branch of the Nile. This district, in ancient times, abundantly supplied the advantages of a wide space and good pasture ground. Being a frontier province, it was exposed to incursion from Assyria, and it was from this part of Egypt that the Shepherd Kings had recently been expelled, and it was at this time unoccupied by the Egyptians.)

^ι (Referring to his now speaking without the intervention of an interpreter.)

[†] (It was necessary that Judah should remind the Egyptian lord, that it was by his express command their father had been compelled to consent to the abjuration of Benjamin. Ibid.)

^υ (He depicts most forcibly the love of their father for his youngest son, and the reluctance and despondency with which he had suffered Benjamin to depart. Raphael.)

^φ (Judah is fearful of giving offence by stating plainly that the death which threatened their father might be considered as caused by the Egyptian's unjust and unfounded suspicions. Ibid.)

^χ (Whatever sufferings may befall me, I will firmly endure them, if by so doing I can ransom my brother. Ibid.)

^ψ Heb., find my father. Ex. 18, Ps. Job 31, 29. Ps. 116, 3, and 119, 113.

^ω (The beauties of this chapter are so striking, that it would be an indignity to the reader's judgment to point them out. All who can read and feel must be sensible of them, as there is perhaps nothing in sacred or profane history more highly wrought up, more interesting, or affecting. Dodd.)

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked^k with him.

16 And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come:" and it pleased^l Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18 and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat^m of the land. 19 Now thou art commanded, this do ye; take you wagonsⁿ out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard^o not your stuff; for the good of all the land of Egypt is your's."

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment^p of Pharaoh,^q and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.^r 23 And to his father he sent after this manner; ten asses laden^s with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24 So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way."

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 26 and told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt."^t
And Jacob's^u heart fainted,^v for he believed them not. 27 And they

told him all the words of Joseph, which he had said unto them: and when he saw the wagons^w which Joseph had sent to carry him, the spirit of Jacob their father revived: 28 and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

XLVI.] A.M. 3619. B.C. 1822. EGYPT. [56
Israel with his family goes down into Egypt.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices^x unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob."

And he said, "Here am I."

3 And He said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:^y 4 I will go down with thee into Egypt: and I will also surely bring thee up^z again: and Joseph shall put his hand upon thine eyes."^{aa}

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh^{ab} had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob,^{ac} and all his seed with him: 7 his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. 9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon: Jemuel,^{ad} and Jamin, and Ohad, and

v (Since none but a person highly interested in his comfort, and possessed of great influence and authority, could have sent them. Raphall.)

φ (Probably with a view of inquiring of God at this consecrated place as to the propriety of this journey.)

χ (Forming one united body in a higher stage of civilization than their present nomadic habits admitted.)

ψ (In numbers sufficient to expel the Canaanites.)

ω (Close thy dying eyes.)

a (This is repeatedly named in order to prove that it was not only with the monarch's consent & permission, but by his special invitation, that the children of Israel immigrated into Egypt. Philippson ap. Raphall.)

z A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous. De. 26, 5. Jos. 24, 4. Ps. 105, 23. Is. 52, 4.

B Or, Nemuel. Nu. 26, 12.

k (Their hesitation and humility soon give way before the kindness of his manner, until at length they speak to him freely and in a manner becoming their near affinity. Raphall.)

l Heb., was good in the eyes of Pharaoh. Ch. 11, 37.

m (The best, ch. 27, 28. Nu. 18, 12, 29. No soil is better than the irrigated soil of the desert. Wilkinson.)

n (Wheel carriages of some kind. They do not seem to have been in use among the Egyptians.)

o Heb., let not your eye spare, &c.

p Heb., mouth. Nu. 3, 16.

q (This royal command was necessary to authorise the carrying wagons out of Egypt, which was strictly prohibited (Rashbam), probably to prevent the too rapid exportation of the corn. Kiuchi ap. Raphall.)

r (It is still the custom in the East to make presents of raiment to those whom it is designed to honour.)

s Heb., carrying.

t Heb., his.

u (The disciples) believed not for joy and wondered... Lu. 24, 41.

γ Or, Jarib.
δ Or, Z'oth. 1
Chr. 1. 21.
ε (According to I-bn Ezra, Simon and Judah were the only ones among Jacob's sons who married Canaanitish women. Raphall.)
ζ Or, G'ershom.
η Or, Pua, and Jashub. Nu. 26, 24.
θ (Thirty-two in all, Jacob himself being the thirty-third.)
ι Z'phon. Nu. 26, 15.
κ Or, Ozai. Nu. 26, 16.
λ Or, Arod. μ Or, prince. ν Abraham. Nu. 26, 38.
ξ Shupham. Nu. 26, 39; α Sloupin. 1 Chr. 7, 12.
ο Napham. Nu. 26, 42.
π Shabama. Nu. 26, 38.
ρ Heb., thigh. (Descendants of Leah 32
Zilpah 16
Rachel 11
Bilhah 7
— 66

If to this number—66, who were strictly his descendants, we add his sons' wives, amounting to 9, for Simon's and Judah's were dead, & Joseph's was already in Egypt, there is a perfect harmony with the statement of Stephen. Then sent Joseph and called his father Jacob and all his kindred, three score and fifteen souls. Ac. 7, 14. Stephen follows the Septuagint. The same variation exists Ex. 1, 5.)
σ (The existence of the Israelitish nation is closely connected with that of the family in Canaan. On taking possession of the land of Canaan, such only of the grandsons of Jacob as were born previous to going to Egypt were considered as founders of families. Raphall.)

Jachin,^γ and Zohar,^δ and Shaul the son of a Canaanitish^ε woman.

¹¹ And the sons of Levi; Gershon,^ζ Kohath, and Merari.

¹² And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

¹³ And the sons of Issachar; Tola, and Phuvah,^η and Job,^θ and Shimron.

¹⁴ And the sons of Zebulun; Sered, and Elon, and Jahleel. ¹⁵ These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.^θ

¹⁶ And the sons of Gad; Ziphion,^ι and Haggi, Shuni, and Ezbon,^κ Eri, and Arodi,^λ and Arcli.

¹⁷ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. ¹⁸ These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

¹⁹ The sons of Rachel Jacob's wife; Joseph, and Benjamin.

²⁰ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest^α of On bare unto him.

²¹ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,^ρ and Rosh, Muppim,^ξ and Huppim,^ο and Ard. ²² These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

²³ And the sons of Dan; Hushim.^π

²⁴ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shilem. ²⁵ These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

²⁶ All the souls that came with

Jacob into Egypt, which came out of his loins,^ρ besides Jacob's sons' wives, all the souls were threescore and six; ²⁷ and the sons of Joseph, which were born^σ him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.^τ

²⁸ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

²⁹ And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

³⁰ And Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."

³¹ And Joseph said unto his brethren, and unto his father's house, "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which were in the land of Canaan, are come unto me; ³² and the men are shepherds, for their trade hath been to feed cattle; ³³ and they have brought their flocks, and their herds, and all that they have.' ³⁴ And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' ³⁵ that ye shall say, 'Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: ³⁶ that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.'" ³⁷

ς Joseph and his two sons and Jacob himself make up the number—70. Thy fathers went down into Egypt with three score and ten persons..... De. 10, 22.

τ (For the reason mentioned above this genealogy became a document of the utmost importance to the future generations. But notwithstanding its importance, several differences exist between this table and that prepared under the eye of Moses, at the second enumeration of the people, Nu. 26, and also that in 1 Chr., but these differences, though offering some difficulty, are by no means irreconcilable, for spilling often varies; many individuals had two names, and some families became extinct. Raphall.)

ν Heb., they are men of cattle.

φ (It was evidently the intention of Joseph to keep his father's family separate & distinct from the Egyptians, and in the avocation to which alone they had been accustomed. Raphall.)

χ (The Egyptians detested the very sight of a shepherd, from a remembrance of the injuries which they had recently sustained from the pastoral kings, for when the sons of Jacob stood before Pharaoh, these oppressors had only enervated the country about 36 years. Cory.)

XLVII.] A.M. 3619. B.C. 1822. EGYPT. [57
Kind reception by Pharaoh of Israel and his family.

WHEN Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan;

ψ (I give thee full power to fix upon any place throughout my kingdom as thy place of abode; but if thou art of opinion that Goshen is the best place for them, there let them dwell.)

ω (The land of Goshen must not only have been overflowed by the Nile and rendered fit for pasturage, but it was the best of the land also, because it was that part of Egypt which was subjected to fertilizing rains, from its proximity to the Red Sea and the Mediterranean.)

α (Pharaoh had flocks; so likewise had the Egyptians generally. Their aversion, then, was not to rearers of cattle as such, but to the nomadic shepherds, whose lawless, wandering habits were distasteful to them.)

β (The salutation or blessing (the salaam) still customary in the East, had its stated form; and when addressed to a king consisted in a wish for his long life. 1 Ki. 1, 34. Da. 2, 4, and 6, 7. Tuck ap. Raphall.)

γ (Jacob, exhausted by the vicissitudes of his agitated career, perhaps appeared extremely aged.)

δ Heb., how many are the days of thy life?

ε (The land whose chief city is Ramesses.)

ζ Or, as a little child is nourished, Heb., according to the little ours.

and, behold, they *are* in the land of Goshen."

² And he took some of his brethren, even five men, and presented them unto Pharaoh.

³ And Pharaoh said unto his brethren, "What is your occupation?"

And they said unto Pharaoh, "Thy servants *are* shepherds, both we, and also our fathers."—⁴ They said moreover unto Pharaoh, "For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

⁵ And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee: ⁶ the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; ^ψ in the land of Goshen let them dwell: ^ω and if thou knowest any men of activity among them, then make them rulers over my cattle."^α

⁷ And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed^β Pharaoh.

⁸ And Pharaoh said unto Jacob, "How old^δ art thou?"^ε

⁹ And Jacob said unto Pharaoh, "The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

¹⁰ And Jacob blessed Pharaoh, and went out from before Pharaoh.

¹¹ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramesses,^ε as Pharaoh had commanded.

¹² And Joseph nourished his father, and his brethren, and all his father's household, with bread, according^ζ to their families.

A.M. 3619. B.C. 1822. EGYPT. [58
Joseph appoints one-fifth of the produce of the land, for the service of the crown, securing by law four-fifths for the people.]

¹³ AND there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. ¹⁴ And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought;^θ and Joseph brought the money into Pharaoh's house. ¹⁵ And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, "Give us bread: for why should we die in thy presence? for the money faileth."

¹⁶ And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail."

¹⁷ And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed^κ them with bread for all their cattle for that year.

¹⁸ When that year was ended, they came unto him the second year,^λ and said unto him, "We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹ wherefore, shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants^μ unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate."

²⁰ And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. ²¹ And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.^ν ²² Only the land of the priests^ξ

θ (Five years had passed, during which all provisions had been exhausted.)

ι (This was the wisest measure that could be adopted, both for the preservation of the people and of the cattle also. Clarke.)

κ Heb., fed them.

λ (The second year after the Egyptians had been obliged to come to terms with Joseph, and the seventh and last of the famine, they proposed to sell themselves and their lands for food and seed corn, as they knew that the years of famine were ended, and that their fields which had so long lain fallow would again require seed and plough. Nachmanides ap. Raphall.)

μ (Vassals, still expecting to hold their fields under Pharaoh.)

ν (Assembled the rural population into the towns in which the granaries were situated. Raphall. "This explains how it came that ancient Egypt contained so great a number of towns. According to Herodotus, the territory of the Nile contained 20,000 towns and cities, so that the country people did not live scattered, but the whole population was concentrated." Van Bohlen ap. Raphall.)

ξ Or, princes.

Touching any of the priests & Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. Ezr. 7, 24.

o (They professed to hold their land from the Decretions, at whose altars they ministered.)

π (I have bought such portion of your labour as the cultivation of the lands renders necessary. Nach.)

ρ (They were to remain in occupation of the lands of which Pharaoh had become the sovereign proprietor, and to pay him as yearly rent one-fifth, in lieu of all other charges and imposts.)

σ Or, priests, Vc. 22.

σ (Did not return to Canaan as he had intended to do, ch. 45, 28, & 47, 1.)

τ Heb., the days of the years of his life, see v. 9.

υ See ch. 21, 2.

φ 2 Sa. 19, 37.

χ By faith Jacob, when he was a dying..... worshipped, (leaving) upon the top of his staff. Heb. 11, 21.

St. Paul follows the Sept., who, instead of הַעֲבָדָה, bed, read הַעֲבָדָה, staff. (There is nothing in the narrative rendering it necessary to regard the word as signifying bed in this place, though such is the meaning put upon it by the Masoretic points.)

bought he not; ^a for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. ^o

²³ Then Joseph said unto the people, "Behold, I have bought ^π you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. ²⁴ And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

²⁵ And they said, "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants."

²⁶ And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth ^ρ part; except the land of the priests ^σ only, which became not Pharaoh's.

²⁷ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

²⁸ And Jacob lived in the land of Egypt ^σ seventeen years: so the whole age of Jacob was an hundred forty and seven years. ^τ

²⁹ And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, ^υ and deal kindly and truly with me; bury me not, I pray thee, in Egypt: ³⁰ but I will lie with my fathers, ^φ and thou shalt carry me out of Egypt, and bury me in their burying-place."

And he said, "I will do as thou hast said."

³¹ And he said, "Swear unto me."

And he swore unto him.

And Israel bowed himself upon the bed's head. ^χ

[XLVIII.] A.M. 3635. B.C. 1806. [59] GOSHEN. Jacob prophetically appoints Ephraim and Manasseh to form two tribes of the children of Israel.

AND it came to pass after these things, that one told Joseph, "Behold, thy father is sick: ^ν" and he took with him his two sons, ^ξ Manasseh and Ephraim.

² And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee: ^ν" and Israel strengthened himself, and sat upon the bed.

³ And Jacob said unto Joseph, "God Almighty appeared unto me at Luz ^ν in the land of Canaan, and blessed me, ⁴ and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.' ⁵ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; ⁶ as Reuben and Simeon, they shall be mine. ^x

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren ^ψ in their inheritance. ⁷ And as for me, when I came from Padan, Rachel died ^ω by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; ^ν the same is Beth-lehem.

⁸ And Israel beheld Joseph's sons, and said, "Who are these?"

⁹ And Joseph said unto his father, "They are my sons, whom God hath given me in this place."

And he said, "Bring them, I pray thee, unto me, and I will bless them."

¹⁰ Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. ¹¹ And Israel said unto Joseph, "I had not thought to see thy face: and lo, God hath shewed me also thy seed."

ν (The conclusion of the preceding chapter implies that Jacob was aged and infirm, and that his death was evidently approaching in the ordinary course of nature. This chapter commences with an announcement of his last sickness.)

ξ (Now more than 20 years of age, having been born two years before the famine.)

ν Ch. 28, 13, 19.

φ (Joseph, from his new connections and duties, was, as it were, lost to his father. To make up for this loss, the sons of Joseph were adopted by Jacob. Tuch.) The children of Joseph were two tribes, Ephraim and Manasseh. Jos. 14, 4.

χ (The share in the divine promises, to which their adoption entitled them, was a motive sufficiently strong to make them renounce their Egyptian privileges. Raphael.)

ψ (Pronouncing that there was not to be a distinct tribe of Joseph.)

ω (Her dying suddenly prevented her having more children, who would have been entitled to their share in the inheritance. Philpsson.)

α (Where Jacob had symbolically placed them).

β (Notwithstanding the precaution Joseph took, Jacob designly shifted his hands, so as to confer the greater honour on the younger son. Philippson.) See He. 11, 21.

γ (No erected angel, but the same Divine Being Who appeared to the patriarch.)

δ (That is, character. Let them imitate the pious example of their ancestors. Am. 9, 12. Ac. 15, 17.)

ε Heb., as fishes do increase. See Nu. 26, 34, 37.

ς (Was evil in his eyes. Ch. 28, 8.)

η (The right hand was considered the more honourable.) 1 Ki. 2, 19. Ps. 45, 9, and 110, 1, 5.

θ (Ephraim was numerically greater. Nu. 1, 33, & 2, 19. The ten thousands of Ephraim, & the thousands of Manasseh. De. 33, 17. This tribe bore the standard, Nu. 2, 21, and filled a prominent place in Jewish history. See also Re. 7, 6, 8.)

ι Heb., fulness.

κ Rn. 4, 11, 12. (These words still form the benediction with which every parent in Israel blesses his child. Raphall.)

λ A The birthright was Joseph's. 1 Chr. 5, 2.

μ Shechem.....a parcel of ground which Jacob bought of the sons of Hamor... Jos. 24, 32; (this) Jacob gave unto his son Joseph. Jno. 4, 5.

ν (Perhaps Jacob had to recover it, after purchase, by force of arms.)
ο (Or, in the course of time.)

¹² And Joseph brought them out from between his knees,^α and he bowed himself with his face to the earth. ¹³ And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

¹⁴ And Israel stretched^β out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. ¹⁵ And he blessed Joseph, and said, "God, before Whom my fathers Abraham and Isaac did walk, the God Which fed me all my life long unto this day, ¹⁶ the Angel^γ Which redeemed me from all evil, bless the lads; and let my name^δ be named on them, and the name of my fathers Abraham and Isaac; and let them grow^ε into a multitude in the midst of the earth."

¹⁷ And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. ¹⁸ And Joseph said unto his father, "Not so, my father: for this is the firstborn; put thy right^η hand upon his head."

¹⁹ And his father refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater^θ than he, and his seed shall become a multitude of nations." ²⁰ And he blessed them that day, saying, "In thee shall Israel bless, saying, *God make thee as Ephraim and as Manasseh:*" and he set Ephraim before Manasseh.

²¹ And Israel said unto Joseph, "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. ²² Moreover^λ I have given to thee one portion^μ above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."^ν

XLIX.] A.M. 3635. B.C. 1806. GOSHEN. [60
Jacob predicts the future fortunes of his twelve sons. He dies.

AND Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days." ² Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. ³ Reuben, thou art my firstborn^ξ, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: ⁴ unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went^π up to my couch. ⁵ Simeon and Levi are brethren; instruments^ρ of cruelty are in their habitations. ⁶ O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged^σ down a wall. ⁷ Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide^τ them in Jacob, and scatter them in Israel. ⁸ Judah, thou art he whom thy brethren shall praise: ^τ thy hand shall be in the neck of thine enemies: thy father's children shall bow^υ down before thee. ⁹ Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he conched as a lion, and as an old lion; who shall rouse him up?^z ¹⁰ The sceptre^φ shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering^χ of the people be. ¹¹ Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: ¹² his eyes shall be red with wine, and his teeth white with milk.^ψ ¹³ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.^δ ¹⁴ Issachar is a strong ass

υ The character is peculiarly of the founder of each tribe was to find its reflection in his post-erity. Havernick.)

ξ (The privileges of primogeniture are portrayed. Ye. 3; those for future days are pronounced. Ye. 1. Tuch.)

ο Heb., do not thou excel. 1 Chr. 5, 1. Ch. 35, 22. De. 27, 29. 1 Co. 5, 1.

π Or, my couch is gone.

ρ Or, their sword are weapons of violence. Ch. 34, 25.

σ Or, houghed ass. A Jos. 19, 1, and 21, 5-7. 1 Chr. 1, 21, 39.

τ (From the few traits of his character which the history has preserved to us (Ch. 37, 27; 43, 9; 44, 31; 46, 28; and even 38, 26, we may judge that Judah may have secured the good opinion of his father and his brethren, but what sort of Judah is unquestionably typical and prophetic of Him whose destiny of Judah.)

υ 1 Chr. 5, 2.

z Ps. 72, 8. Mt. 6, 17.

φ (The function of the chosen nation, as the means by which Jacob, re-born man, and to a knowledge of Himself, was to continue till the fulness of time, when God sent forth His Son. Gal. 4, 4. He. 1, 2. De. 18, 15.)

χ (To Him shall be the obedience of the prop. Ps. 18, 66, 23. Ps. 65, 2. Jno. 13, 22. Ro. 5, 18.)

ψ (The abundance here indicated for which a new blessing of the Messiah's reign.)

δ Jos. 19, 10, 11.

α Devoted to agriculture and quiet. Tuvastalls, Gesenius, De Wette, Maurer.

β (Shall have equal portion with his brethren, the sons of Leah.)

γ Heb., an uneven snail. (Shall gain his conquests more by stratagem than by violence.) An. 18, 27.

δ (A pious ejaculation to Him who in all things shall prevail his deliverer.)

ε De. 33, 20. 1 Chr. 5, 18, 22, and 12, 8.

ζ (Amplifying the great fertility of his lot. (Clarke.) De. 33, 24. Jos. 19, 24.

η (Naphtali is a spreading oak, producing beautiful branches, Bochart. Fruitful as to his descendants, and fruitful as to his soul.) See 1 Chr. 12, 40.

θ (Upon Joseph, as a consequence of his moral worth, descend blessings for his life, as well as for that which is to come.)

ι Heb., daughters. d Is. 28, 16.

κ (A good climate and temperance, with refreshing dews and rains.)

λ (An ample supply of water, and abundance in the products of the earth; & a large posterity.)

μ (In the spirit he sees the divine promises already fulfilled, which his ancestors are obliged to rest content with the assured hope of their fulfilment. Philippians.)

ν (That is, incessantly.)

ξ (The wolf is cautiously on the prowl with an insatiable appetite.) See Jud. xix. and xx.

couching down between two burdens: α
15 and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. 16 Dan β shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder γ in the path, that biteth the horse heels, so that his rider shall fall backward. 18 I have waited for Thy salvation, O Lord! 18 Gad, δ a troop shall overcome him: but he shall overcome at the last. 20 Out of Asher ε his bread shall be fat, and he shall yield royal dainties. 21 Naphtali η is a hind let loose: he giveth goodly words. 22 Joseph is a fruitful θ bough, even a fruitful bough by a well; whose branches ι run over the wall: 23 the archers have sorely grieved him, and shot at him, and hated him: 24 but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone δ of Israel;) 25 even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, κ blessings of the deep that lieth under, λ blessings of the breasts, and of the womb: λ 26 the blessings of thy father have prevailed above the blessings of thy progenitors μ unto the utmost bound of the everlasting hills: ν they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 27 Benjamin shall ravin as a wolf: ξ in the morning he shall devour the prey, and at night he shall divide the spoil."

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed ζ them. 29 And he charged them, and said unto them, "I am to be gathered unto my people: bury me with my fathers in the cave

that is in the field of Ephron the Hittite, 30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession ρ of a buryingplace. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that is therein was from the children of Heth."

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. 1 And [L.] Joseph fell upon his father's face, and wept upon him, and kissed him.

A.M. 3689. B.C. 1752. EGYPT. Joseph carries his father to Canaan for burial. Death of Joseph. [61

2 AND Joseph commanded his servants the physicians to embalm τ his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned ρ for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house φ of Pharaoh, saying, "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, 'Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.'

"Now therefore let me go up, I pray thee, and bury my father, and I will come again."

6 And Pharaoh said, "Go up, and bury thy father, according as he made thee swear."

7 And Joseph went up to bury his father: and with him went up all

ο (That is, that Jacob's benediction was not merely personal, but related to the future fortunes of the tribes of Israel. Philippians.)

π (Laid down the plan for the future children of Israel: they were to form one body politic, and be ranked into one host, of which Judah was to take the lead, &c.)

ρ (The patriarch enters fully into the particulars of the purchase, lest, through the long absence of the sons of Jacob from Canaan, their title to the possession might have to be maintained. Raphael.)

σ (A declaration that the property was vested in Jacob, and not in his elder brother Esau. Nachmanides.)

τ (They prepare the body first with cedar oil and various other substances more than thirty days (according to another reading, forty); then after they have added myrrh and cinnamon and other drugs, which have not only the power of preserving the body for a long time, but also of imparting to it a pleasant odour, they commit it to the relatives of the deceased. Didac. Sic. 1, 91. Herodotus says seventy, but perhaps he includes the thirty days of mourning.)

υ Heb., sept. φ (As the body was not to be interred according to Egyptian rites, it may very well be understood that Joseph was obliged to act privately in the matter. Joseph therefore seeks first to win for himself the favour of Pharaoh's house, i.e. the priesthood. Havernick.)

χ (All capable of enduring the figure.)

ω (Showing the great state and high honour, in and with which the funeral of Jacob was performed. Philippson.)

d 1 Sa. 31. 13. 2 Sa. 1. 17. Job 2. 12. Ec. 12. 5. Je. 9. 17. Ac. 8. 2.)

β (The taking of sorrow prevailed any jealousy on the part of the Canaanites. Townsend.)

γ That is, The mourning of the Egyptians.

δ (The clause was added (like the conclusion of Deut. and some other passages) when the Pentateuch was formed into one volume.)

ε (As the Egyptians could take no part in the burial, it not being in agreement with their usages, they returned to their own land, the Israelites alone went on to Machpelah.)

ζ (Seventeen years of continued friendly intercourse had not removed from their hearts that dread of consequences which always haunts a guilty conscience. Raphall.)

η Heb. charged.

θ (According to the Talmud (r. Yerushalmoth, fol. 63), they invented this message; Jacob, who knew Joseph better, never suspected him, and left no injunction of the kind. Raphall.)

the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, ⁸ and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. ⁹ And ¹⁰ there went up with him both chariots and horsemen: and it was a very great company. ¹¹ And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: ¹² and he made a mourning for his father seven days. ¹³ And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians:" ¹⁴ wherefore the name of it was called Abel-mizraim, ¹⁵ which is beyond ¹⁶ Jordan.

¹² And his sons did unto him according as he commanded them: ¹³ for his sons ¹⁴ carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

¹⁴ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

¹⁵ And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."¹⁵

¹⁶ And they sent ¹⁷ a messenger unto Joseph, saying, "Thy father did command ¹⁸ before he died, saying, ¹⁹ 'So shall ye say unto Joseph, For-

give, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father."

And Joseph wept when they spake unto him.

¹⁸ And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants."

¹⁹ And Joseph said unto them, "Fear not: for *am* I in the place of God? ²⁰ But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as it is this day, to save much people alive." ²¹ Now therefore fear ye not: I will nourish you, and your little ones."

And he comforted them, and spake kindly unto ²² them.

²² And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

²³ And Joseph saw Ephraim's children of the third ²⁴ generation: the children also of Machir the son of Manasseh were brought ²⁵ up upon Joseph's knees.

²⁴ And Joseph said unto his brethren, "I die: and God will surely visit you, and bring ²⁵ you out of this land unto the land ²⁶ which He sware to Abraham, to Isaac, and to Jacob."

²⁵ And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."²⁶

²⁶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin ²⁷ in Egypt.

ε To Me belongeth vengeance and recompense ... De. 32. 35, and 39. 2 Ki. 5. 7. Job 31. 29.

ε (As God had honoured him by making him ever great in the dispensations of His providence towards so many people, it was impossible he should be displeas'd with the means by which this was brought about. Clarke.)

κ Heb., to their hearts. Ch. 31. 3.

λ (Perhaps only Shuthobah, or at most, Eran. Nu. 26. 35, 36.) Job lived 140 years, and saw his sons and his sons' sons, even four generations. Job 12. 16.

μ Heb., borne.

ν (The family of Jacob, having once been permitted to take up their abode in Egypt, were no longer free to quit the country. Raphall.)

ξ (The typical land, the land given by covenant, the land which represents the rest that remains for the people of God. Clarke.)

η Ex. 13. 19. Jos. 24. 32. Ac. 7. 16. He. 11. 22.

θ (A wooden case, chosen doubtless for the ease with which it might be transported. There might be two or three cases one within another.)



THE
 SECOND BOOK OF MOSES,
 CALLED
 EXODUS.

THE second of the Five Books of Moses we call Exodus—a title first given to the Book by the Greek Translators from the leading event described in it, namely, the *departure* (ἔξοδος) of the children of Israel out of Egypt. In the Hebrew canon, it is styled *שְׁמוֹת מִצְרַיִם* (*shemot shemot*) from its initial words, and sometimes for shortness, *shemot*. By the Jews it is divided into eleven *parshioth* or larger divisions, and twenty-nine *sedarim* or smaller divisions. The Book transports us from the land of Goshen, through the wilderness, to Horeb; and embraces a period of 145 years, that is, from the death of Joseph to the erection of the tabernacle. Its object is evidently to describe the triumph of Israel's God over His enemies, and the promulgation of the law to the chosen people. The succession of miracles, peculiarly characterized by sublimity and power, which perhaps distinguishes this Book above all others in the Bible, prepares the way for the legal enactments of Sinai. Mighty *deeds* are thus appropriately connected with authoritative *words*. Its contents, whether historic or legislative, are of the greatest importance to us, since they not only reveal to us God's dealings in the past, but form a grand prediction of the more spiritual blessings which we enjoy through Christ our Passover, and furnish us with a lively representation of the course of the Christian to the "better country." Although presenting to our attention so much that is miraculous, there is no portion of the Bible on which modern discovery and research have thrown more light. The subjects on which the Book treats may be divided into three parts. I. *Historical*; including an account of the matters which preceded the departure out of Egypt, i.—xii. 36; the departure itself, xii. 37—xiv; and the events immediately succeeding that event, xv.—xviii. II. *Legislative*, xix.—xxxiv. III. *Descriptive*; setting forth the erection of the tabernacle, xxxv.—xl.

I.] A.M. 3730. B.C. 1711. [62
 THE LAND OF GOSHEN.
*The tyranny of the Egyptians over the
 Israelites gives occasion for their de-
 liverance.*

NOW these *are* the names of the children of Israel, which came into Egypt;^a every man and his household came with Jacob. ² Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan, and Naphtali, Gad, and Asher. ⁵ And all the souls that came out of the loins^a of Jacob were seventy^b souls;^β for Joseph was in Egypt *already*.

⁶ And Joseph died,^c and all his brethren, and all that generation.^γ

⁷ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceed-

ing mighty;^d and the land was filled with them.^δ

⁸ Now there arose^e up a new^ε king over Egypt, which knew⁹ not Joseph. ⁹ And he said unto his people, "Behold, the people of the children of Israel *are* more and mightier than we:^θ ¹⁰ come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

¹¹ Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom^κ and Raamses,^κ ¹² But the more they afflicted them, the more they multi-

ε (Forty years before the birth of Moses. During this long absence God had not held any visible intercourse with the Israelites. Pretyman.)
 ζ (Probably Remeses I., or some founder of a new dynasty.)
 η Did not regard the services Joseph had rendered to the nation. Maurer.)
 θ More prolific and healthier. Warburton.)
 ι (The Pitomus of Hierobitus.)
 κ ("Son of the sun," so called after its founder. It seems to have been a central point in the land of Goshen. See ch. 12, 37. Nu. 33, 3.)

a Ge. 46, 6.
 a Heb. thighs.
 b Ge. 46, 26. They fathers went down...with seventy persons... De. 10, 22.
 β (In Ac. 7, 14, the number is seventy-five, agreeing with the Septuagint, which includes five members of the family of Joseph not reckoned in the Hebrew.)
 c Ge. 50, 26. Ac. 7, 15.
 γ (Fifty-four years after the death of Jacob.)
 d Ge. 46, 3. De. 26, 5. Ps. 105, 21. Ac. 7, 17.
 δ (This continued for twenty-three years more, in all ninety-four years from Jacob's first coming into Egypt. Lightfoot.)

plied and grew. And they were grieved because of the children of Israel. ¹³And the Egyptians made the children of Israel to serve with rigour: ¹⁴and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

¹⁵And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: ¹⁶and he said, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live."

¹⁷But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

¹⁸And the king of Egypt called for the midwives, and said unto them, "Why have ye done this thing, and have saved the men children alive?"

¹⁹And the midwives said unto Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them."

²⁰Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

²¹And it came to pass, because the midwives feared God, that He made them houses.

²²And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

II.] A.M. 3752. B.C. 1689. EGYPT. [63
God's preparation of Moses for the deliverance of the Israelites, sixty-three years after the death of Joseph.

AND there went a man of the house of Levi, and took to wife a daughter of Levi. ²And the woman conceived, and bare a son: and

when she saw him that he was a goodly child, she hid him three months. ⁷ ³And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. ⁴And his sister stood afar off, to wit what would be done to him.

⁵And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. ⁶And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."

⁷Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

⁸And Pharaoh's daughter said to her, "Go."

And the maid went and called the child's mother.

⁹And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages."

And the woman took the child, and nursed it. ¹⁰And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, "Because I drew him out of the water."

¹¹And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹²And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

θ (Much of the present history is cited in Acts vii. and He. xi. often in the very words of the Septuagint.)

g He. 11, 23. Ac. 7, 20.

τ (Believing that he would be preserved for some special instrument of God's glory. Lightfoot.)

α (Papyrus.) Job 8, 11. Is. 18, 2; 35, 7. (It is of the tribe of sages.)

β (עֲמֵר chemer, bitumen, Ge. 11, 3.)

γ (זֶפֶת zepeth, pix, resin obtained from the pine.)

δ (Miriam, Nu. 26, 59.)

ε (To know, from the Syrian "wit-an." Ge. 39, 8. 2 Co. 8, 1. Cotton.)

ζ (Called by Abul-Farajus, Ther-muthis.)

η (An Egyptian bathing scene, a lady with four female servants, is depicted on one of the tombs at Thebes. Pic. Bib. Washing, not of the person, but of their clothes, was an employment which even kings' daughters did not consider beneath them in primitive times. See Homer, Od. vi, 90, &c. Clarke.)

ν Behold what manner of love the Father hath bestowed upon us... 1 Jno. 3, 1.

κ That is, Drawn out. (Josephus derives it from the Egyptian, and explains it by "he that is saved from the water." Gesenius.)

ο When he was full forty years old... Ac. 7, 23.

λ (Named for their honour, as Mat. 14, 9.)

μ (Inspect the bathing tub. Maurer, De Wette. Gesenius makes the word "a midwife's stool" in his last edition.)

ν Pr. 16, 6. Ps. 118, 6. Ec. 8, 12. Mat. 10, 28. Ac. 5, 29.

ρ (This is true of all persons much engaged in outdoor work. Lightfoot understands them to say, "Since they are not in travail as the Egyptian women, it could be nothing but the immediate hand of God with them.")

σ Ps. 111, 10. Pr. 11, 18. Is. 3, 10. He. 6, 10.

ξ (Increased their families. Rosenmüller & Maurer. Moved them into the congregation of Israel. Lightfoot.) 1 Sa. 2, 35. 2 Sa. 7, 11, 27, 29. 1 Ki. 11, 38. Ps. 37, 3.

ο See ch. 7, 20.

π (Ananias. Ch. 6, 20. Nu. 26, 59. 1 Chr. 23, 11.)

ρ (Torch-bred, when she was seventy-eight years old. Ch. 6, 20. Nu. 26, 59.)

σ (Not her first-born son, which was Aaron.)

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?"^p

14 And he said, "Who made thee a prince^κ and a judge over us? intendest thou to kill me, as thou killedest the Egyptian?"

And Moses feared, and said, "Surely this thing is known."^q

15 Now when Pharaoh heard this thing, he sought to slay Moses.^λ But Moses fled from the face of Pharaoh, and dwelt in the land of Midian:^μ and he sat down by a well.^ν

16 Now the priest^ρ of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.^ξ And the shepherds came and drove them^ξ away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel^π their father, he said, "How is it that ye are come so soon to day?"

19 And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock."^π

20 And he said unto his daughters, "And where is he? why is it that ye have left the man? call him, that he may eat bread."^ρ

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.^σ 22 And she bare him a son, and he called his name Gershom:^τ for he said, "I have been a stranger in a strange land."^σ

A.M. 3832. B.C. 1609. MOUNT HOREB (in Midian, near the eastern arm of the Red Sea.)
The call of Moses.

23 AND it came to pass in process^τ of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried,

and their cry came up unto God by reason of the bondage.^σ

24 And God heard their groaning,^α and God remembered His covenant with Abraham, with Isaac, and with Jacob.^β 25 And God looked^γ upon the children of Israel, and God had respect unto them.^β

III.] 1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.^γ

2 And the Angel of the Lord appeared unto him in a flame^δ of fire out of the midst of a bush:^ε and he looked, and behold, the bush burned with fire, and the bush was not consumed.^ζ 3 And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses."

And he said, "Here am I."

5 And He said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."^η 6 Moreover He said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

And Moses hid^θ his face; for he was afraid to look upon God.

7 And the Lord said, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;^ι and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;^κ and I will bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.^λ 8 Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also

^α The Egyptians vexed us, and our fathers, and when we cried unto the Lord He heard our voice. Nu. 20, 15, 16. De. 26, 7. Ps. 12, 5.

^β (God's compassion renews the punishment of sin till its bitterness has been felt.)

^γ (Ch. 1, 31. Job 33, 27, 28.)

^δ Heb., *know*. (The transposition of one letter makes the Hebrew conformable to the Greek.—"And He was made known unto them." Kennicott.)

^ε (The northern end of a lofty ridge of mountains in Arabian Petra. Water is abundant, and in the valleys great fruitfulness. Ch. 18, 5; & 1 Ki. 19, 8.)

^ζ (The Lord appeared somewhat singularly to Abraham. Ge. 15, 17. De. 33, 16, 18, 63, 9. Ac. 7, 20.)

^η (Lit., a beam, or thorn bush.)

^ι (So) the Captain of the Lord's host said unto Joshua. Jos. 5, 16.

^κ (So) Elijah wrapped his face in his mantle... 1 Ki. 19, 13.

^λ The Egyptians made their lives bitter with hard bondage,.... all the service wherein they made them serve was with rigour. Ch. 1, 11.

^μ A land of brooks of water, of fountains and of pits, that spring out of valleys and hills—a land of wheat, and barley, and vines, and fig-trees, and pomegranates.... De. 8, 7, 8.

^p (He) would have set them at one again, saying, Sirs, ye are brethren. Ac. 7, 26.

^κ Heb., *a man, a prince*. Ge. 13, 8.

^q He supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. Ac. 7, 25.

^λ (The violent killing a person was according to the laws of Egypt certain death to the aggressor. Diodorus, l. i., p. 70.)

^μ (The son of Cush. See Nu. 12, 1. Ha. 3, 7.)

^ν Ge. 24, 11; and 29, 2.

^ξ Or prince, as Ge. 41, 45.

^ξ (Drove their flocks away, and grafting by the young women's labour, watered the in own cattle. Clarke.)

^π Nu. 10, 29, called also Jethro or Jethor. Ch. 3, 1; 4, 18; 18, 1, &c. (He was probably the father of Hobab or Jethro. Ch. 3, 1. Ju. 1, 11.)

^ρ That is, a stranger here.

^σ ...He begat two sons. Ac. 7, 29. ...The name of the other was Eliezer, 'my God is an help,' (*heinous*) the Lord said....all the men are dead that sought thy life. Ch. 4, 19. (He was born just as Moses was setting out for Egypt. Ch. 4, 20.)

^τ (Forty years after the escape of Moses from Egypt. Ac. 7, 30. Moses was now nearly fourscore. Ch. 7, 7.)

y 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. *MI. 6, 4.*

o Jeremiah said, Ah, Lord God! Behold, I cannot speak; for I am a child; for I, a G. Ch. 6, 12, 1, 6, 18, 18, 2 Co. 2, 15; and 3, 5.

z (Though this was posterior to the ingress of the Israelites from Egypt it still had the significance and effect of a token. Chalmers.)

η (The Israelites having been long without any revelation and their minds being darkened by their bondage they could have no distinct notion of the Divine Being. Clarke.)

θ (The Hebrew may be read in the future tense, 'I will be whom I will be.' See Abraham, Father, Isaac, Benim. Equivalent to it is the phrase—'Whichever was and is to come.' He. 1, 8. He. 13, 8.)

ι (It chaps rather, 'Be who will be,' or, 'Who is.' Comp. Job. 3, 19, and 8, 58.)

κ (Lit. Jehovah the God of your fathers.)

λ (In fulfilment of My promise to Jacob. Ge. 46, 4.)

μ The people believed and... they bowed their heads and worshipped. Ch. 1, 31.

seen the oppression wherewith the Egyptians oppress them. ¹⁰Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."⁹

¹¹And Moses said unto God, "Who am^o I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

¹²And He said, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."¹⁰

¹³And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you;' and they shall say to me, 'What is His name?' what shall I say unto them?"¹¹

¹⁴And God said unto Moses, "I AM THAT I AM:"¹² and He said, "Thus shalt thou say unto the children of Israel, 'I AM¹ hath sent me unto you.'" ¹⁵And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, 'The Lord⁸ God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations. ¹⁶Go, and gather the elders of Israel together, and say unto them, 'The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, 'I have surely visited³ you, and seen that which is done to you in Egypt: ¹⁷and I have said, I will bring you up out of the affliction of Egypt into the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.'" ¹⁸And they shall hearken to thy voice:⁶ and thou shalt come, thou and the elders of Israel, unto the king of

Egypt, and ye shall say unto him, 'The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.' ¹⁹And I am sure that the king of Egypt will not^e let you go, no, not by a mighty⁴ hand. ²⁰And I will stretch out My hand, and smite^d Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go.^e ²¹And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:^f ²²but every woman shall borrow⁷ of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil⁵ the Egyptians."

IV.] A.M. 3832. B.C. 1609. MOUNT HOREB. [65
Moses is endowed with miraculous powers.

AND Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, 'The Lord hath not appeared unto thee.'"

²And the Lord said unto him, "What is that in thine hand?"

And he said, "A rod."^π

³And He said, "Cast it on the ground."

And he cast it on the ground, and it became a serpent; and Moses fled from before it.

⁴And the Lord said unto Moses, "Put forth thine hand, and take it by the tail."^ρ—And he put forth his hand, and caught it, and it became a rod in his hand:—⁵"That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

—⁶And the Lord said furthermore unto him, "Put now thine hand into thy bosom."

c Pharaoh said, Who is the Lord (Jehovah) that I should obey His voice to let Israel go? I know not the Lord (Jehovah), neither will I let Israel go. Ch. 5, 2; and 7, 4.

μ Or, but by a strong hand.

d For them knewest that they dealt proudly against them. Ne. 3, 10, De. 6, 22. Ps. 103, 27. Ac. 7, 36.

e Ch. 12, 31.

f Ge. 15, 14. Ch. 11, 2; and 12, 36.

v (The ~~שָׁבַע~~ means 'to ask, by, pray for.' It occurs Ps. 123, 6, 'Pray for the peace of Jerusalem' where it is obvious it cannot mean 'borrow.' Hence the objection so often made, that the Israelites borrowed what was never repaid is groundless. They asked and received them as presents. Kemnicott and Dautie.)

ξ (The original word is used 1 Sa. 30, 22, to signify the recovery of property that had been taken away by violence. So here the Israelites recovered a part of their property—their wages, of which they had been unjustly deprived by the Egyptians. Clarke.)

ο Or, Egypt, Job 27, 17. Pr. 13, 22. Eze. 39, 10.

π (מִטְּלָה matteh, a staff, probably his shepherd's crook)...passeth under the rod. Le. 27, 32.

ρ (To mattle with the serpent's emblem of the devil) hand belonged not to Moses but to Christ who spoke to him. Light-foot.)

And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous^r as snow.

7 And He said, "Put thine hand into thy bosom again."—And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.—8 "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall^v become blood^φ upon the dry land."

10 And Moses said unto the LORD, "O my Lord, I *am* not eloquent,^χ neither heretofore,^ψ nor since Thou hast spoken unto Thy servant: but I *am* slow of speech, and of a slow tongue."^ζ

11 And the LORD said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

13 And he said, "O my Lord, send,^h I pray Thee, by the hand of *him whom* Thou wilt send."^ω

14 And the anger of the LORD was kindled^α against Moses, and He said, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou^β shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to

thee instead of a mouth, and thou shalt be to him instead of God. 17 And thou shalt take this^γ rod in thine hand, wherewith thou shalt do signs."

A.M. 3832. B.C. 1609. EGYPT.
Moses and Aaron declare their message to the people. [66

18 AND Moses went and returned to Jethro^δ his father in law, and said unto him, "Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive."^ε

And Jethro said to Moses, "Go in peace."

19 And the LORD said unto Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life."

20 And Moses took his wife and his sons, and set them upon an ass,^ς and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, "When thou goest to return unto Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the LORD, 'Israel is My son, *even* My firstborn: 23 and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.'

24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him."^θ

25 Then Zipporah took a sharp stone,^θ and cut off the foreskin of her son, and cast^ι it at his feet, and said, "Surely a bloody husband *art* thou to me."^κ 26 So He let him go: then she said, "A bloody husband *thou art*, because of the circumcision."^λ

^r The lepra vulgaris, a scaly disease of the skin generally affecting the knees and elbows, but sometimes extending over the whole body. Nu. 12, 10. 2 Ki. 5, 27.

^τ (Setting forth the power of Jehovah both over the Serpent and over sin.)

^v Heb., shall be and shall be.

^φ (Prologies of this nature were always looked upon as very fearful.)

^χ Heb., a man of words.

^ψ Heb., since yesterday, nor since the third day.

^ζ Ch. 6, 12.

^h (So) Jonah rose up to flee from the presence of the Lord... Jon. 1, 3.

^ω Or, shouldst. (alluding perhaps to the Shiloh.) Ge. 49, 10.

^α (In compassion to human weakness He consented to assure him of farther assistance. Bryant.) See vs. 27.

^β (He was as a Divinity to suggest and another was to declare his purpose, but the first suggestion was to come from God. Bryant.)

^γ (But do not support and assistance, also, with thy, & do not mention.) Ch. 1, 20; and 7, 13. Ps. 23, 1; and 119, 2, 18, 41, 1; Je. 48, 17; 51, 19. He. 1, 5.

^δ Heb., Jethro.

^ε (The great work of a lifetime was not to be effected by human means; for if Moses fled away at first without help, what new expectations could be produced after the lapse of forty years. Bryant. Comp. Mat. 1, 20.

^ς (Moses would not leave them behind him for fear he and they should never meet again. Lightfoot.)

^ι See Ho. 11, 1. Mat. 2, 15.

^θ (On account of his having neglected the circumcision of his child (either Gershom or Eliezer) Maurer.)

^θ Or, knife. Jos. 5, 2, 3. (Of flint such were anciently used.)

^ι Heb., made it touch.

^κ (There seems to have been some hesitation on the part of Zipporah, but the alternative was death or obedience. Bryant.)

^λ (It is difficult to decide to whom these words were addressed.)

27 And the LORD said to Aaron, "Go into the wilderness to meet Moses."ⁱ

And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs^u which He had commanded him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 and Aaron spake all the words which the LORD had spoken unto Moses, and did^v the signs in the sight of the people. 31 And the people believed:^z and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.

V.] A.M. 3832. B.C. 1609 (the close of the year). EGYPT. [67
Moses and Aaron deliver their message to Pharaoh. Its immediate consequences.

AND afterward Moses and Aaron went in, and told Pharaoh, "Thus saith the LORD God^φ of Israel, 'Let My people go, that they may hold a feast unto Me in the wilderness.'"

2 And Pharaoh said, "Who is the LORD,^x that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go."

3 And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest He fall upon us with pestilence, or with the sword."^o

4 And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let^π the people from their works? get you unto your burdens."

5 And Pharaoh said, "Behold, the people of the land now are many, and ye make them rest from their burdens." — 6 And Pharaoh commanded the same day the taskmasters^ρ of the people, and their officers,^σ saying, 7 "Ye shall no more give the

people straw to make brick, as heretofore: let them go,^τ and gather straw for themselves. 8 And the tale^υ of the bricks,^φ which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, 'Let us go *and* sacrifice to our God.' 9 Let there more work be laid upon the men,^χ that they may labour therein; and let them not regard vain words."

10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, 'I will not give you straw.' 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished."

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted^ψ them, saying, "Fulfil your works, your daily tasks,^ω as when there was straw."

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten,^α and demanded, "Wherefore have ye not fulfilled your task in making bricks both yesterday and to-day, as heretofore?"

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? 16 There is no straw given unto thy servants, and they say to us, 'Make brick:' and, behold, thy servants are beaten; but the fault is in thine own people."

17 But he said, "Ye are idle, ye are idle: therefore ye say, 'Let us go *and* do sacrifice to the Lord.'"

18 Go therefore now, and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks."^β

19 And the officers of the children of Israel did see that they were in

τ (The people whom Moses wished to collect were thus separated more than ever.)

υ (Reckoning, from the Saxon telan. Vc. 18. 1 Sa. 18, 27. 1 Ch. 9, 28. Cotton.)

φ (The bricks of the first pyramid at Dashoor are of fine clay from the Nile mingled with chopped straw. The manufacture gives the bricks an astonishing durability. Pic. Bib.)

χ Heb., Let the work be heavy upon the men.

ψ (Urged them. Dathc, De Wette.)

ω Heb., a matter of a day in his day.

α (Bastinadoed. Men and boys were laid flat upon the ground, and frequently held by the hands and feet while the chastisement was administered. Wilkinson.)

β (On a painting in a tomb at Thebes some labourers are employed in transporting the clay in vessels, some in intrinsingling it with straw; others are taking the bricks out of the mould and placing them in rows. Pic. Bib.)

i See ve. 14.

u (The lawgiver and the priest were the first persons whom God empowered to work miracles. Pretyman.)

v (Mohammed, although he professed himself a divine ambassador, did not dare to propose to himself to feign a miracle.)

z (If we set aside supernatural assistance, Moses & Aaron stand unsupported, without any requisite towards the completion of their purpose. Bryant.)

φ (Jehovah, the God.)

x (Who is "Jehovah.")

o (In this first application to Pharaoh we observe that proper respectful submission which is due from subjects to their sovereign. Dodd.)

π (Wander, from the Saxon telan.)

ρ (נוגשים; nogesim, carriers or oppressors. It is a different word from that in ch. 1, 11.)

σ (שֹׁטְרִים; shote-rim, the writers. This is highly characteristic of the state of things in Egypt. Pic. Bib.)

(Lassen or impair, from the Latin *minus*.
Cotton.)

(This was enough to make the people detest the name of Moses.)

Heb., to stink. Ge. 31, 30. 1 Sa. 13, 4, and 27, 12. 2 Sa. 10, 6. 1 Ch. 19, 6.

(God suffered this people to be in this peoplicity and distress that they might wish for deliverance, and be ready to obey. Bryant.)

Heb., delivering Thou hast not delivered.

Pharaoh said, Rise up, and get you forth from among my people, both ye and the children of Israel, and go serve the Lord, as ye have said...and bless me also. Ch. 12, 31.

Or, JEHOVAH.

(It is plain from Ge. 2, 4; 4, 1; 9, 26; 15, 2; 22, 14; 27, 7; 28, 20, that the name *Jehovah* was well known to the people of God from the first. The meaning therefore is, that God had never yet given any signal proof that He was the One true God, the only self-existent & eternal Being. See ch. 14, 2; 15, 3, 11; and 18, 11. Bengtsonberg makes the word the regular future of the verb, *hawah, to be*, and meaning properly *The Existing, lit., 'He will exist.'*)

What one nation in the earth is like Thy people Israel, whom God went to redeem to be His own people, to make Thee a name of greatness and terrible-ness...1 Chr. 17, 21.

evil case, after it was said, "Ye shall not diminish *ought* from your bricks of your daily task."⁸

²⁰And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh; ²¹and they said unto them, "The Lord look upon you, and judge; because ye have made our saviour to be abhorred^c in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."⁵

²²And Moses returned unto the Lord, and said, "Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me?" ²³For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered⁷ Thy people at all."

VI.] Then the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive^d them out of his land."

Then the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive^d them out of his land."

A.M. 3832. B.C. 1609. EGYPT. God encourages Moses by a renewal of His promise. His backwardness. [68

²AND God spake unto Moses, and said unto him, "I am the Lord:⁶ ³and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH was I not known^e to them. ⁴And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. ⁵And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant. ⁶Wherefore say unto the children of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem^k you with a stretched

out arm, and with great judgments: ⁷and I will take^l you to Me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. ⁸And I will bring you in unto the land, concerning the which I did swear^m to give it to Abraham, to Isaac, and to Jacob: and I will give it you for an heritage: I am the Lord.'"⁷

⁹AND Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguishⁿ of spirit, and for cruel bondage.

¹⁰And the Lord spake unto Moses, saying, ¹¹"Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land."

¹²And Moses spake before the Lord, saying, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumised^o lips?"

¹³And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

¹⁴These be the heads of their fathers' houses:^p The sons of Reuben^m the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. ¹⁵And the sons of Simeon: Jemucl, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

¹⁶And these are the names of the sons of Levi^q according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. ¹⁷The sons of Gershon;^r Libni, and Shimi, according

..... Establish this for today for a people unto Himself, & that He may be to thee a God..... De. 29, 13.

Heb., lift up my hand. See Ge. 14, 22. De. 32, 40. Ecce. 20, 5. (The Hebrew is retained in the margin, Nu. 14, 30. Ne. 9, 15.)

A Heb., shortness, or, straitsness.

(I have not a ready utterance. Maurer. Ve. 30. Ch. 4, 10. The word is used to imply anything impure, useless, dangerous, or defective. Pic. Bib.) Le. 26, 41. Je. 6, 10.

(The thread of the narrative is here broken off and resumed, ve. 29. Geddes and Boothroyd include ve. 13-27 in a parenthesis.)

m Ge. 16, 9. 1 Chr. 5, 3.

q Ge. 46, 11. Nu. 3, 17. 1 Chr. 6, 1, 16. (Levi was forty-three years old, see Ge. 29, 34, when he came into Egypt, and lived in it seventy-four years. He lived the longest of all Jacob's sons.)

r 1 Chr. 6, 17, and 24, 7.

o Nu. 26, 57.
1 Chr. 6, 2, 18.

p 1 Chr. 6, 19,
and 23, 21.

o (Moses inserts the genealogy of Reuben & Simeon because they were of the same nation with Levi.)

π (The S. ptungint reads, the daughter of his father's brother.)

p (Observe here how the divine promises, Ge. 15, 16, of delivering the Israelites out of Egypt in the fourth generation was verified; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob. Dodd.)

σ (He who rose up against Moses & Aaron, Nu. 16, 1).

p ...The uncle of Aaron...Le. 10, 4. Nu. 3, 30.

q Of the tribe of Judah. Ru. 4, 19. 1 Chr. 2, 10. Mat. 1, 4.

r Nadab & Abihu died...when they offered strange fire before the Lord...and they had no children. Nu. 3, 4, and 26, 60. Le. 10, 1, 1 Chr. 6, 3, and 24, 1.

s (He) turned My wrath away from the children of Israel, while he was zealous for My sake among them....Nu. 25, 11.

τ (The plain and disinterested manner in which Moses speaks here of his relations, and his impartiality, are striking proofs of his modesty and sincerity. He says nothing of himself which he relates particularly what comes out of Aaron. Dodd.)

to their families. ¹⁸And the sons of Kohath; ^o Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. ¹⁹And the sons of Merari; ^p Mahali and Mushi: these are the families of Levi according to their generations. ^o

²⁰And Amram took him Jochebed his father's sister to wife; ^π and she bare him Aaron and Moses: ^p and the years of the life of Amram were an hundred and thirty and seven years.

²¹And the sons of Izhar; Korah, ^σ and Nepheg, and Zithri. ²²And the sons of Uzziel; ^p Mishael, and Elzaphan, and Zithri.

²³And Aaron took him Elisheba, daughter of Amminadab, ^q sister of Naashon, to wife; and she bare him Nadab, ^r and Abihu, Eleazar, and Ithamar.

²⁴And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

²⁵And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him ^s Phinehas: these are the heads of the fathers of the Levites according to their families.

²⁶These ^τ are that Aaron and Moses, to whom the Lord said, "Bring out the children of Israel from the land of Egypt according to their armies." ²⁷These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

²⁸And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, ²⁹that the Lord spake unto Moses, saying, "I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee."

³⁰And Moses said before the Lord, "Behold, I am of uncircumcised lips,

and how shall Pharaoh hearken unto me?"

VII.] ¹And the Lord said unto Moses, "See I have made thee a god ^v to Pharaoh: and Aaron thy brother shall be thy prophet.

²Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

³And I will harden ^φ Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. ⁴But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt, and bring forth Mine armies, and My people the children of Israel, out of the land of Egypt by great judgments.

⁵And the Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them."

⁶And Moses and Aaron did as the Lord commanded them, so did they. ⁷And Moses was fourscore ^t years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

A.M. 3833. B.C. 1608 (beginning of the year). EGYPT. [69] God's second message to Pharaoh. The first plague.

⁸AND the Lord spake unto Moses and unto Aaron, ⁹saying, "When Pharaoh shall speak unto you, saying, 'Shew a miracle for you;' then thou shalt say unto Aaron, 'Take thy rod, and cast it before Pharaoh, and it shall become a serpent.'"^x

¹⁰And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

¹¹Then Pharaoh also called the wise ^v men and the sorcerers: ^ψ now the magicians ^ω of Egypt, they also did in like manner with their enchantments. ¹²For they cast down every man his rod, and they became ^ω ser-

v (Like a divine oracle, whose responses were disclosed by His priest or prophet. Bryant.)

φ (This is one of three words translated 'hardened,' and occurs but once. It relates to the unyieldingness of Pharaoh's heart, after his first resistance to truth had begun. It is translated 'stiff-necked.' Ch. 32, 9.)

t Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. De. 34, 7.

x (Tannin, translated whale, Ge. 1, 21, perhaps a crocodile. Col. C. II. Smith conceives that it is Naja Haje, the apothadimon of Ancient Egypt, on whose monuments it is frequently represented.)

u Ge. 41, 8.

ψ קשפים cash-shephim, those who reveal hidden things.)

v ... Jaanes and Jambres withstood Moses..... 2 Ti. 3, 8.

ω (The serpent charmers have the power of rendering the inflation of the animal so intense, that the serpent becomes rigid, and can be held out horizontally, as if it were a rod. This explains the impossibility. Bib. Cyc.)

pents: but Aaron's rod swallowed up their rods.^a

¹³ And He hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

¹⁴ And the LORD said unto Moses, "Pharaoh's heart *is* hardened, he refuseth to let the people go."¹⁰ ¹⁵ Get thee unto Pharaoh in the morning; and lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.¹¹ ¹⁶ And thou shalt say unto him, 'The LORD God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness; and, behold, hitherto thou wouldst not hear. ¹⁷ Thus saith the LORD, In this thou shalt know that I *am* the LORD:¹² behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river,¹³ and they shall be turned to blood. ¹⁸ And the fish¹⁴ that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.'"

¹⁹ And the LORD spake unto Moses, "Say unto Aaron, 'Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools¹⁵ of water, that they may become blood;¹⁶ and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.'"

²⁰ And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters¹⁷ that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. ²¹ And the fish that *was* in the river died;¹⁸ and the river stank, and the Egyptians could not drink of the water of the river; and

there was blood throughout all the land of Egypt.

²² And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened,¹⁹ neither did he hearken unto them, as the LORD had said.

²³ And Pharaoh turned and went into his house, neither did he set his heart to this also. ²⁴ And all the Egyptians digged round about the river for water²⁰ to drink; for they could not drink of the water of the river. ²⁵ And seven days were fulfilled, after that the LORD had smitten the river.

VIII.] A.M. 3833. B.C. 1608. EGYPT. [70

The second, third, and fourth plagues, which came upon Pharaoh's refusal of the fourth, fifth, and sixth messages of God to him.

AND the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, Thus saith the LORD, 'Let My people go, that they may serve Me. ² And if thou refuse to let them go, behold, I will smite all thy borders with frogs:¹ ³ and the river shall bring forth frogs abundantly, which shall go up and come² into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:⁴ ⁴ and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.'" ⁵ And the LORD spake unto Moses, "Say unto Aaron, 'Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.'"

⁶ And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

⁷ And the magicians did³ so with their enchantments, and brought up frogs upon the land of Egypt.

⁸ Then Pharaoh called for Moses

¹⁰ (The word *is* here used occurs in these chapters eleven times. In eight it is applied to God; ch. 4, 26; 7, 13; 9, 12; 10, 26, 27; 11, 10; 14, 48; and three times to relate the fact only—here, 8, 19, and 9, 35. It is used to denote a complete or final action, as in 2 Ki. 14, 5; Pr. 23, 11; Eze. 3, 9; and it refers to the sinners being left to the consequence of his continued sin. Townsend.)

¹¹ (On this water the magicians might exercise their juggling tricks.)

¹⁴ (The Nile contains an amazing abundance of these animals. Whether the frog among the Egyptians was an object of reverence or of abhorrence is uncertain.)

¹⁵ (Foregoing their natural habits of confining themselves to the waters and moist soil. Pic. Bib.)

¹⁶ Or, dough.

¹⁸ (In like manner, but by mere human artifice and imposture.)

^a (Devoured the living animals.)

¹⁰ Through deceit they refuse to know Me, saith the LORD. Je. 9, 6.

¹¹ (The judgments which follow are all remarkably pointed in respect to the idolatry of Egypt.)

¹² (In a later age the Lord said) When I shall make the land of Egypt desolate, & 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. Eze. 32, 15.

¹³ (The Egyptians honoured the Nile with a religious reverence.)

¹⁴ (The fish were in some degree esteemed sacred. Bryant.)

¹⁵ Heb., gathering of their waters.

¹⁶ (Bryant refers to Porphyry, Macrobius, and Juv. for proof that there was nothing which the Egyptians abhorred more than blood.)

¹⁷ He turned their waters into blood, and slew their fish. Ps. 105, 29.

¹⁸ (It is repeatedly stated by Herodotus that fish formed the principal subsistence of the Egyptians; they ate them fresh, salted with fossil salt, or dried in the sun. Pic. Bib.)

(See) Jeroboam (1 Ki. 13, 6 and Simon (Ac. 8, 21.

Or, "How this became one man." Manner. But De Wette attributes to Josiah. "Ere a time for me.")

Or, against whom. Heb., to cut off.

Or, Against to-morrow.

(And that consequently he might no longer trust in his magicians, or in his other gods. Clarke.)

(The leaving them to rot in the land was a continual proof that such a plague had taken place. Clarke.)

Ex. 8, 11.

(The word here translated "hardened" is כָּבַד, a denotation of largeness, to the conscience. It occurs also in Job, 32, 9, 34; also in Job, 10, 1; 7, 14; 9, 7; and relates to that action of the mind in which resistance begins, but not where it ends. Townsend.)

(The priests are shown both as to their hands and bodies in their duty, to prevent any house or any other establishment upon them. Herod. ap. Bryant.)

(The S. plural of Jeroboam's kinnim, "gold," but it is given by the Greeks and Latins to the Romans, See Eochart, iii., p. 118.)

(A great admission, or it may mean, "Moses is not the author of this because he gave no warning of it.")

and Aaron, and said, "Intreat the Lord, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord."

9 And Moses said unto Pharaoh, "Glory over me; when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?"

10 And he said, "To-morrow."

And he said, "Be it according to thy word: that thou mayest know that there is none like unto the Lord our God." 11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which He had brought against Pharaoh.

13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 14 And they gathered them together upon heaps; and the land stank. 15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 And the Lord said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.'"

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, "This is the finger of God:"

and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

20 And the Lord said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, 'Let My people go, that they may serve Me. 21 Else, if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.' 22 And I will sever in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. 23 And I will put a division between My people and thy people: to-morrow shall this sign be."

24 And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

26 And Moses said, "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as He shall command us."

28 And Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me."

29 And Moses said, "Behold, I go

(Perhaps a season of customary adoration of the Nile. Bryant.)

Or, a mixture of noisome beasts, &c.

(The same, according to Eochart, as was styled by the Romans musca canina, and by the Greeks κρυονα, "the dog fly." So Dath. De Wette, Rosenmüller.)

Heb., a redemption.

Or, by to-morrow.

(For the painfulness of their stings as well as of their bite.)

(De Wette and Rosenmüller, with the Septuagint, render it "the dog fly, in great numbers.")

Or, destroyed.

He sent divers sorts of flies which devoured them. Ex. 78, 45, and 105, 31.

(Herodotus says that the Egyptians esteemed it profanation to sacrifice any kind of cattle, except swine, bulls, clean calves and geese; and that heifers, pigs, and goats were held sacred either in one province or another. ii., 44, 43, 45.)

out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully^e any more in not letting the people go to sacrifice to the Lord."

³⁰ And Moses went out from Pharaoh, and intreated the Lord. ³¹ And the Lord did according to the word of Moses; and He removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

³² And Pharaoh hardened^d his heart at this time also, neither would he let the people go.

IX.] A.M. 3833. B.C. 1608. EGYPT. [71
Pharaoh rejects the seventh, eighth, and ninth messages of God to him. The fifth, sixth, and seventh plagues follow.

WHEN the Lord said unto Moses, "Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, 'Let My people go, that they may serve Me. ² For if thou refuse to let them go, and wilt hold them still, ³ Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.*' ⁴ And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel." ⁵ And the Lord appointed a set time, saying, "To-morrow the Lord shall do this thing in the land."

⁶ And the Lord did that thing on the morrow,^a and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.^b

⁷ And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

⁸ And the Lord said unto Moses

and unto Aaron, "Take to you handfuls of ashes of the furnace,^c and let Moses sprinkle^e it toward the heaven in the sight of Pharaoh. ⁹ And it shall become small dust in all the land of Egypt, and shall be a boil^d breaking forth with blains^f upon man, and upon beast, throughout all the land of Egypt."

¹⁰ And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. ¹¹ And the magicians could not stand before Moses because of the boils:^g for the boil was upon the magicians, and upon all the Egyptians.

¹² And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

¹³ And the Lord said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, 'Let My people go, that they may serve Me. ¹⁴ For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is none like Me* in all the earth. ¹⁵ For now I will stretch^g out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. ¹⁶ And in very deed for this *cause* have I raised^f thee up, for to shew in thee My power; and that My name may be declared throughout all the earth. ¹⁷ As yet^h exaltest thou thyself against My people, that thou wilt not let them go? ¹⁸ Behold, to-morrow about this time I will cause it to rain^b a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. ¹⁹ Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall

^e (The type of the Septuagint, *Amalitis*, is peculiar to Egypt. De. 1, 20, 1 Ki. 8, 51. Is. 18, 20.)

^g (As the pestilence attended the ashes of their plagues.)

^o ...The Boil of Egypt... De. 28, 27, & 7, 15. (A vulgar superstition existing in an allusion.) Le. 13, 18-20. 2 Ki. 20, 7. Job 2, 7.

^π (Plague or pestilence.)

^ρ (The plagues of the Apostles for the most part refer to those of Egypt. II. (c).)

^σ ...There fell a murrain and grievous sore upon the men which had the mark of the beast... Re. 16, 2.

^σ (Lit. For now should I have stretched out My hand, and smitten thee, and thy people, that thou mightest be cut off from the earth.)

^τ Heb., *wake thee up*... Raised thee up... Re. 9, 17. (That is, raised you to your present greatness.)

^υ (Even at this time he might have smitten thee, and thou hast prospered because thou hast not.) (Clarke.)

^φ A circumstance, at which there must be no allusion to an Egyptian.)

^e Ye dissembled in your hearts, when ye sent me into the Lord your God, saying, "Pray for us into the Lord." ...De. 42, 20.

^d Despised thou the riches of His goodness & forbearance & long-suffering; not knowing that the goodness of God leadeth thee to repentance? Ro. 2, 4.

^κ (A disease in cattle. It is of undetermined etymology. The term "murrain" would be correct in sense to the original, as no particular disorder is specified by the Hebrew word. Clarke.)

^λ (This judgment, so precisely foretold and so early carried into execution, must have had a great effect upon the Egyptians.)

^μ (This exemption would render the Israelites more ready to quit a people from whom they were in so salutary a manner distinguished.)

√ (The Egyptians never associate the idea of destruction with thunder and lightning. Pic. Bib.)
 & Heb., set not his heart unto. Ch. 7, 25.
 f The seventh angel poured out his vial.....and there fell upon men a great hail out of heaven, every stone about the weight of a talent....Re. 16, 17, 21.
 g 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 hail-stones. Is. 30, 30. Ez. 38, 22.
 w (Of all the elements, the Egyptians showed the greatest reverence to fire and to water.)
 h He gave up their cattle also to the hail, and their flocks to hot thunderbolts (or, great hail-stones.) Ps. 78, 48.
 i He smote their vines also and their fig trees; and brake the trees of their coast. Ps. 105, 33.
 k My people shall dwell in a peaceable habitation, & in sure dwellings, & in quiet resting places. Is. 32, 18.
 a Heb., voices of God. Ps. 29, 3, 4.
 l 1 Ki. 8, 22, 38. Ps. 113, 6. Is. 1, 15. 1 Ti. 2, 8.
 m Ps. 21, 1. 1 Co. 10, 26, 28.

be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.' 'x
 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 21 and he that regarded not the word of the LORD left his servants and his cattle in the field.
 22 And the LORD said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail^f in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."
 23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire went along upon the ground; and the LORD rained hail^h upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herbⁱ of the field, and brake every tree of the field. 26 Only in the land of Goshen, where the children of Israel were, was there no hail.^k
 27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time: the LORD is righteous, and I and my people are wicked. 28 Intreat the LORD (for it is enough) that there be no more mighty thunderings^a and hail; and I will let you go, and ye shall stay no longer."
 29 And Moses said unto him, "As soon as I am gone out of the city, I will spread^l abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth^m is the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God."ⁿ
 31 And the flax and the barley was smitten:^o for the barley was in the ear, and the flax^p was bolted.^q 32 But the wheat and the rye^r were not smitten: for they were not grown^s up.
 33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.
 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel^t go; as the LORD had spoken by Moses.^u
 X.] A.M. 3833. B.C. 1608. EGYPT. [72
 The eighth and ninth plagues, consequent on Pharaoh's refusal of God's tenth and eleventh messages.
 AND the LORD said unto Moses, "Go in unto Pharaoh: for I have hardened^a his heart, and the heart of his servants, that I might shew these My signs before him: 2 and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that I am the LORD."
 3 And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the LORD God of the Hebrews, 'How long wilt thou refuse to humble^b thyself before Me? let My people go, that they may serve Me. 4 Else, if thou refuse to let My people go, behold, to morrow will I bring the locusts^c into thy coast: 5 and they shall cover the face^d of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which

n Is. 26, 10.
 o (This agrees exactly with the state of the crops in Egypt at the present day, at the time of the year indicated.—February. Pic. Bib. See Ru. 1, 22, and 2, 23.)
 p (Instead of the juice of the grape, the Egyptians made a liquor called by Herodotus oivos kpatros, barley wine, undoubtedly a kind of beer. Bryant.)
 q (From which the "fine linen" was manufactured. Pr. 7, 16. Ez. 27, 7. The Minum usitattissimum.) Is. 42, 3. Mat. 12, 20.
 r (Was in blossom. Gesenius. "To tell" means "to grow in buds or flowers." Johnson.)
 s (Spell. Gesenius, Lec, and most commentators.)
 t Heb., hidden, or, dark. (What ripens in March, and harvest is over in April. Hasselquist, p. 453.)
 u (Though all that was done was fitted to soften his heart.)
 v Heb., by the hand of Moses. Ch. 4, 13.
 w (Whatever difficulty there lies in this assertion, lies also in the daily course of God's providence, in which this hardening process is going on in the case of the prosperous ungodly man. Alford.)
 x 1 Ki. 21, 29. 2 Chr. 7, 14, and 34, 27. Ja. 4, 10. 1 Pe. 5, 6.
 y (72) arbeh, Niebuhr says, "is the name at Bagdad for the locust of the locust of passage." This migratory locust comes in vast swarms. F. B.
 z Heb., eye. Ve. 15.

(It is hard to conceive how widely the mischief extends, when a cloud of these insects comes upon a country. Though it were a paradise before, it soon is rendered a desert. They devour to the very root and bark. Bryant.)

(The purpose of God was to carry on these judgments in a series, and by degrees to cut off all hopes & every resource upon which the Egyptians depended. Bryant.)

Heb., who, and who, &c.

Ch. 5, 1.

(That is, "If Jehovah hath no more help you than I will help you, this condition will have no help at all;" as if he had said, "I will not let you go with the children as ye ask. Rosenmüller and Maurer.)

(See what evil ye contemplate. Rosenmüller.)

(They came therefore from Arabia, having crossed the Red sea.)

He spake, and the locusts came...and that without number. Ps. 105, 34. Joel 2, 2.

groweth for you out of the field:⁶ and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.⁷

And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?"⁸

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve the Lord your God: but who⁹ are they that shall go?"

And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast¹⁰ unto the Lord."

And he said unto them, "Let the Lord be so with you, as I will let you go, and your little ones;¹¹ look to it; for evil is before you.¹²

Not so: go now ye that are men, and serve the Lord; for that ye did desire."

And they were driven out from Pharaoh's presence.

And the Lord said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."¹³

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east¹⁴ wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the castles of Egypt: very grievous¹⁵ were they; before them there were no such locusts

as they, neither after them shall be such.¹⁵ For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.¹⁶

Then Pharaoh called¹⁷ for Moses and Aaron in haste; and he said, "I have sinned¹⁸ against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat¹⁹ the Lord your God, that He may take away from me this death only."²⁰

And he went out from Pharaoh, and intreated the Lord.

And the Lord turned a mighty strong west wind, which took away the locusts, and cast²¹ them into the Red sea;²² there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would²³ not let the children of Israel go.

And the Lord said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness²⁴ which may be felt."

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:²⁵ they saw²⁶ not one another, neither rose any from his place for three days: but all the children of Israel had light²⁷ in their dwellings.

And Pharaoh called unto Moses, and said, "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you."²⁸

And Moses said, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also

(The Apocryphal locusts were mentioned that they should not hurt the grass of the earth, &c., but only those men which have not the seal of God in their foreheads, Re. 9, 4.

Did eat up all the herbs in their land, and devoured the fruit of their ground. Ps. 105, 35.

Heb., hastned to call.

Ch. 9, 27.

(Jeroboam said, "Intreat now the face of the Lord thy God, & pray for me that my hand may be restored again."... 1 Ki. 13, 6.

Heb., fastned.

(They were now fish, and not so easily buoyed up in the air; hence they were all lost in the gulph. Bryant, but their removal was the less miraculous, II G.)

(What a series of softening and hardening, of sinning and repenting. Clarke.)

Heb., that one may feel darkness.

(Under the name of Osiris, the Egyptians worshipped the sun, & esteemed themselves as his descendants.)

(Lightfoot conjectures, from a comparison of ch. 12, 18; Jos. 5, 9; and Ps. 105, 28, that during those three days there was a general circumcision of the people.)

shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither."^β

A.M. 3833. B.C. 1608. EGYPT.
God's twelfth message to Pharaoh. The last [73] plague is threatened.

²⁷BUT the LORD hardened Pharaoh's heart, and he would not let them go.

²⁸And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

²⁹And Moses said, "Thou hast spoken well, I will see thy face again [74] no more."^α

XI.] (And the LORD said unto Moses, "Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether.")^γ ²Speak now in the ears of the people, and let every man borrow^δ of his neighbour, and every woman of her neighbour, jewels^ε of silver, and jewels of gold."

³And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great^ν in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.)

⁴And Moses said, "Thus saith the LORD, 'About midnight will I go out into the midst of Egypt; ⁵and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; ⁶and all the firstborn of beasts.'^η ⁶And there shall be a great cry^θ throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. ⁷But against any of the children of Israel shall not a

dog move his tongue,^ω against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. ⁸And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out,^ξ and all the people that follow thee; and after that I will go out."

And he went out from Pharaoh in a great anger.^κ

⁹And the LORD said unto Moses, "Pharaoh shall^λ not hearken unto you; that My wonders may be multiplied in the land of Egypt."

¹⁰And Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

XII.] A.M. 3833. B.C. 1608. EGYPT.
The institution of the Passover. [74

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, ²"This month^μ shall be unto you the beginning of months: it shall be the first month of the year to you.

³Speak ye unto all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb,^ξ according to the house of their fathers, a lamb for an house: ⁴and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. ⁵Your lamb shall be without blemish,^ο a male of the first year: ^πye shall take it out from the sheep, or from the goats: ⁶and ye shall keep it up until the fourteenth day of the same month;^ρ and the whole assembly of the congregation of Israel shall kill it in the evening.^ρ ⁷And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. ⁸And they

3 (What kind and what number of sacrifices God should require to be sacrificed, even Moses himself could not as yet tell. Clarke.)

α By faith he forsook Egypt, not fearing the wrath of the king.....Heb. 11, 27.

γ (That is, He shall not dismiss a part of you only, retaining your children and cattle, but shall dismiss all of you, and all belonging to you. Rosenmüller.)

δ Lit., "ask."

ε (Articles or goods, coin, plate, and cement.)

ν Mordecai was great in the king's house, & his fame went out throughout all the provinces.....Es. 9, 4.

ξ (To many parts of the East, head mills, weaved by women, are still in use.)

η (The sacred animals included.)

θ (No nation was so much addicted to cows and be-mutations as the Egyptians, but this sorrow was to be from the heart, real, colour-ant, and unice-ral.)

ω Jos. 10, 21.

ξ The Egyptians were urgent upon the people, that they might send them out of the land in haste....Ch. 12, 33.

λ Heb., that is of thy feet. So Ju. 4, 10, and 8, 5. 1 Ki. 20, 10. 2 Ki. 3, 9.

μ Heb., heat of anger.

ν (Pharaoh will not hearken unto you; and because he would not, God hardened his heart—left him to his own obstinacy. Clarke.)

ρ (Abib, a part of March & April. Ch. 13, 4, and 34, 18; De. 16, 1. Previously to this the year began with Tisri (part of Sept. and Oct.), when the world was prepared for the first Adam.)

σ (This rite was instituted before the judgment took place, was observed upon the spot, and is continued to this day.)

ξ Or, kid.

ο (To the latent meaning and admission of which we have reason to think Moses himself was a stranger.) Bryant.) Le. 22, 19. Mal. 1, 8, 14. He. 9, 11.

π Heb., son of a year. Le. 23, 12.

ρ Le. 23, 5. Nu. 9, 3, and 28, 16. De. 16, 4.

σ Heb., between the two evenings. Ch. 16, 12. (That is, between sunset and twilight. Maurer.)

(It was the ordinary custom of the Jews to hold their flesh.)

(Lit. the inwards.)

(As sojourners and pilgrims, who were setting out upon their passage through a wilderness, to a place of bliss called Canaan, where their toil and travel were to end.)

(Derived according to Buxtorf, Lehigh, and others from a root, "he passed over," or leaped over, and so *Mogee*, Abatement. vol. i. Notes.)

Or, princes. Ch. 21, 6, and 22, 28. 1st s. 22, 1, 6. Jno. 10, 34, 35. (The text is preferable. See Nu. 33, 4.)

Heb., for a destruction. Le. 23, 4, 5. 2 Ki. 23, 21.

Ch. 13, 6, 7; & 23, 15; & 34, 18, 25. Nu. 28, 17, 16, 3, 8. 1 Co. 5, 7.

.....Because he brought not the offering of the Lamb in this appointed season, that man shall bear his sin. Nu. 9, 13. Ge. 17, 11.

Heb., soul.

The man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people. Nu. 9, 13.

(Necessity sometimes transferred the passover to the next month, but never farther. Nu. 9, 11. 2 Ch. 30, 2.)

shall eat the flesh in that night, roast^r with fire, and unleavened bread; and with bitter herbs they shall eat it. ⁹Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purification^r thereof. ¹⁰And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. ¹¹And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand;^p and ye shall eat it in haste: it is the Lord's passover. ¹²For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods^q of Egypt I will execute judgment: I *am* the Lord. ¹³And the blood shall be to you for a token upon the houses where ye *are*; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy^x you, when I smite the land of Egypt. ¹⁴And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever. ¹⁵Seven^r days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.^r ¹⁶And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man^q must eat, that only may be done of you. ¹⁷And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever.^a ¹⁸In the first^o month, on the fourteenth day of the month at even,

ye shall eat unleavened bread, until the one and twentieth day of the month at even. ¹⁹Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. ²⁰Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.^r^a

²¹Then Moses called for all the elders of Israel, and said unto them, "Draw out and take you a lamb^q according to your families, and kill the passover. ²²And ye shall take a bunch of hyssop,^r and dip it in the blood that is in the bason, and strike^b the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. ²³For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite^c you. ²⁴And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ²⁵And it shall come to pass, when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. ²⁶And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?'^r ²⁷that ye shall say, 'It is the sacrifice of the Lord's passover. Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered^d our houses.

And the people bowed the head and worshipped.

²⁸And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

^a (Leaven, i. e., corrupt dough is invariably used in Scripture to denote evil. H. G.)

^a (In after times, hylocks seldom were broken into pieces, and part among the people for their sustenance in passover week. De. 16, 2. 2 Chr. 35, 7-9, 13. It was this passover hylock which the Jews reserved themselves to the eating of. Ma. 11, 12. Lu. 22, 7. Lightfoot.)

^b Or, kid.

^c (The Copperas spruce or Koyk, called *Arif* by the Arabs, exists in all the required localities: Egypt, Sinai, and Jerusalem. Le. 19, 4. Nu. 10, 6, 18. Jno. 19, 22, &c. It also grows on old walls. 1 Ki. 4, 38. Detached qualities are ascribed to it, and it also supplies a stick. Kütto.)

^d Through faith (Moses) kept the passover and the sprinkling of blood, lest He that destroyed the firstborn should touch them. He. 11, 28.

^e Come not near any man upon whom is the mark. Ez. 9, 6.

^f (The bondage & affliction of the people of Israel may be considered as emblem of the hard slavery and wretchedness consequent on a state of sinfulness. Clarke.)

A.M. 3833. B.C. 1608. EGYPT.
*The infliction of the last plague. The Israelites [75
are thrust out by the Egyptians.*

29 AND it came to pass, that at midnight the LORD smote^c all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon;^e and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry^f in Egypt; for *there was not a house where there was not one dead.*

31 And he called^g for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also."^h

33 And the Egyptians were urgent^d upon the people, that they might send them out of the land in haste; for they said, "We be all dead men."ⁱ

34 And the people took their dough before it was leavened,^o their kneading-troughs^l being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 and the LORD gave the people favour in the sight of the Egyptians, so that they lent^k unto them *such things as they required.* And they spoiled^r the Egyptians.

37 And the children of Israel journeyed from Rameses^a to Succoth,^u about six hundred thousand on foot that were men, beside children.^v

38 And a mixed^e multitude went up also with them; and flocks, and herds, *even* very much cattle. 39 And they baked unleavened cakes of the dough which they brought forth out

of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel,^o who dwelt in Egypt, was four^f hundred and thirty years.

41 And it came to pass at the end^g of the four hundred and thirty^h years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 42 It is a night^r to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, "This is the ordinance of the passover: There shall no stranger eat thereof: 44 but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. 46 In one house shall it be eaten: thou shall not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it.^p 48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 Oneⁱ law shall be to him that is homeborn, and unto the stranger that sojourneth among you."^q

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. 51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.^σ

^o (The Samaritan reads, "of the children of Israel AND OF THEIR FATHERS; who dwell in THE LAND OF CANAAN AND IN THE LAND OF EGYPT;" &c., and the reading is supported by the Septuagint. The words thus supplied are necessary to the truth of the assertion, for the Israelites dwelt in Egypt only two hundred and fifteen years.)

^f They shall afflict them four hundred years.)(Ge. 15, 13. Ac. 7, 6.

^g In the fourth generation they shall come hither again. Ge. 15, 16.

^h ...The Law was four hundred and thirty years after (the covenant with Abraham). Ga. 3, 17.

^π Heb., a night of observations.

^p Heb., do it.

ⁱ One law and one manner shall be for you...Nu. 15, 15, and 9, 14.

^j There is neither Jew nor Greek, there is neither bond nor free... for ye are all one in Christ Jesus. Ga. 3, 28.

^σ (Troops, armies, hosts. From a Hebrew word signifying to assemble. Hence Jehovah Sabbath, the Lord of Hosts. Clarke.)

^c ...Smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham. Ps. 78, 51.

^e Heb., house of the pit.

^ζ (The scene of horror & distress must have been dreadful.)

^η (Sent the message here mentioned. Clarke.)

^d Egypt was glad when they departed: for the fear of them fell upon them. Ps. 105, 38.

^θ (Kneaded only in haste, wrapping it up in the loathen bag in which the Arabs carry their bread.)

^c Or, dough. Ch. 8, 3. (They were perhaps small wooden dishes, such as the wood-ra Arabs knead their cakes in. Rosenmüller.)

^κ (Gave.)...Solomon gave (the queen of Sheba) of his royal bounty.....1 Ki. 10, 13.

^e He brought them forth also with silver and gold.....Ps. 105, 37. Ge. 15, 14. Ch. 3, 22.

^λ (Robinson conceives that it was situated not far from Hieropolis, but was not identical with it.)

^μ (This place cannot be identified.)

^ν (It has been conjectured that this would give a total, exclusive of the "mixed multitude," of two millions four hundred thousands.)

^ξ Heb., a great mixture. Nu. 11, 4.

XIII.] A.M. 3833. B.C. 1608. EGYPT. [76
The sanctification of the firstborn.

AND the LORD spake unto Moses, saying, ² "Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine."^k

³ And Moses said unto the people, "Remember this day, in which ye came out from Egypt, out of the house of bondage; ⁴ for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. ⁴ This day came ye out in the month Abib. ⁵ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. ⁶ Seven days thou shalt eat unleavened^l bread, and in the seventh day shall be a feast to the LORD. ⁷ Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. ⁸ And thou shalt show thy son in that day, saying, 'This is done because of that which the LORD did unto me when I came forth out of Egypt.' ⁹ And it shall be for a sign^o unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. ¹⁰ Thou shalt therefore keep this ordinance in his season from year to year. ¹¹ And it shall be when the LORD shall bring thee into the land of the Canaanites, as He swore unto thee and to thy fathers, and shall give it thee, ¹² that thou shalt set apart^p unto the LORD all that openeth the matrix, and every firstling^q that cometh of a beast which

As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the LORD. Luc. 2, 23.

Heb., servants.

(Incubating the necessity of sincerity, as opposed to). This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. Mat. 15, 8. Is. 29, 13.

(This direction, verses 9 and 16, gave rise to the phylacteries, and this is one of the passages which the Jews write upon them to the present day. They are slips of parchment containing the following four portions of the Law.—Ex. 13, 2—10; Ex. 13—16; De. 6, 1—9; and 11, 13—21. These covered with leather they tied to the forehead, and to the hand or arm. Clarke.)

(Heb., cause to pass over (or, before).)

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. De. 15, 19. Eze. 44, 30.

thou hast; the males shall be the LORD'S. ¹³ And every firstling of an ass thou shalt redeem with a lamb; ¹⁴ and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem. ¹⁵ And it shall be when thy son asketh thee in time to come, ¹⁶ saying, 'What is this?' that thou shalt say unto him, 'By strength of hand the LORD brought us out from Egypt, from the house of bondage: ¹⁵ and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.' ¹⁶ And it shall be for a token^a upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt."

A.M. 3833. B.C. 1608. BAAL-ZEPHON. [77
God conducts the people to the Red sea.

AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, ² "Lest peradventure the people repent when they see war, and they return to Egypt;" ³ but God led the people about, ⁴ through the way of the wilderness of the Red sea; and the children of Israel went up harness⁵ed out of the land of Egypt.

AND Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."ⁿ

AND they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. ²¹ And the LORD went before them by day in a pillar of a cloud,^o to lead them

Or, led.

Heb., to-morrow.

(In process of time the spirit of this law was lost in the Jews, and when the word was not in their mouth, nor the law in their heart, they had no phylacteries on their heads and on their hands. Clarke. See Mat. 23, 5.)

(He knew their refractory spirit, and that the probability of this country to Egypt would lead them on the first difficulty to return. Bryant. Ps. 11, 1—4.)

(The people went westwards Gen. 10.)

Or, by fire in a tank. (Aram, as fire, copper, brass, Gessenius. Text about the bones, prepared for burial.) Rosenmuller.)

They buried them in Shechem, in a parcel of ground which Jacob bought. Josh. 24, 32. Ge. 50, 25. Ac. 7, 16.

(The most probable, about two miles north-west of Succoth.)

He spread a cloud for a covering... Ps. 105, 39... I then led... the man in the day by a cloudy pillar... No. 9, 12. Is. 4, 5.

pIn fire by night to show you by what way ye should go... De. 1, 33.

ξ (Out of the way into a dell, through which there was no outlet.) Nu. 33, 7.

η (The last town on the Egyptian frontier. Je. 41, 1, and 46, 11. Eze. 29, 10, and 30, 6.)

θ (And that the miracle by which I purposed to obtain revenge for My own great name may be most signal and impressive.)

ε (Not gone for a few days only,but that they designed ever to return home any more. Shuckford.)

κ (With fifty thousand horse and two hundred thousand foot. Josephus, Ant., ii, c. 15.)

λ (The Greeks were unskilled in cavalry till long after the times of the Trojan war. Div. Leg., book iv., 1, 9.)

the way; and by night in a pillar of fire,^p to give them light; to go by day and night: ²²He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

¹And the Lord spake unto Moses, saying, ²⁴Speak unto the children of Israel, that they turn⁵ and encamp before Pi-hahiroth, between Migdol^η and the sea, over against Baal-zephon: before it shall ye encamp by the sea. ³For Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.' ⁴And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD.^θ

And they did so.

A.M. 3833. B.C. 1608. THE RED SEA. Pharaoh pursues the Israelites. His overthrow. [78

⁵AND it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?"

⁶And he made ready his chariot, and took his people with him: ⁷and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.^κ

⁸And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. ⁹But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen,^λ and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

¹⁰And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians

marched after them; and they were sore afraid: and the children of Israel cried^μ out unto the Lord. ¹¹And they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" ¹²Is not this the word that we did tell thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

¹³And Moses said unto the people, "Fear^ν ye not, stand still, and see the salvation of the Lord, which He will shew to you to-day: for the Egyptians whom ye have seen to-day,^ν ye shall see them again no more for ever. ¹⁴The Lord shall fight for you, and ye shall hold your peace."^ρ

¹⁵And the Lord said unto Moses, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: ¹⁶but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. ¹⁷And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get Me honour^ξ upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. ¹⁸And the Egyptians shall know that I am the Lord, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen."

¹⁹And the Angel^ς of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: ²⁰and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light

μ (As the people had been witnesses to the reported interposition of Jehovah in their favour, & knew by whose direction their leader proceeded, they showed a shameful diffidence, and betrayed that rebellious spirit which marked their character throughout. Bryant.)

ν 2 Chr. 20, 15, 17. Is. 41, 10, 13, 14.

ρ Or, for whereas ye have seen the Egyptians to-day, &c.

ς In returning & rest shall ye be saved: in quietness and in confidence shall be your strength... Is. 30, 15.

ξ (Manifest His power by punishing the Egyptians, and making use of their perfidy and business to cure His people of their prejudices, & to break off all connections with Egypt. Bryant.)

ς When we cried unto the Lord, He heard our voice, and sent an Angel... Nu. 20, 16... The Angel of His presence... Is. 63, 9.

See Is. 8, 11.
2 Co. 1, 3.

(Every circumstance is enumerated to demonstrate the miraculous character of this event, and to preclude any attempt to account for it on natural grounds.)

(But for the interposition of Almighty power, the wind which divided the waters must have continued to blow in order to keep them divided; but how could the Israelites make way through the opened passage in the face of a wind strong enough to produce such an effect? Pic. Bib.)

(Being night, they might perhaps not at all suspect they were off the shore. Shuckford.)

Or, made them to go heavily.

(The Egyptians began now at day-break (four o'clock, Calmet, to see where they were, and endeavoured to go back to shore. Shuckford.)

(A north or north west wind would have had the only proper direction to have driven back the tide, if that had been what was done in this matter. Shuckford. But the only winds which blow with violence in March and April are the kamisins, which blow sometimes from the east, sometimes from the south, and sometimes from the west, but never from the north or north east. Pic. Bib.)

by might to these:^d so that the one came not near the other all the night.

²¹ And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry^e land, and the waters were divided. ²² And the children of Israel went^f into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

²³ And the Egyptians pursued,^g and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. ²⁵ and took off their chariot wheels, that they drove^h them heavily: so that the Egyptians said, "Letⁱ us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."^j

²⁶ And the LORD said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."^k

⁴¹ "I will sing unto the LORD, for He hath triumphed gloriously: The horse and his rider hath He thrown into the sea.

⁴² The LORD is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; My father's God, and I will exalt Him."^l

⁴³ The LORD is a man of war:^m the LORD is His name.

⁴⁴ Pharaoh's chariots and his host hath He cast into the sea: His chosen captains also are drowned in the Red sea.

⁴⁵ The depths have covered them: they sank into the bottom as a stone.

⁴⁶ Thy right hand, O LORD, is become gloriousⁿ in power: Thy right hand, O LORD, hath dashed in pieces^o the enemy.

⁴⁷ And in the greatness of Thine excellency Thou hast overthrown them that rose up against Thee:

Thou sentest forth Thy wrath, which consumed them as stubble.

⁴⁸ And with the blast of Thy nostrils the waters were gathered together, The floods stood upright as an heap, And the depths were congealed in the heart of the sea.^p

⁴⁹ The enemy said, 'I will pursue, I will overtake,

²⁷ And Moses stretched forth his hand over the sea, and the sea returned^q to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. ²⁸ And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. ²⁹ But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

³⁰ Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.^r ³¹ And Israel saw that great work^s which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.

XV.] A.M. 3833. B.C. 1608. THE RED SEA. [79
Moses and the Israelites join in a song of thanksgiving for their deliverance.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,—

^q (The natural operation alone of any wind could not have produced this result....The wind being made to come at the moment, and to flow as long as it was wanted, and to cease at the critical time, when its cessation involved the Egyptian host in destruction. Pic. Bib.)

^r (And by their spoils the Israelites were probably furnished with considerable riches, especially clothing & arms. Clarke.)

^s Heb. land.

^t 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. Is. 25, 4.

^uThe Lord-strength & mighty, the Lord-mighty in battle. Ps. 24, S. Re. 19, 11.

^v That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name. Is. 63, 12.

^w Ps. 78, 13. Ha. 3, 10.

a Or, *repossess them.*

b Or, *mighty ones.*

c Forasmuch as there is none like unto Thee, O LORD; Thou art great, and Thy name is great in might. Je. 10, 6.

d Led them through the deep as an horse in the wilderness, that they should not stumble. Is. 63, 13. Je. 2, 6.

e ... He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased. Ps. 78, 54.

f (Probably this event took place while Hagar ruled, Ge. 36, 39.)

g ... Your terror is fallen upon us, and all the inhabitants of the land faint because of you, for we have heard how the LORD dried up the water of the Red sea for you..... Jos. 2, 9, 10, and 5, 1.

h (The desert and Jordan, in order to be brought into the promised land.)

i (The whole of this transaction sheweth out the Redemption wrought by the Lord Jesus, Clarke.)

k ... The women came out, singing and dancing, with tabret, with joy, & with instruments of music. 1 Sa. 18, 6, and 19, 5. Ju. 11, 34, and 21, 21. 2 Sa. 6, 16.

l (Miriam led the dance; the women imitated her steps.)

I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy^a them.

¹⁰Thou didst blow with Thy wind, the sea covered them: They sunk as lead in the mighty waters.

¹¹Who is like unto Thee, O LORD, among the gods?^b

Who is like Thee, glorious in holiness, fearful in praises, doing wonders?²⁹

¹²Thou stretchedst out Thy right hand, the earth swallowed them.

¹³Thou in Thy mercy hast led forth the people which Thou hast redeemed:²

Thou hast guided them in Thy strength unto Thy holy habitation.^a

¹⁴The people shall hear, and be afraid:

By the greatness of Thine arm they shall be as still as a stone.

¹⁵Then the dukes of Edom⁷ shall be amazed;

The mighty men of Moab, trembling shall take hold upon them;

All the inhabitants of Canaan shall melt^b away.

¹⁶Fear and dread shall fall upon them;

By the greatness of Thine arm they shall be as still as a stone;

Till Thy people pass over, O LORD,

Till the people pass over,⁸ which Thou hast purchased.

¹⁷Thou shalt bring them in, and plant them in the mountain of Thine inheritance,

In the place, O LORD, which Thou hast made for Thee to dwell in,

In the sanctuary, O LORD, which Thy hands have established.^c

¹⁸The LORD shall reign for ever and ever.¹¹

¹⁹For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

²⁰And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women^c went out after^e her with timbrels and with dances.

²¹And Miriam answered them, "Sing ye to the LORD, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

A.M. 3833. B.C. 1608 (at the beginning of the 30th year, WILDERNESS OF SINAI. Progress of the Israelites. Mount sent from heaven.)

²²SO Moses brought Israel from the Red sea, and they went out into the wilderness of Shur;⁹ and they went three days in the wilderness, and found no water. ²³And when they came to Marah,⁹ they could not drink of the waters of Marah,^f for

they were bitter: therefore the name of it was called Marah.⁸

²⁴And the people murmured against Moses, saying, "What shall we drink?"

²⁵And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance,^h and there he proved them,²⁶ and said, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the LORD that healeth thee."

²⁷And they came to Elim,^k where were twelve^l wells of water, and threescore and ten palm trees: and they encamped there by the waters.

²⁸And they took their journey from Elim, and all the congregation of the children^m of Israel

XVI.]

n (Called the wilderness of Ethana. Nu. 33, 8. Or, not far below, Agur-Misra, the fountain of Moses. Kitto.)

o (The present Wady Amarah, thirtysix miles distant from Agur Misra. Pic. Bib.)

p (The fountain Haurah is situated in a rocky valley, two or three miles in diameter. The taste of the water answers to that of the water of the present art. Pic. Bib.)

q That is, Bitterness. Rut. 1, 20. (Miriam & Mary are from the same root.)

r (A tree whereafter God would deal with them according to their walkings, that if they would diligently hearken to His words, He would keep them free from diseases, as He healed those brackish waters. Lightfoot.)

s (This station is usually identified with the Wady Ghoreid, about eight or nine miles south by east of Haurah. Pic. Bib.)

t (Of the twelve wells our only remains, the water of which is hardly drinkable, and eight or ten stunted palm trees are scattered along the road. Kitto.)

u ... And encamped by the Red sea. Nu. 33, 10. That is, did not pursue their course to Sinai by the upper road. Pic. Bib.)

(The great plain which, beginning at El Murkhah, extends with greater or less breadth almost to the extremity of the peninsula. Pic. Bib.)

Ch. 15, 21. Ps. 106, 25. 1 Co. 10, 10.

Nu. 11, 4, 5.

(And gave them of the corn of heaven. Man did eat angels' food...Ps. 78, 21, 25. I am the living bread which came down from heaven. Jno. 6, 51.)

Heb., the portion of a day in his day. 1r, 30, 8. Mat. 6, 11.

(Since Moses, instead of taking the shortest course to Canaan, brings the people through one barren wild into another, it is plain that he was not the chief agent, but was directed throughout by the God of Israel.)

...The brightness of His glory and the express image of His person...He. 1, 3...The glory of the Lord shall be revealed, and all flesh shall see it together... Is. 40, 5.

(The quails, which are remarkable for their migratory habits, but nothing but the fiat of the Almighty could have sent them thither at an appointed time. Pic. Bib.)

(The manna, ve. 4.)

(God saw it necessary to give them in the fall of the manna a daily proof of His divine interposition. Clarke.)

came unto the wilderness of Sin,^o which is between Elin and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured^d against Moses and Aaron in the wilderness: 3 and the children of Israel said unto them, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

4 Then said the Lord unto Moses, "Behold, I will rain bread^f from heaven for you; and the people shall go out and gather a certain rate every day; that I may prove them, whether they will walk in My law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

6 And Moses and Aaron said unto all the children of Israel, "At even, then ye shall know that the Lord^g hath brought you out from the land of Egypt: 7 and in the morning, then ye shall see the glory^h of the Lord; for that He heareth your murmurings against the Lord: and what are we, that ye murmur against us?" 8 And Moses said, "This shall be, when the Lord shall give you in the evening flesh^o to eat, and in the morning bread^r to the full; for that the Lord heareth your murmurings which ye murmur against Him: and what are we? your murmurings are not against us, but against the Lord."

9 And Moses spake unto Aaron, "Say unto all the congregation of the children of Israel, 'Come near before the Lord: for He hath heard your murmurings.'"^v

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold the glory of the Lord appeared in the cloud.^w

11 And the Lord spake unto Moses, saying, 12 "I have heard the murmurings of the children of Israel: speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.'"

13 And it came to pass, that at even the quails^h came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 15 And when the children of Israel saw it, they said one to another, "It is^h manna;"ⁱ for they wist not what it was.

And Moses said unto them, "This is the bread which the Lord hath given you to eat. 16 This is the thing which the Lord hath commanded. Gather of it every man according to his eating, an omer^x for every^h man, according to the number of your persons; for they wist not what it was."

17 And the children of Israel did so, and gathered, some more, some less. 18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.^a

19 And Moses said, "Let no man leave of it till the morning."^k

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank;^b and Moses was wroth with them. 21 And they gathered it every morning, every

o (So, the glory of the Lord shone round about the sheep-herds. Lu. 2, 9, 11. c.)

h He rained flesh upon them as dust, & feathered fowls like as the sand of the sea. Ps. 78, 28. (They pass along the Syrian desert into Arabia, forming, especially in the spring season, immense rabbit tracks; the daylight exhausted with fatigue, and are then easily caught. Kitto's Cyc.)

h Or, what is this? (So Gissenius, Rosenmüller, and others.) Or, it is a portion.

i ...The bread of God is He which cometh down from heaven, & giveth life unto the world. Jno. 6, 33.

v (About three quarts. Kitto's Cyc.)

h Heb., by the poll; or, head.

o Heb., souls.

a (Because his gathering was in proportion to the number of persons for whom he had to provide. Clarke.) 2 Co. 8, 15.

k Give us day by day (or, for the day) our daily bread. Lu. 11, 3.

h God is continually rendering disobedience and sin odious to the transgressor. Clarke.)

y (Moses directed them to give to each other; they that had more than their measure to make up what was wanting to them that had less, that all might have their full quantity and no more. Shuckford.)

δ (This general observance of the sabbath seems to imply that it was well known before this period.)

z Ch. 20, 8—11, and 31, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

e (Had it been a natural production it would have fallen on the sabbath, as at other times.)

ξ (The law of the sabbath was enacted from the beginning, Ge. 2, 3, and from that time became of divine obligation upon all mankind, and therefore the children of Israel observed this day before the law was given on Mount Sinai.)

η (A kind of spice common in the east. The seeds are globular, about the size of a peppercorn, and of a greyish colour. Kitto's Cyc. Nu. II, 7, S.)

man according to his eating; and when the sun waxed hot, it melted.

²² And it came to pass, that on the sixth day they gathered⁵ twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

²³ And he said unto them, "This is that which the LORD hath said, 'To-morrow is the rest of the holy sabbath unto the LORD:' bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

²⁵ And Moses said, "Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field. ²⁶ Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none."

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.^e

²⁸ And the LORD said unto Moses, "How long refuse ye to keep my commandments and my laws? ²⁹ See, for that the LORD hath given you the sabbath,^ξ therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

³⁰ So the people rested on the seventh day.

³¹ And the house of Israel called the name thereof Manna: and it was like coriander^η seed, white; and the taste of it was like wafers made with honey.

³² And Moses said, "This is the thing which the LORD commandeth, 'Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in

the wilderness, when I brought you forth from the land of Egypt.'"

³³ And Moses said unto Aaron, "Take a pot,^l and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations."

³⁴ As the LORD commanded Moses, so Aaron laid^θ it up before the Testimony,⁴ to be kept.

³⁵ And the children of Israel did eat manna forty years, until they came to a land inhabited;^m they did eat manna, until they came unto the borders of the land of Canaan.ⁿ

³⁶ Now an omer is the tenth part of an ephah.

XVII.] A.M. 3833. B.C. 1608. REPHIDIM [SI (probably the Wady Feiran.) Water is miraculously provided.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys,^κ according to the commandment of the LORD, and pitched in Rephidim:^λ and there was no water for the people to drink. ² Wherefore the people did chide with Moses, and said, "Give us water that we may drink."

And Moses said unto them, "Why chide ye with me? wherefore do ye tempt^μ the LORD?"

³ And the people thirsted there for water; and the people murmured against Moses, and said, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"^ν

⁴ And Moses cried unto the LORD, saying, "What shall I do unto this people? they be almost ready to stone me."^ξ

⁵ And the LORD said unto Moses, "Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. ⁶ Behold, I will stand before thee there upon the rock in Horeb;^ο and

lThe golden pot that had manna.....Ile. 9, 4.

θ (Subsequently, when the ark was constructed.)

ι (The tables of the covenant. See Ex. 25, 16, 21, and 40, 29. Nu. 17, 10. De. 10, 5. 1 Ki. 8, 9.

m Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. Jno. 6, 49.

n ...The manna ceased on the morrow after they had eaten of the old corn of the land. Jos. 5, 12.

κ (Making two short halts at Dopikah and at Abush. Nu. 33, 12, 13.

λ (The Wady Feiran.)

μ (Provoke His anger by doubting His power & goodness.)

ν (The conduct of the Israelites on this and other occasions shews that their leaving Egypt was altogether supernatural.)

ξ (Their progress from the region of drought to that of water was cut off by the Amalekites, who occupied the outskirts of the wady region at Wady Feiran. Kitto.)

ο (The northern end of the Sinaitic range of mountains. It rises immediately from the plain that formed the head quarters of the Israelites.)

(The supply of water was obtained at some distance from Rephidim, and not in sight of the congregation.)
That is, temptation.

That is, chiding or strife (because Amalek steeves for it).

(The valley was occupied by this people.)

Called Ignorous. Jesus. Ac. 7, 45. He. 4, 8.)

Hur son of Cahleb, son of Hezron, son of Pharez, son of Judah. 1 Chr. 2, 19.

(This is the first place in which Joshua is mentioned. It was at first called Oshai, Nu. 13, 16. He was an eminent type of our Saviour.)

Nu. 21, 20. De. 25, 19. 1 Sa. 15, 3, 7. & 20, 1, 17. 2 Sa. 8, 12. Eze. 9, 14.

That is, the Lord my banner. See Ju. 6, 21.

Or, because the hand (of Amalek) is against the throne of the Lord, therefore &c.

Heb., the hand upon the throne of the Lord.

(Perhaps by the throne of the Lord is meant Horib, from which flowed the water for which Amalek fought. In any case the rendering in the text is inadmissible, for Shuckford says, "In all the Old Testament, though the expression of God's having sworn occurs almost thirty times, yet it is not once expressed in words like what we here meet with.")

thou shalt smite the rock, and there shall come water out of it, that the people may drink."

And Moses did so in the sight of the elders^r of Israel. ⁷And he called the name of the place Massah,^p and Meribah,^q because of the chiding of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us, or not?"

⁸Then came Amalek,^r and fought with Israel in Rephidim.

⁹And Moses said unto Joshua,^p "Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand."

¹⁰So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur^a went up to the top of the hill. ¹¹And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹²But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

¹³And Joshua^b discomfited Amalek^o and his people with the edge of the sword.

¹⁴And the Lord said unto Moses, "Write this^c for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek^o from under heaven."

¹⁵And Moses built an altar, and called the name of it Jehovah-nissi:^x ¹⁶for he said, "Because^y the Lord^o hath sworn^z that the Lord will have war with Amalek from generation to generation."

XVIII.] A.M. 3833. B.C. 1608. REPHIDIM. [S 2
The visit of Jethro to Moses.

WHEN Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; ²then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,^β ³and her two sons; of which the name of the one was Gershom;^γ for he said, "I have been an alien in a strange land:" ⁴and the name of the other was Eliezer;^δ "for the God of my father," said he, "was mine help, and delivered me from the sword of Pharaoh."

⁵And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: ⁶and he said^ε unto Moses, "I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her."

⁷And Moses went^z out to meet his father in law, and did obeisance, and kissed^η him; and they asked each other of their welfare;^ς and they came into the tent. ⁸And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail^θ that had come^o upon them by the way, and how the Lord delivered^ι them.

⁹And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. ¹⁰And Jethro said, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. ¹¹Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them."^κ

β (His confidence in God having become stronger, and feeling that their presence might interfere with the due discharge of his great duty.)

γ That is, a stranger here. I am a stranger and sojourner, as all my fathers were. Ps. 39, 12.

δ That is, my God is an help.

ε (By a messenger.)

z Ge. 11, 17; 18, 2; 19, 1. 1 Ki. 2, 19.

ς Ge. 29, 13, and 33, 4.

ζ Heb., peace. Ge. 13, 27. 2 Sa. 11, 7.

η (Labour, derived from the French.)

θ Heb., found them. Ge. 41, 31. Nu. 29, 11.

ι Saved them from the hand of him that hated them and redeemed them from the hand of the enemy. Ps. 106, 10.

κ (Jethro was now convinced that Jehovah was the One True God.)

12 And Jethro, Moses' father in law, took* a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before* God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, "What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?"

15 And Moses said unto his father in law, "Because the people come unto me to enquire of God: 16 when they have a matter, they come unto me; and I judge between one^d and another, and I do make *them* know the statutes^e of God, and His laws."^g

17 And Moses' father in law said unto him, "The thing that thou doest is not good. 18 Thou wilt surely wear^h away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bringⁱ the causes unto God: 20 and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness: and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 22 and let them judge the people at all seasons:^l and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place^m in peace."ⁿ

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.^o 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and he^p went his way into his own land.

XIX.] A.M. 3833. B.C. 1608.
WILDERNESS OF SINAI (a wild mountainous region in Arabia Petraea).
The descent of Jethrah.

IN the third^r month, when the children of Israel were gone forth out of the land of Egypt, the same day came^s they *into* the wilderness of Sinai.^t 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.^u

3 And Moses went up unto God,^v and the Lord called unto him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 ye have seen what I did unto the Egyptians,^w and *how* I bare you on eagles' wings, and brought you unto Myself. 5 Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: 6 and ye shall be unto Me a kingdom of priests, and an holy nation.^x These *are* the words which

* (The *Lave* being not yet given, nor Aaron consecrated, these patriarchal usages were still in force.)

s...Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto... De. 12, 7. 1 Chr. 23, 22. 1 Co. 10, 18; 21, 31.

A Heb., a man and his fellow.

μ. (That is, *give judgment*, if any man had a conscience, as 2 Sa. 15, 2, the cause of a man's rent, or a man's rent, Job 31, 13, &c. The *Lave* being not yet given.)

ν Heb., *judging*, thou wilt judge (i.e., had fallen into a way that would be full of fatigue to himself and would not give a due despatch to public business, Shuckford.) 4

t Moses brought (the cause of the daughters of Zephobah) before the Lord. Nu. 27, 5.

u And the cause which (they) knew not (they) searched out. Job 29, 16.

σ (That is, *return home*, having had their business settled.)

ξ (The text evidently suggests that Moses instituted these officers at first not by divine appointment, but by Jethro's direction. He afterwards, with the concurrence of the people re-instituted them. De. 1, 9, 10.)

ο (Jethro, Israel, or Royal returned, but Hobab his son seems to have remained, or he came after Jethro had got back.

π (Sinai, middle of May.)

ρ Ch. 17, 1, 8. (They stayed here seven months and five days).

σ (In a plain now called *er-Rahah*, about two miles long and varying in breadth from one-third to two-thirds of a mile.)

τ (Jebel Safsafah, the northern end of a ridge of lofty granitic rocks)

υ.....The Angel which spake unto him in the Mount Sinai..... Ac. 7, 28.

υ The great temptations which thine eyes have seen, the signs, and those great miracles. De. 29, 3.

ω De. 32, 11. Is. 63, 9. Re. 12, 14.

z Ye (Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people. ... 1 Pe. 2, 9.

thou shalt speak unto the children of Israel."

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, "All that the LORD hath spoken we will do."

And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, "Lo, I come unto thee in a thick cloud,^y that the people may hear when I speak with thee, and believe thee for ever."

And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, "Go unto the people, and sanctify^z them to-day and to-morrow, and let them wash^x their clothes, ¹¹and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. ¹²And thou shalt set bounds unto the people round about, saying, 'Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:^z ¹³there shall not an hand touch it,^z but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet^w soundeth long, they shall come up to the mount.'

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. ¹⁵And he said unto the people, "Be ready against the third day: come not at *your wives*."^a

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.^b

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.^c ¹⁸And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.^a

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. ²¹And the LORD said unto Moses, "Go down, charge^z the people,^y lest they break through unto the LORD to gaze, and many of them perish. ²²And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."

23 And Moses said unto the LORD, "The people cannot come up to mount Sinai: for Thou chargedst us, saying, 'Set bounds^z about the mount, and sanctify it.'"

24 And the LORD said unto him, "Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest He break forth upon them."

25 So Moses went down unto the people, and spake unto them.

XX.] A.M. 3833. B.C. 1608. MOUNT SINAI. [84
The delivery of the Decalogue.

AND God spake^d all these words, ²⁴saying, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."^e

25 Thou shalt have no other gods before Me.

26 Thou shalt not make unto thee any graven^f image, or any likeness

c ...Ye came near and stood under the mountain... De. 1, 10.

a (The whole was calculated to produce a proper reverence and fear, and make the people more ready to receive the Law, and to obey it when delivered. Bryant.)

z Heb., come t.

y (N. E. to the hill pitched the elders or the seventy heads of the chief families, called the "house of Jacob." Ye. 3; w^z behind them the main body of the people, these are called "the children of Israel," outside lay the mixed multitude. Lightfoot.)

z (Perhaps two thousand cubits—half a mile. Jos. 3, 4.)

dOut of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more... De. 5, 22.

e Heb., servants. f 2 Ki. 17, 35. 4e, 25, 6, and 35, 15.

f De. 27, 15. Ps. 115, 1, 8. Is. 44, 9, 4e, 10, 3. Ac 17, 29.

He made darkness His secret place, His pavilion round about Him were dark waters and thick clouds of the skies. Ps. 18, 11, and 97, 2.

(Consecrate, separate, set apart to serve Me.)

(This may suggest the necessity of inducing the soul with virtuous habits before it passes into eternity, where habits are not altered but improved, the passions becoming ten thousand times more furious, and every virtue immeasurably heightened & increased.)

If so much as a beast touch the mountain, it shall be stoned or thrust through with a dart. He. 12, 20.

(z) he, him, the man who should presume to touch the mountain, he should be considered as accused, not to be touched for fear of conveying defilement. Clarke.)

Or, cornet.

...That ye may give yourselves to fasting and prayer. 2 Co. 7, 5.

...The mountain burned with fire unto the midst of heaven, with darkness, clouds, & thick darkness. De. 4, 11.

of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous⁹ God, visiting^h the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; ⁶and shewing mercyⁱ unto thousands of them that love Me, and keep My commandments.

⁷Thou shalt not take^k the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

⁸Remember the sabbath^l day, to keep it holy. ⁹Six days shalt thou labour, and do all thy work: ¹⁰but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: ¹¹for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested^k the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

¹²Honour^m thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

¹³Thou shalt not kill.ⁿ

¹⁴Thou shalt not commit adultery.^o

¹⁵Thou shalt not steal.^o

¹⁶Thou shalt not bear false^p witness against thy neighbour.

¹⁷Thou shalt not covet^q thy neighbour's house, thou shalt not covet thy neighbour's wife,^r nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.^s

¹⁸And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar

off. ¹⁹And they said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."^s

²⁰And Moses said unto the people, "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not."^t

²¹And the people stood afar off, and Moses drew near unto the thick darkness^l where God was.

A.M. 3833. B.C. 1608. MOUNT SINAI.
Laws political, respecting worship, slavery, and homicide. [85

²²AND the LORD said unto Moses, "Thus thou shalt say unto the children of Israel, 'Ye have seen that I have talked^u with you from heaven.

²³Ye shall not make with Me gods^v of silver, neither shall ye make unto you gods of gold. ²⁴An altar of earth⁹ thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name I will come unto thee, and I will bless^w thee.

²⁵And if thou wilt make Me an altar of stone,^x thou shalt not build it of hewn^y stone: for if thou lift up thy tool upon it, thou hast polluted it.

²⁶Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.^z

²⁷Now these are the judgments which thou shalt set before them.—²⁸If thou buy an Hebrew servant,^{aa} six years he shall serve: and in the seventh he shall go out free for nothing. ²⁹If he came in by himself,^{ab} he shall go out by himself: if he were married, then his wife shall go out with him. ³⁰If his master have given him a wife,^{ac} and she have born him sons or daughters: the wife and her children shall be her master's, and he shall go out by himself. ³¹And if the servant shall plainly^{ad} say, 'I love my master, my wife, and my children; I will not go out free.'^{ae} then his mas-

^s Go thou near and hear all that the LORD our God shall say, and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it. De. 5, 27, and 18, 16. Ga. 3, 19, 20. He. 12, 19.

^t Clouds & darkness are round about Him...Ps. 97, 2, and 18, 11. Ch. 19, 16. De. 5, 5. 1 Ki. 8, 12.

^u De. 4, 36. Ne. 9, 13.

^v 1 Sa. 5, 4, 5. 2 Ki. 17, 33. Eze. 20, 39, and 43, 8. Da. 5, 4, 23. Zep. 1, 5. 2 Co. 6, 14.

⁹ (A return to patriarchal simplicity. So Naaman. See 2 Ki. 5, 17.)

^w Where two or three are gathered together in My name, there am I in the midst of them. Mat. 18, 20.

^x De. 27, 5. Jos. 8, 31.

^y Heb., build them with hewing (a restriction operating to the exclusion of sculptured figures.)

^{aa} (A Hebrew might lose his liberty, 1, by poverty, i.e. 25, 39; 2, a father might sell, v. 7; 3, by debts, 2 Ki. 4, 1; 4, for theft; 5, taken prisoner, sold by Gentiles to Jews, De. 15, 12. Je. 34, 14. Calmet. Thus no man could finally injure himself by any foolish act. Clarke.)

^{ab} Heb., with his body.

^{ac} (A Canaanitish wife served for ever.)

^{ad} Heb., saying shall say.

^y Ch. 34, 11. Jos. 24, 19. Na. 1, 2.

^h Job 5, 4. 1 Sa. 20, 21. Je. 32, 18.

ⁱ Ch. 34, 7. De. 7, 9. Ps. 89, 34. Ro. 11, 28.

^k Ch. 23, 1. Le. 19, 12. De. 5, 11. Ps. 15, 4. Mi. 6, 11. Mat. 5, 33.

^l Ch. 31, 13, 14. De. 5, 12. Eze. 20, 12. Ne. 13, 16.

^z (The weekly rest of the Sabbath is appointed to allow a pause, in this life's transient and merely auxiliary interests, for a contemplation of its general design & end. Adderley.)

^m Ch. 23, 26. De. 5, 16. Mat. 15, 4. Lu. 18, 20. Eph. 6, 2.

ⁿ (To wit, those who shall do no murder. De. 5, 17. Mat. 5, 21. Ro. 13, 9. 1 Jno. 3, 15.)

^o Le. 20, 10. De. 5, 18. Pr. 6, 32. Mat. 5, 28.

^p Le. 19, 11. De. 5, 19. Mat. 19, 18. Ro. 13, 9. 1 Th. 4, 6.

^q Ch. 23, 1. De. 19, 16. Mat. 19, 18.

^r De. 5, 21. Mi. 2, 2. Ha. 2, 9. Lu. 12, 15. Ac. 20, 33. Ro. 7, 7, and 13, 9. Eph. 5, 3, 5. He. 13, 5.

^s Job 31, 9. Pr. 6, 29. Je. 5, 8. Mat. 5, 28.

ter shall bring him unto the judges ; he shall also bring him to the door, or unto the door post ; and his master shall bore^ε his ear through with an aul ; and he shall serve him for ever.

7 And if a man sell^ο his daughter to be a maidservant, she shall not go out as the menservants do. ⁸If she please^π not her master, who hath betrothed her to himself, then shall he let her be redeemed : to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. ⁹And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. ¹⁰If he take him another wife, ¹¹her food, her raiment, and her duty of marriage, shall he not diminish. ¹²And if he do not these three unto her, then shall she go out free without money.

¹²He that smiteth a man, so that he die,^γ shall be surely put to death. ¹³And if a man lie not in wait, but God deliver *him* into his hand ;^τ then I will appoint thee a place whither he shall flee. ¹⁴But if a man come presumptuously^υ upon his neighbour, to slay him with guile ; thou shalt take him from Mine altar, that he may die.

¹⁵And he that smiteth^ϕ his father, or his mother, shall be surely put to death.

¹⁶And he that stealeth^ζ a man, and selleth him, or if he be found in his hand, he shall surely^χ be put to death.

¹⁷And he that curseth^ψ his father, or his mother, shall surely be put to death.

¹⁸And if men strive together, and one smite another^ω with a stone, or with his fist, and he die not, but keepeth his bed : ¹⁹if he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit : only he shall pay for the loss^α of his time, and shall cause *him* to be thoroughly healed.

²⁰And if a man smite his servant, or his maid, with a rod, and he die under his hand ; he shall be surely punished.^α ²¹Notwithstanding, if he continue a day or two, he shall not be punished :^β for he is his money.^β

²²If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow : he shall be surely punished, according as the woman's husband will lay upon him ; and he shall pay as the judges determine. ²³And if any mischief follow, then thou shalt give life for life, ²⁴eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵burning for burning, wound for wound, stripe for stripe.

²⁶And if a man smite the eye of his servant, or the eye of his maid, that it perish ; he shall let him go free for his eye's sake. ²⁷And if he smite out his manservant's tooth, or his maidservant's tooth ; he shall let him go free for his tooth's sake.^δ

²⁸If an ox gore a man or a woman, that they die : then the ox shall be surely stoned, and his flesh shall not be eaten ; but the owner of the ox shall be quit.^ε ²⁹But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman ; the ox shall be stoned, and his owner also shall be put to death.

³⁰If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. ³¹Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. ³²If the ox shall push a manservant or a maidservant ; he shall give unto their master thirty^ε shekels of silver, and the ox shall be stoned.

³³And if a man shall open a pit,^ς or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein ; ³⁴the owner of the pit shall make it good, and give money unto

a Heb. *arayed*, Ge. 4. 15. 21. (The magistrate is the) revenger, to execute wrath upon him that doeth evil. Ro. 13. 1.

β (Because it might be presumed that the man had died through some other cause. Clarke.)

γ Of the children of the strangers that do sojourn among you, of them shall ye buy...and they shall be your possession. Le. 25. 45.

δ (This is the natural law of equity, but in many cases proving inconvenient or impossible, particular punishments or even compensations were introduced. Kitto.) Le. 24. 21. De. 19. 21. Mat. 5. 38.

ε (Thus self-interest obliged them to be cautious and circumspect. Clarke.)

ε (The laws of the twelve tables ordered that the owner of the beast should pay for what damages he committed, or deliver him to the person injured.)

ς (The value of the body shew) was about 2s. 6d. The chief priests...covenanted with Judas for thirty pieces of silver. Mat. 26. 15.)

ς (A well or cistern, in some public places, where there was danger that men or cattle might fall in it.)

ε (A significant ceremony used in an ancient custom in the east. Ps. 40. 6.)

ο (This the Jews allowed no man to do but in extreme distress—and only while she was unmarried. Clarke.)

π Heb., *be evil in the eyes of, &c.*

υ (In every respect as if she were his daughter.)

τ (Shall make no abatement in the privileges of the first wife. Clarke.)

γ Ge. 9. 6. Le. 24. 17. Nu. 35. 30. Mat. 26. 52.

τ (Killed accidentally.) Nu. 35. 11. De. 19. 3. Jos. 20. 2.

υ (Premeditately.)

ϕ (A case that argues peculiar depravity.)

ζ Ge. 37. 28. De. 24. 7. The law is...made...for men-stealers... 1 Ti. 1. 10.

ψ (Slave captives, negro dealers, and slave owners declared equally culpable.)

ω Or, *reviled*. Le. 20. 9. Pr. 20. 20. Mat. 15. 4. Ma. 7. 10.

α Or, *his neighbour*.

α Heb., *his ceasing*.

the owner of them; and the dead *beast* shall be his.

³⁵ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. ³⁶ Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; and he shall surely pay ox for ox; and the dead shall be his own.⁷⁷

XXII.]

A.M. 3833. B.C. 1608.
MOUNT SINAI.

[86

Laws judicial, concerning personal offences.

IF a man shall steal an ox, or a sheep,^o and kill it, or sell it; he shall restore^l five oxen for an ox, and four sheep for a sheep.

² If a thief be found breaking^e up, and be smitten that he die, *there shall no blood be shed* for him.⁴ ³ If the sun be risen^κ upon him, *there shall be blood shed* for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. ⁴ If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

⁵ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

⁶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.^λ

⁷ If a man shall deliver unto his neighbour money or stuff to keep,^μ and it be stolen out of the man's house; if the thief be found, let him pay double. ⁸ If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.^ρ ⁹ For all manner of trespass, *whether it be*

for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges;^ε and whom the judges shall condemn, he shall pay double unto his neighbour.

¹⁰ If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: ¹¹ then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not^σ make it good. ¹² And if it be stolen from him, he shall make restitution^f unto the owner thereof. ¹³ If it be torn in pieces, *then* let him bring it for witness,^π and he shall not make good that which was torn.

¹⁴ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make it good. ¹⁵ But if the owner thereof *be* with it, he shall not make it good: if it be an hired thing, it came for his hire.^ρ

¹⁶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. ¹⁷ If her father utterly refuse to give her unto him, he shall pay^σ money^τ according to the dowry^υ of virgins.

¹⁸ Thou shalt not suffer a witch^φ to live.

¹⁹ Whosoever lieth with a beast shall surely be put to death.

²⁰ He that sacrificeth^ψ unto any god, save unto the LORD only, he shall be utterly destroyed.

²¹ Thou shalt neither vex^ω a stranger, nor oppress him: for ye were strangers in the land of Egypt.

²² Ye shall not afflict any widow, or fatherless child.^α ²³ If thou afflict them in any wise, and they cry at all unto Me,^β I will surely hear their cry; ²⁴ and My wrath shall wax hot, and I will kill you with the sword;

o (It was taken for granted that the man was innocent who could by oath appeal to the omniscient God. Clarke.)

f (Jacob said)... of my hands didst thou require it, whether stolen by day or stolen by night. Ge. 31, 39.

π (Let him bring a testimony of the torn thing. Am. 3, 12.)

ρ (It, the accident, goes with the hire. Gesenius.)

σ Heb., weigh. Ge. 23, 16.

τ (According to the Targumist, this was fifty shekels of silver. Ge. 34, 12. De. 22, 29. 1 Sa. 18, 25.)

υ (These regulations were a powerful curb to disorderly passions.)

φ (A magician, who pretended to discover or direct the effects ascribed to the operation of the charivari. The sorcery or witchcraft of the Old Testament resolves itself into a trafficking with idols and asking counsel of false deities. Denham.)

χ Le. 18, 23, and 20, 15.

ψ Nu. 25, 2. De. 13, 1, &c.

ω (A humane law and the offspring of sound policy. Clarke.)

α De. 10, 18, and 24, 17. Is. 1, 17. Eze. 22, 7. Ze. 7, 10. Ja. 1, 27.

β (God reserves the punishment to Himself, and by this strongly shows His abhorrence of the crime. Clarke.)

η (In the case supposed at Ex. 28 the owner was punished by the total loss of the beast. Zacharias for false accusation promised to restore fourfold. Lu. 19, 8.)

θ Or, goat.

ι A thief... if he be found... shall restore sevenfold; he shall give all the substance of his house. Pr. 6, 31. 2 Sa. 12, 6. Le. 19, 8.

κ If the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Mat. 24, 43.

λ (Because it is done at dead of night, when all creation, except beasts of prey, are at rest. East ap. Clarke.)

μ (For this he might be known & taken. Clarke.)

λ (A necessary law in countries where great drought prevails.)

μ (Whatever goods were thus left in the hands of another person, that person became responsible for them. Clarke.)

ν (This oath was before the magistrates, that he knew nothing of them, was considered a full acquittance. Clarke.)

ξ (The possessor might have had them by a fair & honest purchase. Clarke.) De. 25, 1. 2 Chr. 19, 10.

(Not that taking interest for the loan of money was in itself sinful and unjust, but that in the case of the Israelites, the borrowing was not with a view to profit, but from poverty.)

(His "hyke," a coarse blanket about six yards long, the Arab's substitute for a bed. Clarke.)

Or, judges, ve. 8, 9. Ps. 82, 6. (Make light of magistrates. Cited by St. Paul, Ac. 23, 5.)

Heb., thyfulness.

Honour the Lord with thy substance and with the first fruits of all thine increase. Pr. 3, 9.

Ch. 13, 2, 12, & 34, 19.

De. 15, 19.

For I the Lord your God am holy. Le. 19, 2, & 22, 8. Eze. 4, 14, and 44, 31.

Give not that which is holy to the dogs. Mat. 7, 6.

Or, receive... He that uttereth a slander is a fool. Pr. 10, 18.

A false witness shall not be unpunished. Pr. 19, 5.

(If any appears to their innocent, assert his innocence with a fearless mind, & defend him against the multitude. Rosen.)

Heb., answer.

Ye shall not be afraid of the face of man: for the judgment is God's... De. 1, 17.

Love your enemies... do good to them that hate you... Mat. 5, 44.

and your wives shall be widows, and your children fatherless.

²⁵If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

²⁶If thou at all take thy neighbour's raiment⁵ to pledge, thou shalt deliver it unto him by that the sun goeth down: ²⁷for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious.

²⁸Thou shalt not revile the gods,⁶ nor curse the ruler of thy people.

²⁹Thou shalt not delay to offer the first⁵ of thy ripe⁶ fruits, and of thy liquors: the firstborn of thy sons⁷ shalt thou give unto Me. ³⁰Likewise⁶ shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it Me.

³¹And ye shall be holy men unto Me:⁸ neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.⁹

XXIII.] A.M. 3833. B.C. 1608. [S7
MOUNT SINAI.
Laws concerning social duties,
fasts, and sacrifices.

“THOU shalt not raise¹⁰ a false¹¹ report: put not thine hand with the wicked to be an unrighteous witness.

²Thou shalt not follow a multitude¹² to do evil; neither shalt thou speak¹³ in a cause to decline¹⁴ after many to wrest judgment: ³neither shalt thou countenance a poor man in his cause.

⁴If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.¹⁵

⁵If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.¹⁶

⁶Thou shalt not wrest the judgment of thy poor in his cause.

⁷Keep thee far from a false mat-

ter; and the innocent and righteous slay thou not: for I will not justify the wicked.

⁸And thou shalt take no gift: for the gift blindeth the wise,¹⁷ and perverteth the words of the righteous.

⁹Also thou shalt not oppress a stranger: for ye know the heart¹⁸ of a stranger: for ye were strangers in the land of Egypt.

¹⁰And six years thou shalt sow thy land, and shalt gather in the fruits thereof: ¹¹but the seventh year thou shalt let it rest and lie still;¹⁹ that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.²⁰

¹²Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

¹³And in all things that I have said unto you be circumspect:²¹ and make no mention of the name of other gods, neither let it be heard out of thy mouth.²²

¹⁴Three times thou shalt keep a feast unto me in the year. ¹⁵Thou shalt keep the feast of unleavened²³ bread: (thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib; for in it thou earnest out from Egypt: and none shall appear before Me empty:)²⁴ and the feast of harvest,²⁵ the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering,²⁶ which is in the end of the year, when thou hast gathered in thy labours²⁷ out of the field.

¹⁷Three times in the year all thy males shall appear before the Lord God.

¹⁸Thou shalt not offer the blood of My sacrifice with leavened bread: neither shall the fat of My sacrifice²⁸ remain until the morning.

⁵ Or, will thou curse take phony or, and wouldest cease to have thy business for him; thou shalt surely love it to join with him.

⁶ Heb., the seeing.

¹⁸ Heb., soul.

¹⁹ (The reasons for this ordinance given by Calmet are, to maintain an equality among the people; to inspire them with sentiments of humanity; to accustom them to depend on the Divine Providence; to detach them from earthly things; and to show them God's dominion over the soil.)

²⁰ Or, olive-trees.

²¹ Take heed to thyself, & keep thy soul diligently... De. 4, 9. Ps. 35, 1. Eph. 5, 15. 1 Ti. 4, 16.

²² Their sorrows shall be multiplied that hasten after another god. Ps. 16, 4.

²³ (The passover, to commemorate the departure out of Egypt. Ch. 12, 15. Le. 23, 6.)

²⁴ Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee. De. 16, 17.

²⁵ (The Feast of Pentecost, called also the Feast of Weeks (ch. 31, 22); to commemorate the giving of the law on Mount Sinai fifty days after the passover.)

²⁶ (The Feast of Tabernacles (15th Feast), to commemorate the Israelites' dwelling in tents for forty years.)

²⁸ Or, feast. (The passover.)

5 (Thou shalt not do anything that may have a tendency to blunt thy moral feelings or teach thee hardness of heart. Clarke.)

7 Or, I will afflict them that afflict thee.

8 Thus saith the LORD God, I delivered them into to your hand... and I have given you a land for which ye did not labour... Jos. 24, 13.

9 I shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto. De. 28, 8.

10 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. Job 5, 26.

11 As soon as we heard.....our hearts did melt, neither did there remain any more courage in any man because of you... Jos. 2, 11.

12 (In Cranmer's Bible it is, "I will trouble.")

13 Heb., neck. Ps. 18, 40.

14 (This rendering is probably correct, for it is said, "I sent the hornets before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow." Jos. 24, 12, De. 7, 20. Elian relates that the Phœnicians (a Phœnician people) were actually driven from their locality by their venom. Kitto's Bib. Cyc.)

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk."^s

A. M. 3833. B. C. 1608. MOUNT SINAI. [SS
Divers promises on condition of obedience.

20 "BEHOLD, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him. 22 But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.^r 23 For Mine Angel shall go before thee, and bring^s thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and He shall bless^t thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing east thy young, nor be barren, in thy land: the number of thy days I will fulfil.^u

27 I will send My fear^v before thee, and will destroy^w all the people to whom thou shalt come, and I will make all thine enemies turn their backs^φ unto thee. 28 And I will send hornets^x before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 30 By little and little I will drive them out from before thee, until thou be in-

creased, and inherit the land. 31 And I will set thy bounds^w from the Red sea even unto the sea of the Philistines,^ψ and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods. 33 They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee.^z

XXIV.] A. M. 3833. B. C. 1608. [S9
MOUNT SINAI.
Preparation for the delivery of the ceremonial law.

AND He said unto Moses, "Come A up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.^ω 2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.^ω

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, "All the words which the LORD hath said will we do."

4 And Moses wrote^a all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings,^β and sacrificed peace^γ offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant,^z and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient."^δ—8 And Moses took the blood, and sprinkled it on the people, and said, "Behold the blood

^ω Solomon reigned over all kingdoms from the river unto the land of the Philistines, & unto the border of Egypt... I Ki. 4, 21.

^ψ (The Mediterranean.)

^ω (Three days were occupied with the transactions recorded in chapters xix.—xxiii. Moses and Aaron are now sent down to propose the conditions of the covenant to the Israelites, ve. 3, after which they were again to come up, verses 1 and 2.)

^a (Probably he spent some days in writing down the laws & judgments. Shuckford.)

^β (Sheep & goats. Le. 1, 10. These were wholly consumed.)

^γ (Bullocks or goats. He. 9, 10. The blood was poured out, and then the priests and people might feed on the flesh.)

^z ...With water, & scarlet wool, & hyssop... He. 9, 19, and 13, 20. 1 Pe. 1, 2.

^δ (The people entered into the most solemn engagement to perform what was written in the book.)

of the covenant, which the LORD hath made with you concerning all these words."

9 Then went up^e Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 and they saw the God of Israel: 5 and there was under His feet as it were a paved^g work of a sapphire stone, and as it were the body of heaven in his clearness. 11 And upon the nobles of the children of Israel He laid^h not His hand: also they saw God, and did eat and drink.

12 And the LORD said unto Moses, "Come up to Me into the mount, and be there: 2 and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.^k 14 And he said unto the elders, "Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them."

15 And Moses went up into the mount, and a cloud covered^l the mount. 16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh^m day He called unto Moses out of the midst of the cloud. 17 And the sight of the glory of the LORD was like devouringⁿ fire on the top of the mount in the eyes of the children of Israel. 18 And Moses went into the midst of the cloud, and gat him up into the mount: 8 and Moses was in the mount forty days and forty nights.^o

XXV.] A.M. 3833. B.C. 1608. [90
MOUNT SINAI.

Directions as to the ark and other furniture of the tabernacle.

AND the LORD spake unto Moses, saying, 24 "Speak unto the children of Israel, that they bring^p Me

an offering: 2 of every man that giveth it willingly with his heart ye shall take My offering. 3 And this is the offering which ye shall take of them: gold, and silver, and brass, 4 and blue, and purple, and scarlet, and fine^q linen, and goats' hair, 5 and rams' skins dyed red,^r and badgers' skins, and shittim wood, 6 oil for the light, 7 spices for anointing oil, and for sweet incense, 7 onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make Me a sanctuary; that I may dwell among them.^x 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 And they shall make an ark^y of shittim wood: 10 two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold^a round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken^y from it.

16 And thou shalt put into the ark the testimony^β which I shall give thee.

17 And thou shalt make a mercy^γ seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten^δ work shalt thou make them, in the two ends of the

ρ Or, have offering.

σ Or, silk. Ge. 41, 12.

τ (The skins of red rams, Roseumüller, De Wette, and Maurer.)

υ (Cf. H. Smith thinks that this is not the badger which is not found in South Asia, but an animal of the great antelope family, of an iron grey colour.)

φ (The light of the lamps was supplied from pure olive-oil.)

χ (This was the ancient use of oil, and to this all the particulars are to be referred, & by this they are to be proved. Ainsworth.)

ψ From the Latin, arca; any covered chest or coffin. Co(ton.)

ω (Probably the arcaia, the Egyptian throne of the ancients. It is solid, light, and very beautiful; called "the shittah tree" in Is. 41, 19.)

α (A raised rim or edge.)

γ See 1 Ki. 8, 8.

β (The two tables.)

γ (A propitiatory. He. ix.)

δ (Curved.)

Ve. 1. (Some little way up the mountain.)

(The Irisibh, God was manifested through that Divine Person who in after ages was "made flesh.")

(Brick-work of an azure colour.) Eze. 1, 26, & 10, 1. Re. 4, 3.

(He did not shay any of them.) Ne. 13, 21. See ch. 19, 21.

(After having given Aaron and Hur the charge of the people. Ve. 14.)

(Further up the mount; Aaron & the elders, who had come midway, returning to the camp.)

(The glory was probably above the cloud, and it was to the cloud that Moses and Joshua ascended at this time, leaving Aaron & the elders below. Clarke. See Ma. 9, 7, &c.)

(Which was the sabbath. God spake to him, and delivered to him successively during forty days the different statutes and ordinances contained in chapters xxv.—xxxii.)

(Calculated to inspire reverence and godly fear. He. 12, 28, 29.)

(Alone, leaving Joshua in the cloud, who with the elders formed a chain of communication with the camp.)

(The first fast. See ch. 32, 31, comp. with De. 9, 18. Ch. 34, 28.)

τ Heb., take for Me.

γ Or, of the mother of the mercy-seat.

δ (A cherub was an emblematic creature of four heads: viz., the lion, the bull, the eagle, and man. Such were the "living creatures" of Eze. 1, 5, but those of John but one face only, Re. 4, 6. It is difficult to say what it symbolized.)

z ...Overshadowing the mercy-seat. He. 9, 5. 1 Ki. 8, 7. 1 Chr. 28, 18.

ε (There will I manifest Myself to thee. Dathe, Goides, Rosenmüller.)

a Le. 16, 2.

b Nu. 7, 89. 1 Sa. 4, 4. 1 Ps. 80, 1. Is. 37, 16.

c 1 Ki. 7, 48. He. 9, 2.

ξ (An ornamental rim.)

η (Plates or platters on which the bases were set, or drop bowls in which they kneaded the bread.)

θ (Basons, Gesevius and Rosenmüller. Cups or censers; their use being for holding incense. Pic. Bib.)

ι (Cups.)

κ (Goblets.)

λ Or, to pour out withal. (For making libations. Gesevius and others.)

d Le. 24, 5.

μ (Lamp-stand or chandelier having one shaft, with six branches proceeding from it, adorned at equal distances with six flowers like lilies, with as many bowls and knobs placed alternately. There were seven lamps in all, which were lighted every evening and extinguished every morning. Clarke.)

mercy seat. ¹⁹And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims^δ on the two ends thereof. ²⁰And the cherubims shall stretch forth *their* wings on high, covering^z the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. ²¹And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. ²²And there I will meet^ε with thee,^a and I will commune^b with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

²³Thou shalt also make a table of shittim wood:^c two cubits shall be the length thereof, and a cubit and a half the height thereof. ²⁴And thou shalt overlay it with pure gold, and make thereto a crown^ξ of gold round about. ²⁵And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. ²⁶And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. ²⁷Over against the border shall the rings be for places of the staves to bear the table. ²⁸And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. ²⁹And thou shalt make the dishes^η thereof, and spoons^θ thereof, and covers^ι thereof, and bowls^κ thereof, to cover^λ withal: of pure gold shalt thou make them. ³⁰And thou shalt set upon the table shewbread^d before Me alway.

³¹And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick^μ be made: his shaft, and his branches, his bowls,

his knops, and his flowers, shall be of the same. ³²And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: ³³three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. ³⁴And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. ³⁵And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. ³⁶Their knops and their branches shall be of the same: all^ν of it shall be one beaten work of pure gold. ³⁷And thou shalt make the seven lamps^ξ thereof: and they shall light^ζ the lamps thereof, that they may give light^η over against it.^ο ³⁸And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. ³⁹Of a talent^π of pure gold shall he make it, with all these vessels. ⁴⁰And look^ρ that thou make them after their pattern, which was shewed thee in the mount."^σ

XXVI.]

A.M. 3833. B.C. 1608.

MOUNT SINAI.

Directions as to the pillars and hangings of the tabernacle.

[91

“**M**OREOVER^τ thou shalt make the tabernacle^ν with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning^φ work^χ shalt thou make them. ²The length of one curtain shall be eight and twenty cubits,^ψ and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. ³The five curtains shall be coupled together one to another; and other five cur-

ν (At Rome, at the foot of Mount Palatine, there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews is represented, & on which the several monuments which were carried in the procession are sculptured, and particularly this golden candlestick, the table of the shewbread, and the two silver trumpets. Clarke.)

ε Ch. 27, 21, and 30, S. Le. 24, 3. 2 Chr. 13, 11.

ξ Heb., cause to ascend.

f Nu. 8, 2.

ο Heb., the face of it.

π £5075 15s. 7d.

ρ (This command is repeatedly given.) Ch. 26, 30. Nu. 8, 4. 1 Chr. 28, 11, 19. Ac. 7, 44. He. 8, 5.

σ Heb., which thou wast caused to see.

τ (The minuteness of the Mosaic ordinances will not occasion any surprise, when it is considered that every part of them had a typical import.)

ν (The tabernacle was to be the dwelling-place of Jehovah, who, as a King in his camp, had His dwelling or pavilion among His people. Clarke.)

φ Heb., the work of a cunning workman or embroiderer.

χ (Probably formed in the loom; a sort of diaper, in which the figures appear equally perfect on both sides.)

ψ That is, sixteen yards twelve inches long, and two yards twelve inches broad.

tains shall be coupled one to another. ⁴And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling: and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. ⁵Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. ⁶And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.^ω

⁷And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. ⁸The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. ⁹And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. ¹⁰And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which completh the second. ¹¹And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. ¹²And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. ¹³And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. ¹⁴And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.⁵

¹⁵And thou shalt make boards of shittim wood for the tabernacle of shittim wood

standing up. ¹⁶Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. ¹⁷Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. ¹⁸And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. ¹⁹And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁰And for the second side of the tabernacle on the north side there shall be twenty boards: ²¹and their forty sockets of silver: two sockets under one board, and two sockets under another board. ²²And for the sides of the tabernacle westward thou shalt make six boards. ²³And two boards shalt thou make for the corners of the tabernacle in the two sides. ²⁴And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. ²⁵And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

²⁶And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, ²⁷and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. ²⁸And the middle bar in the midst of the boards shall reach from end to end. ²⁹And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. ³⁰And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

ω (Five yards two and a half feet long, two feet seven inches and a half broad.)

υ Heb., hands.

κ (Parallel) with each other. Genesius and De Wette.)

λ (Forty at the south side, forty at the north side, and sixteen at the west, had as above; the υ was possible.)

μ (In the bases or sockets the planks were set, one plank taking up two bases.)

ν (Just the breadth of the house between wall and wall.)

ξ Heb., twinned (close-jointed at the joint.)

ο (Each was linked to the next at the top with a golden link.)

π (These corners had end and side together, & were the strength of the building.)

ρ (Rather, And let there be.)

σ (They were covered in staples from one end of the tabernacle to the other.)

τ (Through the holes in the planks, a hole being cut for the purpose.)

f Ch. 25, 9, 40, & 27, 8. Ac. 7, 44. He. 8, 5.

ω (The curtains were to be coupled together, five and five of a side, by fifty loops, &c. &c. and as many golden clasps, so that each might look like one curtain, & the whole make one entire covering. This was the first covering. Clarke.)

α (The second covering.)

β (Seven cubits eighteen inches long, by two yards twelve inches broad.)

γ Or, covering.

δ Heb., in the remnant, or surplusage.

ε (This was the third covering; & what is called badgers' skins was the fourth.)

ζ (Both the previous coverings on the flat roof would not hold out rains & weather, wherefore these two additional were made.)

η (Planks.)

σ (Just under the golden cubits that linked the five & five curtains together, so that five curtains lay over the Holy place & five over the Most Holy.)

τ (A loop-button or catch.)

υ (The pillars stood a yard from each other, & the two on most stand a yard from the wall. At the top of each pillar was fastened a gold hook, on the top of which the vail hung, five yards broad and five yards high.)

g He. 9, 8.

h (The cover of the ark, called the propitiatory.)

χ (Containing the shewbread.)

ψ (On the left, signifying the light of God's law.)

ω (This may be called the first veil, as it occupied the entrance to the tabernacle.)

a (Woven with curious colours, Gesenius, De Wette, &c.)

h Ch. 36, 38.

β (The altar of incense, where the court of the people, up to towards the tabernacle, that the people might stand to behold the sacrifice offered.) Ch. 38, 1. Lxx. 43, 13.

γ (A strong hallar frame, two yards two feet near inches long, as many broad, and one yard two feet three inches high.)

δ (Of the same piece of which each corner-just was made.)

ι Nu. 16, 39.

ε (And carry it forth.)

ζ (To scrape the ashes together.)

31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: 32 and thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. 33 And thou shalt hang up the vail under the faches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the Holy place and the Most Holy.

31 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. 37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."

XXVII.] A.M. 3833. B.C. 1608. [92
MOUNT SINAI.
Directions us to the altar, the court of the people, and the lamp.

“AND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad: the altar shall be four-square: and the height thereof shall be three cubits; and thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same; and thou shalt overlay it with brass. 3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. 6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. 8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

9 And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: 10 and the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. 11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. 12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. 13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. 15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. 16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. 17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. 18 The length of the court

η (To take the blood.)

θ (To put the burning pieces into the fire.)

ι (Censers, in which the priests took burning coals from the altar.)

κ (That the ashes might fall through.)

λ (Coming through the altar frame & hanging out.)

μ (Upon this grate the fire burnt continually and never went out.)

ν Heb., He shewed.

ξ Ch. 38, 9.

ξ (An enclosure, open at the top, surrounding the tabernacle, made of posts and hangings. Fifty-eight yards twelve inches long, & two yards two feet nine inches high, of linen well twisted.)

ο (Distant from each other five cubits.)

π (In each pillar was struck a hook of silver, and a border of silver was wrought about it.)

ρ (Five cubits apart, as on the north and south sides.)

σ (On either side of the entrance was a piece hung, of eight yards two feet three inches long and the same in height.)

τ (Just in the middle of the entrance was a piece, twenty cubits (nearly twelve yards), of the same stuff that the rich curtains were.)

v Heb., fifty by fifty.

ϕ (To fasten these hangings, that they might not fly up in the lower end, there were cords fastened to them, and these cords tied to brazen pins, which pins were fastened in the ground.)

χ (Into this court the people had no entrance, as well as the priests & the Levites.)

ψ (Not pressed, that which flows out of itself.)

ω Heb., to ascend up. Le. 24. 2.

α Ch. 30. 8. 1 Sa. 3. 3. 2 Chr. 13. 11.

α (Binding in the letter during the Jewish dispensation, and now binding in the spirit. Christ came not to destroy the law, but to fulfil it. H. G.)

β (And appoint next to thyself Aaron, &c. Rosenmüller and others.)

α Nu. 18. 7. He. 5. 1-4.

γ (Emblematical of that holiness and purity which characterize the divine nature, & the worship which is worthy of Him.)

δ The plowman ... his God doth instruct him to discretion, and doth teach him. Is. 28. 26. Ch. 31. 3, and 35, 39, 31.)

ε (No wool was to form or enter into the texture of the garments in which they ministered. Pic. Bib.)

ζ (Next unto his flesh he had a coat wrought in chequer work, which reached down to the feet, which were naked. This was a gift about him with a needle-wrought girdle of various colours.)

shall be an hundred cubits, and the breadth fifty^v every where, and the height five cubits of fine twined linen, and their sockets of brass.

¹⁹All the vessels of the tabernacle in all the service thereof, and all the pins^ϕ thereof, and all the pins of the court, shall be of brass.

²⁰And thou shalt command the children of Israel, that they bring thee pure oil olive^ψ beaten for the light, to cause the lamp to burn^ω always.

²¹In the tabernacle of the congregation¹ without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever^α unto their generations on the behalf of the children of Israel."

XXXVIII.] A.M. 3833. B.C. 1608. [93
MOUNT SINAI.
Directions as to the priestly garments.

“AND take^β thou unto thee Aaron^ω thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. ²And thou shalt make holy garments for Aaron thy brother for glory and for beauty.^γ

³And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom,^δ that they may make Aaron's garments^δ to consecrate him, that he may minister unto Me in the priest's office. ⁴And these^ε are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office. ⁵And they shall take gold, and blue, and purple, and scarlet, and fine linen.

⁶And they shall make the ephod^ζ of gold, of blue, and of purple, of

scarlet, and fine twined linen, with cunning work. ⁷It shall have the two shoulderpieces^η thereof joined at the two edges thereof; and so it shall be joined together. ⁸And the curious^θ girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. ⁹And thou shalt take two onyx^ι stones, and grave on them the names of the children of Israel: ¹⁰six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. ¹¹With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches^κ of gold. ¹²And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.^λ

¹³And thou shalt make ouches^μ of gold; ¹⁴and two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

¹⁵And thou shalt make the breastplate of judgment with cunning^ν work: after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. ¹⁶Four-square it shall be being doubled; a span^ξ shall be the length thereof, and a span shall be the breadth thereof. ¹⁷And thou shalt set^ο in it settings of stones, even four rows of stones: the first row shall be a sardius,^π a topaz, and a carbuncle;^ρ this shall be the first row. ¹⁸And the second row shall be an emerald,^σ a sapphire, and a diamond. ¹⁹And the third row a figure,^τ an agate, and an amethyst. ²⁰And the fourth row a beryl,^υ and an onyx,^φ and a ja-sper: they shall be set in

ς (A rich skirt or apron, reaching from the breast to the knees. It was the upper garment of the high priest, and was formed of fine green dyed blue & purple & scarlet, with every thread of which was twisted a thread of gold.)

η (They went over the shoulders and fastened behind.)

θ Or, embroidered. (This was a piece of the same stuff girdling over the hips.) Re. 1, 13.

ι (The beryl.)

κ (Settings of gold.)

λ (Thus when the priest appeared before the Lord, he bore the glory of all Israel upon his shoulders. See Ze. 6, 13, 11.)

μ (Two bosses of gold, to which the gold chains that tied the breastplate to the ephod were work fast.)

ν (Of the same materials that the ephod was, various colours, and a thread of gold twisted with each.)

ξ (Seven or ten inch s.)

ο Heb., put in it settings of stones.

π Or, ruby.

ρ (An emerald, Gesenius, Rosenmüller.)

σ (A carbuncle, Rosenmüller, &c.)

τ (An opal. De Wette.)

υ (A chrysolite, De Wette.)

φ (S. onyx.)

1 Heb. *fillions*.
2 (These, with the metals, purple, & spices, were obtained through the mercantile connections of Egypt with Asia.)

3 (Engraving on stones was an art carried to a high pitch of perfection among the ancient Arabs.)

4 (1st, *Braban*, *Simeon*, *Levi*; 2nd, *Judah*, *Issachar*, *Benjamin*; 3rd, *Dan*, *Naphtali*, *Gad*; 4th, *Asher*, *Joseph*, *Benjamin*, *Simeon*, *Sardius*, red; *topaz*, pale green but sometimes yellow; *carbuncle*, deep red; *emerald*, green; *sapphire*, blue; *diamond*, white; *ligure*, deep red; *agate*, various; *emerald*, purple; *beryl*, bluish green; *onyx*, dark honey; *jasper*, bright green.)

5 Christ is entered...into heaven itself...He. 9, 24.

6 Lights and purifications. Light and truth, *Gesomus*. Light and judgment, *Baumgarten*. Opinions carry us to what this was. It probably refers to the character of the responses given by Jehovah through the pen of whom, wearing the breastplate with the names and girded with the ephod, he came to consult God and obtain answers. *Josephus*, *Parkhurst*, & *Lightfoot*. *Comp.* ch. 29, 8, 21, with *Le. 8, 8*, where they seem to be used synonymously. *Nu.* 27, 21. *De.* 33, 8. *1 Sa.* 28, 6. *Ezr.* 2, 63. *Ne.* 7, 65.

7 (Because the ephod being put over this did gird it.)

8 (Ephod about with an oblong of the same stuff worn in.)

gold in their inclosings.^x 21 And the stones^y shall be with the names of the children of Israel, twelve, according to their names, like the engravings^z of a signet; every one with his name^a shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. 25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. 27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. 28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his^b heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

30 And thou shalt put in the breastplate of judgment the *Urim*^b and the *Thumaim*; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

31 And thou shalt make the robe^c of the ephod all of blue. 32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding^d of woven work round about the hole of it, as it were the hole of an habergeon,^e that it be not rent. 33 And beneath upon the hem^f of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof;^g and bells of gold between them round about: 34 a golden bell and a pomegranate,^h a golden bellⁱ and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.^k

36 And thou shalt make a plate^l of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 37 And thou shalt put it on a blue lace, that it may be upon the mitre;^m upon the forefront of the mitre it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bearⁿ the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

39 And thou shalt embroider the coat^o of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle^p of needlework.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate^q them, and sanctify them, that they may minister unto Me in the priest's office. 42 And thou shalt make them linen^r breeches^s to cover their nakedness;^t from the loins even unto the thighs they shall

ξ (An ancient piece of defensive armour for the neck and breast.)

η Or, skirts.

θ (It was one entire long garment, woven throughout, but not so long as the under coat.)

ι (The pomegranatum. The fruit is larger than the golden pippin, & very beautiful in its form.)

κ (Alternately.)

λ (Intimating that without such announcement his approach would be regarded as an unceremonious & disrespectful intrusion. *1Pe. 1:10*.)

μ 22 isis. Lit., a flower, & called, *ch. 33, 6*, 22 *wezzet*, a crown. A gold wreath that went round the forehead. See *Zec. 14, 20*.

ν (A cap covering half the head, made of linen, folded and sewed, with another piece of linen concealing the seams, & terminating above in a golden cap.)

ξ (In a vicarious and typical manner.)

ο (A robe fastened at the neck, and reaching to the ankles.)

π (A sash three fingers broad, wound many times round the body.)

ρ Heb., fill their hand.

σThey shall not gird themselves with anything that causeth sweat. *Eze. 44, 18*.

τ (Drawers fastened round the loins, descending to the knees.)

τ Heb., flesh of their nakedness.

† Heb., be.
 x (Without these robes no priest might officiate.)
 † (Five observances are necessary to all consecrations of a soul to God—outward dedication, ve. 4; outward holiness, inward holiness, ve. 5 and 6; the power of the Holy Spirit, ve. 7; and the blood of Christ, ve. 10—17.)

ω ... For the sin offering, ... Le. 8, 2.

α (Bread of any sort.)

β (Perforated.)

γ (An exceeding thin cake.)

ρ Let us draw near, ... having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He. 10, 22. Ch. 40, 12. Le. 8, 6.

δ (Anointing appears to have been used as emblematical of a particular sanctification. Kitto's Cyc. Ch. 28, 41. and 30, 25. Le. 8, 12; and 10, 7; and 21, 10. Nu. 35, 25. Ps. 131. Is. 61, 1.

ε Heb., bind.

ζ ... I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death. Nu. 18, 7.

η Heb., fill the hand of.

θ ... The law maketh men High Priests which have infirmity; but the word of the oath (Ps. ex.) which was since the law, (maketh) the Son, who is consecrated for evermore. He. 7, 28.

reach;† 43 and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to ministerx in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.†

XXIX.] A.M. 3833. B.C. 1608. [94
MOUNT SINAI.
The consecration, the daily sacrifices, and the altar of incense.

“AND this is the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office:† Take one young bullock,ω and two rams without blemish, 2 and unleavenedα bread, and cakesβ unleavened tempered with oil, and wafersγ unleavened anointed with oil: of wheaten flour shalt thou make them. 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt washρ them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 6 and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil,δ and pour it upon his head, and anoint him. 8 And thou shalt bring his sons, and put coats upon them. 9 And thou shalt gird them with girdles, Aaron and his sons, and putε the bonnets on them; and the priest's office shall be their's for a perpetual statute:† and thou shalt consecrateζ Aaron and his sons.†

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock. 11 And thou

shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13 And thou shalt take all the fat that covereth the inwards, and the caulη that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp:† it is a sin offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. 16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and untoε his head. 18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour,κ an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right earλ of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments,Α and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.†

22 Also thou shalt take of the ram the fat and the rump,μ and the fat

η It seemeth by anatomy, and the Hebrew doctors, to be the mesocolon. (The great lobe of the liver; it might be called the lobe over the liver; omentum minus hepato-gastrium, Gesenius. See also Bochart, Heb., vol. i, p. 198.)

κ ... The bodies of these beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. He. 13, 11.

θ Verses 10, 19. (The phrase, laying on of hands, in that obscure passage, He. 6, 2, appears to refer to this ceremony. H.G.)

ι Or, upon.

κ (Taste or relish, from the French savor, metaphoricly, to relish in mind, Cotton. Ge. 8, 21.)

λ (Indicating that the powers of the intellect, the energies of the body, & all the actions, should be devoted to God. Townsend.)

μ ... Almost all things are by the law purged with blood; and without shedding of blood is no remission. He. 9, 22. (Even the priests themselves.)

ν (The word here rendered rump denotes the fat tail of a certain breed of antique sheep, which is said to weigh from twelve to twenty pounds. It is sometimes laid on a little cart with two wheels, and the sheep drags after it. Gesenius.)

μ (Indicating the inward holiness demanded of the worshipper—the sacrifice of the luxury, the incontinence, and anger of the soul. Townsend.)

ν (Ram of filling up; filled with the offering which he presented to God.)

ξ Or, shake to and fro.

ο (Moses was now to Aaron and his sons what they were afterwards to the children of Israel. Clarke.)

π (Moses on this occasion received them. They afterwards became the portion of the priests.)

ρ (Teaching the priests how, with all their heart & all their strength, they should give themselves up into the service of the Lord. Ainsworth.)

σ Heb. he of his sons. Nu. 20, 28.

τ (To show that the same obligations devolved on him.)

υ Le. 8, 31.

φ Le. 10, 17.

ψ (Being a peculiar consecration, in order to qualify a person to offer sacrifice for sin, like that great sacrifice, the paschal lamb, that typified the atonement made by Christ. Clarke.)

ϕ (It is likely that on each day previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c., removed. Clarke.)

that covereth the inwards, and the caul above the liver, and the two kidneys,^μ and the fat that is upon them, and the right shoulder: for it is a ram of consecration:^ν ²³and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: ²⁴and thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave^ξ them for a wave offering before the LORD. ²⁵And thou^ο shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

²⁶And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part,^π ²⁷And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: ²⁸and it shall be Aaron's^ρ and his sons by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

²⁹And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. ³⁰And that son^σ that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

³¹And thou shalt take the ram of the consecration, and seethe^υ his flesh in the holy place. ³²And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. ³³And they shall eat those things wherewith the

atonement was made, to consecrate and to sanctify^ψ them: but a stranger shall not eat thereof, because they are holy. ³⁴And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.^ν

³⁵And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. ³⁶And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse^ξ the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. ³⁷Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth^χ the altar shall be holy.

³⁸Now this is that which thou shalt offer upon the altar: two lambs of the first year day by day continually,^ψ ³⁹The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:^υ ⁴⁰and with the one lamb a tenth deal^ο of flour mingled with the fourth part of an hin^α of beaten^β oil; and the fourth part of an hin of wine for a drink offering. ⁴¹And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering^ζ made by fire unto the LORD.

⁴²This shall be a continual^η burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet^θ you, to speak there unto thee. ⁴³And there I will meet with the children of Israel, and the tabernacle^δ shall be sanctified by My glory.^ζ ⁴⁴And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to

χ (Whatever was laid on the altar became the Lord's property. (Clarke.) Ch. 30, 29. Mat. 23, 19.)

ψ (This morning and evening daily sacrifices were offered from the time of their settlement in the promised land to the destruction of Jerusalem by the Romans (Clarke), with the interruption of the captivity and the desecration of Antiochus. II. G.)

υ Da. 9, 27, and 12, 11.

ω (A part or portion. Most understand this as the tenth part of an ephah, which was an omer. The omer contained about three quarts.)

α (A hin was the sixth of an ephah, and contained one gallon two pints.)

β (According to Rabbi Solomon, it was such an oil as is extracted from olives by pounding them in a mortar. Gesenius.)

ζ Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Ps. 141, 2. Da. 9, 21.

η By the little horn the daily sacrifice was taken away, and the place of His sanctuary was cast down... Da. 8, 11.

θ (God commences with the prayerful: He sanctifies the souls that seek Him.)

δ Or, Israel.

ζ Hag. 2, 7. Mal. 3, 1.

a Le. 22, 9, 16.
b Jno. 11, 23.

ε (The acacia, which was plentiful in the desert.)

ξ (One foot nine inches.)

η Heb., roof.

θ Heb., walls.

ι (Staples.)

κ Heb., ribs.

λ (Between the candlestick and the table, fitly teaching that it is the incense of prayer that sanctifies both our spiritual food, signified by the light of the lamps, and our bodily food by the loaves. Lightfoot.)

μ (A hanging, like the veil within, of the same dimensions and the same materials, wrought with the needle.)

ν Heb., incense of spices. 1 Sa. 2, 28. 1 Chr. 23, 13. Lu. 1, 9.

ξ Or, setteth up. Heb., causeth to ascend.

ο Heb., between the two evens. Ch. 12, 6.

π Nadab and Abihu ... offered strange fire before the Lord, which He commanded them not and they died. Le. 10, 1.

ρ (On the tenth day of the seventh month.) Le. 16, 18, and 23, 27. He. 9, 7-14.

Me in the priest's office.^a ⁴⁵And I will dwell among the children of Israel, and will be their God.^b ⁴⁶And they shall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the Lord their God.

¹ And thou shalt make XXX.] an altar to burn incense upon: of shittim^ε wood shalt thou make it. ²A cubit's^ξ shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof; the horns thereof shall be of the same. ³And thou shalt overlay it with pure gold, the top^η thereof, and the sides^θ thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. ⁴And two golden rings^ι shalt thou make to it under the crown of it, by the two corners^κ thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves^λ to bear it withal. ⁵And thou shalt make the staves of shittim wood, and overlay them with gold. ⁶And thou shalt put^μ it before the veil^ν that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

⁷And Aaron shall burn thereon sweet^ρ incense every morning: when he dresseth the lamps, he shall burn incense upon it. ⁸And when Aaron lighteth^ξ the lamps at even,^ο he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

⁹Ye shall offer no strange^π incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

¹⁰And Aaron shall make an atonement^ρ upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord."

A.M. 3833. B.C. 1608. MOUNT SINAI. [95
The annual ransom, the laver, the holy oil, and the perfumings.

¹¹AND the Lord spake unto Moses, saying, ¹²"When thou takest the sum of the children of Israel after their number,^σ then shall they give every man a ransom for his soul^τ unto the Lord, when thou numberest them; that there be no plague^υ among them, when thou numberest them. ¹³This they shall give, every one that passeth among them that are numbered, half a shekel^υ after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. ¹⁴Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering^ι unto the Lord. ¹⁵The rich shall not give more,^φ and the poor shall not give less^ψ than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.^ω ¹⁶And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service^φ of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls."

¹⁷And the Lord spake unto Moses, saying, ¹⁸"Thou shalt also make a laver^ω of brass, and his foot^ω also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water^α therein. ¹⁹For Aaron and his sons shall wash their hands and their feet thereat: ²⁰when they go into the tabernacle of the congregation, they shall wash with water, that they die^β not; or when they come near^ι to the altar to minister, to burn offering made by fire unto the Lord: ²¹so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

σ Heb., them that are to be numbered.

τ (His life.)

υ Satan stood up against Israel, and provoked David to number Israel, and God was displeased ... therefore He smote Israel. 1 Chr. 21, 1, 7.

υ (A shekel is equal to about 2s. 4d. The half shekel was called a bekeah.)

φ ... Ye know that ye were not redeemed with corruptible things, as silver & gold, ... but with the precious blood of Christ... 1 Pe. 1, 18.

ψ Heb., multiply.

φ Heb., diminish.

ω The rich and poor meet together: the Lord is the maker of them all. Pr. 22, 2.

ι It was so used, see ch. 38, 25, and was thus ultimately devoted to the use & profit of those who gave it.)

φ They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him. Ps. 49, 7, 8.

ω Solomon made ten lavers..... 1 Ki. 7, 38.

ω (Jaise.)

α That the priests might wash when they went about the service of the tabernacle, and that they might wash some part of the sacrifices. Lightfoot.)

β Ps. 23, 6.

ι He. 10, 22. Ch. 37, 11.

22 Moreover the LORD spake unto Moses, saying, 23 "Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus^β two hundred and fifty *shekels*, 24 and of cassia^γ five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin :^δ 25 and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary :^ε it shall be an holy anointing oil. 26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 27 and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28 and the altar of burnt offering with all his vessels, and the laver and his foot. 29 And thou shalt sanctify them, that they may be most holy : whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate^κ them, that they may minister unto Me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, 'This shall be an holy anointing oil unto Me throughout your generations.' 32 Upon man's flesh^λ shall it not be poured, neither shall ye make *any other* like it, after the composition of it : it is holy, *and* it shall be holy unto you. 33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people."

34 And the LORD said unto Moses, 35 "Take unto thee sweet spices, stacte,^μ and onycha,^ν and galbanum ;^ξ *these* sweet spices with pure frankincense :^θ of each shall there be a like *weight* : 36 and thou shalt make it a perfume, a confection after the art of the apothecary, tempered^ζ together, pure and holy : 36 and thou shalt beat *some* of it very small, and put of it before

the testimony in the tabernacle of the congregation, where I will meet with thee : it shall be unto you most holy. 37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof : it shall be unto thee holy for the LORD. 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

XXXI.]

A.M. 3833. B.C. 1608.
MOUNT SINAI.

[96

The appointment of Bezaleel and Aholiab.

AND the LORD spake unto Moses, saying, 2 "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah : 3 and I have filled^κ him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 to devise cunning works, to work in gold, and in silver, and in brass,^λ 5 and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. 6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan : and in the hearts of all^μ that are wise hearted I have put wisdom, that they may make all that I have commanded thee ; 7 the tabernacle of the testimony, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture^ν of the tabernacle, 8 and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 9 and the altar of burnt offering with all his furniture, and the laver and his foot, 10 and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 and the anointing oil, and sweet incense for the holy *place* : according to all that I have commanded thee shall they do."

βThe sweet cane from a far country (Indic). (Ca. 1. 14. Is. 43. 24. Eze. 27. 19. (The calamus aromaticus, which yields the fragrant gross oil of Central India.)

γ (Kiddah. Probably not the modern cassia, but some aromatic substance from Asia.) Eze. 27, 19.

δ (One gallon two pints.)

ε Or, perfumer.

κ 1 Jo. 2, 20, 27.

λ (This clearly enough intimates that the Israelites were even then thus early in the habit of applying fragrant oils to their persons. Pic. Bib.)

μ (The finest kind of myrrh. Some Jewish commentators consider it euphorbia ; others, storax.)

ν (The unguis aboriferans, the shell of a species of mussel, which, when burned, produces a rich sort of Gossenus, and so the Jewish interpreters.)

ξ (A gum resin, the produce of a species of balsam.)

θ (Butter, sweet scented galbanum, those being two kinds. De Wette. It was the custom both of the Greeks and Egyptians to mix it with the most fragrant substances known. Kitto's 'ge. Galbanum in the present day is imported from the Levant. The oil is strong and balsamic, but disagreeable in taste, sweet, and bitter.)

θ (An article of foreign & distant commerce, known very early, probably of a resinous nature and very fragrant. It cannot at present be indicated with decisiveness by the species of tree by which it was afforded.)

κ Heb., salted, Le. 2, 13. So Rossmüller, Gossenus, and De Wette.

λ (God claims as His own—as His gift, the wisdom which He had put into them, whereby they had been enabled to acquire that master skill in the arts which they were now required to exercise in His service. Kitto.)

μ (History and experience corroborate the statements of Moses with regard to the early & prior use of gold, silver, and copper, as the most precious should in most cases be rendered.)

ν (Seeing the Hebrews had been much employed in the service of the Egyptians, there is no reason to doubt that many of them had been taught the above-mentioned arts. Pic. Bib.)

ν Heb., vessels.

§ (When the seventh day was originally instituted, nothing more was enjoined to man than that he should rest in the seventh day blessed & sanctified, Ge. 2, 2. When the precept was afterwards delivered to the Jews, Ex. 20, 1, the seventh day is styled a sabbath, and the idea of rest from labour smallness upon every other consideration & emphasis the commandment, rest-holding now became a relief necessary to fallen man, condemned to eat bread in the sweat of his face. Though the sabbath then, in all its strictness, was a ritual institution—"a sign" between a mighty God and the children of Israel—the outward expression of their submission to His authority, yet it was for the sake of the worshipper himself, that the honour was commanded to be paid.)

s Heb., holiness.

lThe tables (were) the work of God, and the writing was the writing of God, graven upon the tables. Ch. 32, 16.

o (In mercy, God placed before the eye of man that which by sin had been obliterated from his soul. Clarke.)

π (In a tumultuous manner.)

ρ (They might have supposed that Moses had perished in the fire, which no doubt still invested the mountain.)

σ (It seems probable that Aaron had that his requiring this sacrifice would check their impetuosity.)

12 And the LORD spake unto Moses, saying, 13 "Speak thou also unto the children of Israel, saying, Verily My sabbaths § ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout your generations, for a perpetual covenant. 17 It is a sign between Me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed."

18 And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

XXXII.] A.M. 3833. B.C. 1608. [97
WILDERNESS OF SINAI.
The Israelites' seat of their covenant with God.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." 2 And Aaron said unto them, "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me." 3 And all the people brake off the

golden earrings which were in their ears, and brought them unto Aaron. 4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." 5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, "To-morrow is a feast to the LORD." 6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the LORD said unto Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: 8 they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

9 And the LORD said unto Moses, "I have seen this people, and behold, it is a stiffnecked people: 10 now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

11 And Moses besought the LORD his God, and said, "LORD, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. 13 Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swear-

τ (At the time of the departure of the Israelites from Egypt, this may have been the Moloch of their neighbours, for that idol was figured with the head of a calf. A similar deity is believed to have belonged to the earliest Indian, Greek, and even Scandinavian mythology. Theophrastus, and therefore it may be conceived that the symbol, enduring even to this day, was at that period generally understood by the multitude, and consequently that it was received by Jeroboam without popular opposition. Vol. II. Smith.)

υ (Not the calf, but the general enthusiasm of the people.)

φ (Jeroboam.)

χ (Hosea, ii. 90, and iii. 27, shows that such playing was customary with many religious rites among the Egyptians, especially in connection with the worship of Apis. F. H.)

ωYe saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire. De. 4, 15.

η(Jeroboam) took counsel and made two calves of gold, and said,Behold thy gods, O Israel, which brought thee up out of the land of Egypt. 1 Ki. 12, 28.

οMightier and greater than they.... De. 9, 14.

ψ Heb., the face of the LORD.

ρBecause the LORD was not able to bring them into the land which He promised them, and because He hated them..... De. 9, 28.

est by Thine own Self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."⁶

¹⁴And the Lord repented^a of the evil which He thought to do unto His people.

¹⁵And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

¹⁶And the tables were the work of God, and the writing was the writing of God, graven^b upon the tables.

¹⁷And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp."⁷

¹⁸And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome:⁸ but the noise of them that sing do I hear."

¹⁹And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.⁹

²⁰And he took the calf which they had made, and burnt it in the fire,^e and ground it to powder,^r and strawed it upon the water, and made the children of Israel drink^s of it.

²¹And Moses said unto Aaron, "What didst this people unto thee, that thou hast brought so great a sin upon them?"

²²And Aaron said, "Let not the anger of my lord wax hot: thou knowest the people,⁵ that they are set on mischief." ²³For they said unto me, Make us gods,⁷ which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²⁴And I said

unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf."

²⁵And when Moses saw that the people were naked;^u (for Aaron had made them naked unto their shame among their⁶ enemies:^t) ²⁶then Moses stood in the gate of the camp, and said, "Who is on the Lord's side?^k let him come unto me."—And all the sons of Levi gathered themselves together unto him.^v ²⁷And he said unto them, "Thus saith the Lord (God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour."

²⁸And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ²⁹For Moses^l had said, "Consecrate^o yourselves to-day to the Lord, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day."

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Intercession of Moses for the people.

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³⁰AND it came to pass on the morrow, that Moses said unto the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin."

³¹And Moses returned unto the Lord, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. ³²Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book^x which Thou hast written."^y

³³And the Lord said unto Moses, "Whosoever hath sinned against Me, him will I blot out of My book. ³⁴Therefore now go, lead the people

^uStripped of their ornaments, (unbridled, unruly, Gensivus.) Ch. 33, 4—6, Abaz,.....made Judah naked, 2 Chr. 28, 19, Re. 3, 17, 18, & 16, 15.

^t Heb., those that rose up against them.

^k (Doth interpret it; but when Moses saw that the people were everywhere broken loose (for at Aaron's command they were celebrating a feast), and exposed to the danger of being slain if any one attacked them.)

^v (That is, Who among you is free from this transgression? Clarke.)

^v Did not acknowledge his brethren, nor know his own children; for they... observed Thy word and kept Thy covenant. De. 33, 9. Nu. 25, 6. Ma. 2, 5, 7.

^l Or, And Moses said, "Consecrate yourselves to-day to the Lord, because every man hath been against his son, & against his brother, &c.

^u Heb., fill your hands.

^x The book of life of the Lamb slain from the foundation of the world, Re. 13, 8. Da. 12, 1. Ps. 69, 28. Is. 4, 3. Lu. 10, 20. Ph. 4, 3. He. 12, 23. (It is synonymous the present state of probation.)

^y (Dr. A. Clarke thinks that it refers to the muster roll of all the tribes and families of Israel, which having been done under the immediate direction of God, is termed God's book.)

^a (While this pleading with God pleases Moses in a very noble & amiable light, it shows also the power of prayer. See also the case of Abraham. Ge. 18, 23.)

^a (Spoken after the manner of men, who, having formed a purpose, persist therewith to be directed from it by strong and forcible reasons. Clarke.)

^b (The earliest notices we have of writing show that stone was the first substance made use of.)

^c (Joshua judges as a soldier, not having had the same information as Moses.)

^d Heb., weakness.

^e I took the two tables, and cast them out of my two hands, and brake them before your eyes. De. 9, 17.

^fAnd stamped it.....De. 9, 21. (Beat it into thin lamina.)

^g Even till it was as small as dust. De. 9, 21.

^h Cast the dust thereof into the brook that descended out of the mount. De. 9, 21.

ⁱ Abimelech said unto Abrahamwhat have I offended thee that thou hast brought on me and on my kingdom a great sin? ...Ge. 20, 9.

^j (Aaron was apparently of a timid & consulting character.)

^k (Make us a god who shall go before us; and so ve. 1. Rosenmüller and others.)

unto the place of which I have spoken unto thee: behold, Mine Angel shall go before thee: nevertheless in the day when I visit I will visit^o their sin upon them."

³⁵ And the Lord plagned the people, because they[§] made the calf, which Aaron made.

XXXIII.] ¹ And the Lord said unto Moses, "Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: ² and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: ³ unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way."

⁴ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. ⁵ For the Lord had said unto Moses, "Say unto the children of Israel, Ye are a stiffnecked people: I will^z come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know^z what to do unto thee."

⁶ And the children of Israel stripped themselves of their ornaments by the mount Horeb.

⁷ And Moses took the tabernacle,^π and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought^a the Lord went out unto the tabernacle of the congregation, which was without the camp. ⁸ And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his

tent door, and looked after Moses, until he was gone into the tabernacle. ⁹ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended,^ρ and stood at the door of the tabernacle, and the Lord talked with Moses. ¹⁰ And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped,^σ every man in his tent door.

¹¹ And the Lord spake unto Moses face^b to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant^c Joshua, the son of Nun, a young man, departed not out of the tabernacle.

¹² And Moses said unto the Lord, "See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send^r with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. ¹³ Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way,^v that I may know Thee, that I may find grace in Thy sight; and consider that this nation is Thy people."

¹⁴ And He said, "My presence shall go with thee, and I will give thee rest."^d

¹⁵ And he said unto Him, "If Thy presence go not with me, carry us not up hence. ¹⁶ For wherein shall it be known here that I and Thy people^e have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all^f the people that are upon the face of the earth."

¹⁷ And the Lord said unto Moses, "I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name."^g

¹⁸ And he said, "I beseech Thee, shew me Thy glory."^h

¹⁹ And He said, "I will make all

^ρ (From the mountain.)

^σ (And by so doing, as pressed their robes of the identity of which they had been guilty.)

^b Mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold...Nu. 12, 8. De. 34, 19.

^c Ch. 24, 13. (Party, four years of up.)

^r (As God had said He would not go up, &c. 3, Moses wished to know whom He would send with him.)

^v (Let me know the manner in which Thou wouldst have this people to set up and governed.)

^d Unto whom I swear in My wrath that they should not enter into My rest, Ps. 95, 11.

^e They have heard that Thou, Lord, art among this people, that Thou, Lord, art seen face to face...Nu. 14, 11.

^f He hath not dealt so with any nation...Ps. 117, 20. De. 1, 7, 31. 1 Ki. 8, 53.

^g The effectual fervent prayer of a righteous man availeth much, Ja. 5, 16.

^h Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, 1 Ti. 6, 16.

^y After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. Ro. 2, 5.

.....And (they) offered sacrifice unto the idol, & rejoiced in the works of their own hands. Ac. 7, 41.

^z (The Lord punished the people for demanding a visible representation of the Deity. Townsend.)

^o ("If I had come one instant among you I had destroyed you," Horsey, De Wette. Other modern critics render the clause, "I had almost come up against you & destroyed you.")

^z Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. De. 8, 3.

^π (The tent in which he had been accustomed to receive the communications of God's will. Townsend.)

^a If...thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul, De. 4, 29.

ϕ (I will cause all My goodness to pass before thee, and I will proclaim the name of Jehovah is before thee: for whom I favour, him I greatly favour, & whom I love, I love greatly favour, & whom I love, I love greatly favour, & whom I love, I love greatly favour. I will proclaim by name before thee Jehovah, i.e., in order that thou mayest know that God indeed is here, I will Myself announce My coming. Gesenius.) Ro. 9, 15, 16.

ζ Manoah said unto his wife, We shall surely die, because we have seen God. Ju. 13, 22.

χ (Cannot possibly be seen. Rosenmüller.)

κ No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, He hath declared Him. Joh. 1, 18.

ιAnd make thee an ark of wood...De. 10, 1.

μAnd thou shalt put them in the ark. De. 10, 3.

ν And He wrote on the tables, according to the first writing, the ten commandments (or words), which the Lord spake unto you in the mount out of the midst of the fire...De. 10, 1.

ο Ch. 33, 19. Nu. 14, 17.

ρ Oh how great is Thy goodness which Thou hast laid up for them that fear Thee...Ps. 31, 19.

q Thy truth reacheth unto the clouds...Ps. 108, 4.

My goodness pass before thee, and I will proclaim the name of the Lord before thee; ϕ and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."—²⁰And He said, "Thou canst not see My face: for there shall no man see Me, and live."²¹—²¹And the Lord said, "Behold, there is a place by Me, and thou shalt stand upon a rock: ²²and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by: ²³and I will take away My hand, and thou shalt see My back parts; but My face shall not^χ be seen."^κ

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MOUNT SINAI.
God enters afresh into covenant with the people.

AND the Lord said unto Moses, ¹"Hew thee two tables of stone like unto the first: ²and I will write upon these tables the words that were in the first tables, which thou brakest."^α ²And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to Me in the top of the mount. ³And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."^β

⁴And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone."^γ

⁵And the Lord descended in the cloud, and stood with him there, and proclaimed^δ the name of the Lord.

⁶And the Lord passed by before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness^ε and truth,^ζ keeping mercy for thousands, forgiving iniquity and

transgression and sin, and that will by no means clear^η the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."^θ

⁸And Moses made haste, and bowed his head toward the earth, and worshipped. ⁹And he said, "If now I have found grace in Thy sight, O Lord, let my Lord,^ο I pray Thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance."^κ

¹⁰And He said, "Behold, I make a covenant: before all thy people I will do marvels,^λ such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. ¹¹Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ¹²Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: ¹³but ye shall destroy their altars, break their images,^μ and cut down their groves: ¹⁴for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: ¹⁵lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and do sacrifice unto their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; ¹⁶and thou take of their daughters unto thy sons, and their daughters go a whoring^ν after their gods, and make thy sons go a whoring after their gods."

¹⁷Thou shalt make thee no molten gods.

¹⁸The feast of unleavened^ξ bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I

ϕ (But will by no means leave unpunished the guilty. Gesenius and Maurer. In passing by him that is pardoned will not pass by him that is not pardoned. Rosenmüller. But Datho and Boothroyd, after De Dieu, thus read the clause, "and do not altogether destroy the impious," referring to Le. 5, 3, for this sense of the verb ἵκε.)

ο (The original is not Jehovah, but Adonai, & seems to refer particularly to the Angel of the Covenant, the Messiah. Clarke.)

ρ ...Ask from one side of heaven unto the other, whether... God hath assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, &c. De. 4, 32, 34.

α Heb., statues.

β (Kämbi, Castell, Schen, and Gesenius have proved that the word cannot mean "groves." From the various passages in which it occurs it must denote something that could be made, set up, and placed in a building. Dr W. reads it Astar-tis, i.e., images of the Syrian goddess Astarte.)

ξ And forsake Me and break My covenant which I have made with them. De. 31, 16. Nu. 25, 1, 2. 1 Ki. 11, 4.

ι Ch. 12, 15, & 23, 15.

u Ch. 13, 4.
 v Ch. 13, 2, 12, & 22, 29. Eze. 11, 30.
 w ...The firstling of unclean beasts shalt thou redeem. Nu. 18, 15.
 y Or, kid.
 z (Mary) brought (Jesus) to Jerusalem to present him to the Lord, ...and to offer... a pair of turtle-doves.....Lu. 2, 22, 24.
 y Doth not each one of you on the sabbath loose his ox or his ass from the stall, & lead him away to watering? Lu. 13, 15.
 z (Pent. cost.) Ch. 23, 16, De. 16, 10.
 s (Tabernacles.) Heb., *revolution of the year.*
 a Ch. 23, 14, 17, De. 16, 16.
 b The fear of the Lord fell upon all the kingdoms that were round about Judah, so that they made no war upon Jehoshaphat. 2 Chr. 17, 10.
 c Ch. 23, 18.
 d Ch. 12, 10. (Fulfilled in the removal of our Lord's body from the cross.)
 e And thou shalt set it before the Lord thy God, and worship before the Lord thy God; & thou shalt rejoice in every good thing which the Lord thy God hath given unto thee De. 26, 10.
 f Ch. 23, 19. De. 11, 21.
 g Ve. 10. De. 4, 13, and 31, 9.
 e (This was the third fast; the first was, ch. 21, 18; the second, ch. 32, 34.)
 s (The new tables.)
 n Heb., words.
 o (Having obtained pardon for Israel.)

commanded thee, in the time of the month Abib: for in the month^u Abib thou camest out from Egypt. ¹⁹All that openeth^v the matrix *is* Mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.* ²⁰But the firstling^w of an ass thou shalt redeem with a lamb: ^yand if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem.^z And none shall appear before Me empty.
²¹Six days thou shalt work, but on the seventh^y day thou shalt rest: in caring time and in harvest thou shalt rest.
²²And thou shalt observe the feast of weeks,^z of the firstfruits of wheat harvest, and the feast of ingathering at the year's^s end.
²³Thrice^a in the year shall all your menchildren appear before the Lord God, the God of Israel. ²⁴For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire^b thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.
²⁵Thou shalt not offer the blood of My sacrifice with leaven;^c neither shall the sacrifice of the feast of the passover be left^d unto the morning.
²⁶The first of the firstfruits of thy land thou shalt bring^e unto the house of the Lord thy God.
 Thou shalt not see^f a kid in his mother's milk.
²⁷And the Lord said unto Moses, "Write thou these words^g for after the tenor of these words I have made a covenant with thee and with Israel."
²⁸And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water.^e And He wrote upon the tables^s the words of the covenant, the ten commandments.⁹
²⁹And it came to pass, when Moses came down from mount Sinai^o with the two tables of testimony in Moses'

hand, when he came down from the mount, that Moses wist not that the skin of his face shone^h while He talked with him. ³⁰And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone:^h and they were afraid to come nigh him.
³¹And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. ³²And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.
³³And *till* Moses had done speaking with them, he put a vailⁱ on his face.
³⁴But when Moses went in before the Lord to speak with Him, he took the vail off; until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. ³⁵And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail^k upon his face again, until he went in to speak with Him.
 XXXV.] A.M. 3833. B.C. 1608. [100
 MOUNT SINAI.
 The free gifts for the tabernacle.
 AND Moses gathered all the congregation of the children of Israel together, and said unto them, "These *are* the words^l which the Lord hath commanded, that *ye* should do them. ²Six days shall work be done, but on the seventh day there shall be to you an holy^m day, a sabbath^h of rest to the Lord: whosoever doeth work therein shall be put to death. ³Ye shall kindle no fire throughout your habitations upon the sabbath day."^u
⁴And Moses spake unto all the congregation of the children of Israel, saying, "This *is* the thing which the Lord commanded,ⁿ saying, ⁵Take ye from among you an offering unto

h ... (Jesus) was transfigured... & His face did shine as the sun, and His raiment was white as the light. Mat. 17, 2.
 i (W) rays of light.
 c (Paul represents the brightness of the face of Moses as emblematical of the glory and excellency of their disposition, which, however, had no glory, when compared with the superior excellency of the Gospel. Clarke. 2 Co. 3, 13.)
 i ... Until this day remaineth the same vail un-taken away in the reading of the old testament; which vail is done away in Christ. 2 Co. 3, 14.
 k When (Israel) shall turn to the Lord, the vail shall be taken away. 2 Co. 3, 18.
 l Ch. 31, 32.
 m Heb., holiness.
 n (The end of the ceremonial sabbath of the Jews was in remembrance of their delivery out of Egypt, but the moral sabbath of the two tables is commemorative of God's resting from the works of creation. Lightfoot.) Le. 23, 3. Nu. 15, 32. De. 5, 12.
 u (The Jews understand this precept as forbidding the kindling of fire only for the purpose of doing work, or dressing victuals. Clarke.)
 m Ch. 25, 1, 2.

n 1 Chr. 29, 3, 5, 9, 14. Ezr. 2, 63, and 3, 5. Ne. 11, 2.

v (Obtained from the helix ianthina. See Gesenius, Kitto's *ge.*, art. *purple*, and Heron's *Asiat. Nations*, i., pp. 342.)

ξ (The Tyrian purple were obtained from two species of shell fish.)

o (The *kermes*, with us now superseded by the cochineal.)

π (Gesenius and Dr. Wette think this means seals' skins.)

ρ (The acacia, a large spreading tree in Egypt and Arabia, from which is obtained the gum arabic. Dr. Kitto thinks that the acacia wood supplied the shittim wood. It grows from fifteen to twenty feet in height.)

σ (The form of this is not expressed.)

τ (Probably, aprons, towels, and such like, used in the common service. Clarke.)

o If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Co. 8, 12.

the LORD: whosoever is of a willingⁿ heart, let him bring it, an offering of the LORD; gold, and silver, and brass,⁶ and blue,^v and purple,^ξ and scarlet,^o and fine linen, and goats' hair,⁷ and rams' skins dyed red, and badgers' skins,^π and shittim^ρ wood, and oil for the light, and spices for anointing oil, and for the sweet incense,⁹ and onyx stones, and stones to be set for the ephod, and for the breastplate.

¹⁰And every wise hearted among you shall come, and make all that the LORD hath commanded; ¹¹the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, ¹²the ark, and the staves thereof, with the mercy seat, and the veil of the covering, ¹³the table, and his staves, and all his vessels, and the shewbread, ¹⁴the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, ¹⁵and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, ¹⁶the altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver^σ and his foot, ¹⁷the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, ¹⁸the pins of the tabernacle, and the pins of the court, and their cords, ¹⁹the cloths^τ of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.^v

²⁰And all the congregation of the children of Israel departed from the presence of Moses. ²¹And they came, every one whose heart stirred^v him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy

garments. ²²And they came, both men and women, as many^v as were willing hearted, and brought bracelets, and earrings, and rings, and tablets,^v all jewels of gold: and every man that offered offered an offering of gold unto the LORD. ²³And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought^v them. ²⁴Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

²⁵And all the women that were wise^φ hearted did spin^x with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. ²⁶And all the women whose heart stirred them up in wisdom spun goats' hair.

²⁷And the rulers^σ brought onyx stones, and stones to be set, for the ephod, and for the breastplate; ²⁸and spice, and oil for the light, and for the anointing oil, and for the sweet incense.

²⁹The children of Israel brought a willing^ψ offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work,^o which the LORD had commanded to be made by the hand of Moses.

³⁰And Moses said unto the children of Israel, "See, the LORD^φ hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; ³¹and He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; ³²and to devise curious works, to work in gold, and in silver, and in brass, ³³and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. ³⁴And

p Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Co. 9, 7.

v (Bracelets, Gesenius. A kind of girdle, Bochart. The hoop or band surrounding the head, Kitto. A sort of golden beads worn upon the wrists and neck. Lee.)

q (So in the days of David) they with whom precious stones were found gave them to the treasury of the house of the LORD..... 1 Chr. 29, 8.

φ (Hool acquired the art.)

x (With the plain distaff or treading pin.) She layeth her hands to the spindle, & her hands hold the distaff. Pr. 31, 19.

r 1 Chr. 29, 6. (So in the days of Ezra) The chief of the fathers, when they came to the house of the LORD... offered freely for the house of God to set it up in his place. Ezr. 2, 68.

ψ (For no one was forced to lend his help in this sacred work; all was a freewill offering to the Lord. Clarke.)

ω (Those who cannot dedicate the possessions of this life to God, may devote to Him the skill and labour of their hands.)

s Ch. 31, 2.

He hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamaah, of the tribe of Dan.
35 Them hath He filled^σ with wisdom of heart, to work^t all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work."

XXXVI.] ¹ Then wrought^a Bezaleel and Aholiab, and every^β wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

A.M. 3833. B.C. 1608.
WILDERNESS OF SINAI.
The tabernacle is constructed.

[101

2 AND Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it :^u ³ and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made ; ⁵ and they spake unto Moses, saying, " The people bring much more than enough for the service of the work, which the LORD commanded to make."

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, " Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing. ⁷ For the stuff they had was sufficient for all the work to make it, and too much.

8 And every wise hearted man among them that wrought the work of the tabernacle made ten^r curtains of fine twined linen, and blue, and purple, and scarlet : *with* cherubims of cunning^y work made he them. ⁹ The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits : the curtains *were* all of one size. ¹⁰ And he coupled the five curtains one unto another : and *the other* five curtains he coupled one unto another. ¹¹ And he made loops of blue on the edge of one curtain from the selvedge in the coupling : likewise he made in the uttermost side of *another* curtain, in the coupling of the second. ¹² Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second : the loops held one *curtain* to another. ¹³ And he made fifty taches of gold, and coupled the curtains one unto another with the taches : so it became one tabernacle."

14 And he made curtains of goats' hair for the tent over^s the tabernacle : eleven curtains he made them. ¹⁵ The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain : the eleven curtains *were* of one size. ¹⁶ And he coupled five curtains by themselves, and six curtains by themselves. ¹⁷ And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which *completh*^o the second. ¹⁸ And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 And he made boards for the tabernacle of shittim wood, standing up.^o ²¹ The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. ²² One board had two tenons, equally distant one from another : ²³ thus did he make for

r Ch. 26, 1.

y (Probably the wood means no more than figures of any kind wrought in the Danish fashion, in the loom, or by the class loom weaving tool, or metal, or metal. See ch. 25, 18. Clarke.)

o (The Holy Place was ten yards long, and the five curtains sewed together were just so broad, & so they covered only the top and sides, but hung not down at the end. But the Most Holy Place was but five yards long, and the five curtains were did not only cover the top, but also hung down to the silver base. Lightfoot.)

e (In the edge of either curtain were made fifty loops of blue tape, one over against another, and with fifty clasps of gold the loops were linked together, and so the two main pieces were made one covering.)

s (These second curtains reached a little further over than the first, but did not come to the ground, leaving, except at the west, the silver foundations visible.)

o (That which looks, holes, or holds. Richardson.)

o (Making the tabernacle five yards long, six feet six inches high. Lightfoot.)

e (When the tenons were sunk in the mortar, the middle of the plank settled up on the bases.)

σ (These endowments were given to them originally by God, and the circumstances of life which gave them the opportunity of making these acquisitions in Egypt, were determined by Him with a view to this ultimate employment of them in His service. Kitto.)

t Ch. 31, 3, 6. 1 Ki. 7, 11. 2 Chr. 2, 11. Is. 28, 26.

a (The van is here conversive, & the verb "wrought" ought to be translated, "And Bezaleel & Aholiab shall work," &c. Clarke.)

β (It is impossible but that the skill of the Egyptians in the working of metals & of leather, in weaving, in architecture, &c., must have had an improving influence on the Hebrews. Hävernick.)

u (Paul says of the churches of Macedonia, how that in a great trial of affliction the abundance of their joy & their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing. 2 Co. 8, 2, 3.

all the boards of the tabernacle. ²³And he made boards for the tabernacle; twenty boards for the south side southward: ²⁴and forty sockets^κ of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁵And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, ²⁶and their forty sockets of silver; two sockets under one board, and two sockets under another board. ²⁷And for the sides of the tabernacle westward he made six boards. ²⁸And two boards made he for the corners of the tabernacle in the two sides. ²⁹And they were coupled^λ beneath, and coupled together at the head thereof, to one ring; thus he did to both of them in both the corners. ³⁰And there were eight boards; and their sockets *were* sixteen sockets of silver, under^μ every board two sockets. ³¹And he made bars of shittim wood; five for the boards of the one side of the tabernacle, ³²and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. ³³And he made the middle bar to shoot through the boards from the one end to the other. ³⁴And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

³⁵And he made a vail *of* blue,^ν and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. ³⁶And he made thereunto four pillars *of* shittim wood, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.^ξ

³⁷And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;^ο ³⁸and the five pillars of it with their hooks; and he overlaid their chapiters and their fillets

with gold: but their five sockets *were of* brass.

XXXVII.] A. M. 3833. B. C. 1608. [102
WILDERNESS OF SINAI.
The furniture of the tabernacle.

AND Bezaceel made^π the ark^ρ of shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: ²and he overlaid it with pure gold within and without, and made a crown^σ of gold to it round about. ³And he cast for it four rings^τ of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. ⁴And he made staves of shittim wood, and overlaid them with gold. ⁵And he put the staves into the rings by the sides of the ark, to bear the ark.^υ

⁶And he made the mercy^φ seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. ⁷And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat; ⁸one cherub on^χ the end on this side, and another cherub on^ψ the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof. ⁹And the cherubims^ω spread out *their* wings on high, and covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

¹⁰And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: ¹¹and he overlaid it with pure gold, and made thereunto a crown^α of gold round about. ¹²Also he made thereunto a border^β of an handbreadth round about; and made a crown of gold for the border thereof round about. ¹³And he cast for it

κ (Each one was cast in a solid piece, with a mortice hole on the side that lay upward.)

λ Heb., twined.

μ Heb., two sockets, two sockets under one board.

ρ Ch. 26, 31.

ξ (From the several verses of this chapter, and through the three following chapters, the Spirit which overcomes the matter differently. Each is distinguished to attribute this to a distinction of the sheets. Perhaps the priests of the Oziris temple at Heliopolis wished to derive the description of the tabernacle, &c. (Owen.)

ο Heb., the roof of a wall, work, or embroidery.

π (One obvious use of this detailed particularity is to show that Moses acted in strict and minute conformity with the pattern shewed to him in the mount. Chalmers.)

ρ (Typifying Christ, by whom God is come into covenant with Gentiles as well as Jews.)

σ (Representing Christ crowned with glory.)

τ (Staples.)

υ (Never to be taken out, but to stay there continually.)

φ (The cover of the ark.)

χ Or, out of, &c.

ψ Or, out of, &c.

ω (At either end was made the form of an angel like a child, standing bowed, with wings reaching over the ark, so that the wings of one cherub touched the wings of another. Lightfoot.)

α (Which went quite about the frame, & within this crown was the cover laid.)

β (The higher edge equal with the top of the frame, and the border so broad below.)

w Ch. 25, 29.
 y Or, to pour out
 withal.
 z Ch. 25, 31. (The
 foot of it was of
 gold, from which
 they went up a
 straight shaft,
 which was the
 middle light;
 near the foot was
 a golden dish
 wrought almond-
 wise, and a little
 above that a golden
 knop; & above that a golden
 flower, & so with
 the others, which
 came out three on
 each side, which
 were carried up
 bowed, & stood at
 an equal height
 and distance.)
 e (Of one massy
 piece.)
 f (The candlestick
 would practically
 have answered all
 its more utilitarian
 purposes as
 well, though there
 had been neither
 knobs nor
 flowers; and so
 might our vegetable
 structures,
 without so rich
 an effluorescence
 of gay and vari-
 gated blossoms.
 It is pleasing to
 contemplate such
 exhibitions of
 beauty, as being
 set forth by
 God to rouse the
 taste and please
 the eye of man.
 (Chalmers.)
 g (That is, on the
 upper and under
 surface, as it
 showed equal
 sides; but it was
 twice as high as
 it was broad, be-
 ing twenty-one
 inches broad and
 three feet six
 inches high. It
 is called the
 "golden altar."
 Nu. 4, 11.)
 h (As the gifts and
 graces of the Holy
 Spirit are termed
 the anointing of
 the Holy Ghost,
 therefore, this
 holy incense ap-
 pears to have been
 designed as em-
 blematical of
 these gifts and
 graces. See Ae.
 1, 5, and 10, 38;
 2 Co. 1, 21. 1
 Tho. 2, 20, 27,
 Re. 3, 18.
 Clarke.)

four rings of gold, and put the rings upon the four corners that were in the four feet thereof. ¹⁴Over against the border were the rings, the places for the staves to bear the table. ¹⁵And he made the staves of shittim wood, and overlaid them with gold, to bear the table. ¹⁶And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold. ¹⁷And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same: ¹⁸and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: ¹⁹three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. ²⁰And in the candlestick were four bowls made like almonds, his knobs, and his flowers: ²¹and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. ²²Their knobs and their branches were of the same: all of it was one beaten work of pure gold. ²³And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. ²⁴Of a talent of pure gold, made he it, and all the vessels thereof. ²⁵And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. ²⁶And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round

about. ²⁷And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. ²⁸And he made the staves of shittim wood, and overlaid them with gold. ²⁹And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

XXXVIII.] A.M. 3833. B.C. 1608. [103
 WILDFELNESS OF SINAI. (The furniture of the tabernacle.)
 AND he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. ²And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. ³And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. ⁴And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. ⁵And he cast four rings for the four ends of the grate of brass, to be places for the staves. ⁶And he made the staves of shittim wood, and overlaid them with brass. ⁷And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. ⁸And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the woman assembling, which assembled at the door of the tabernacle of the congregation. ⁹And he made the court on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: ¹⁰their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and

a (A strong frame for the frame of a table, the open places and up with boards, and was clad with brass. Ch. 27, 1.)
 b (This is one of the most typical of all the objects presented to our notice in the Hebrew ritual, in which were made those sacrifices which showed abroad forth the propitiation of death that was accomplished at Jerusalem.)
 c (The brass might have these uses, 1. For ornament; 2. To prevent corrosion, etc., from falling off; 3. To be the victim to, presumably, its being sacrificed. Ps. 118, 27, 18.
 Ch. 30, 18.
 v (Babst.)
 g Or, brass glass s. As the horns are made of brass or copper, it is evident that the "lookingglasses" with which it was made were of the same metal. The word "mirror" should have been used in the place of "lookingglasses" in the various passages, as Job 37, 18, where it occurs, and which are accompanied with the idea of glass. Vie. Bib.)
 h Heb. assembling by twenty, as 1 Sa. 2, 22. (It is not improbable that they had been in the habit of wearing the earrings of the Egyptian women, who took their earrings with them when they went to the temples. It is very likely they required them for the purpose of order to put on at a particular time which he did not appear. Vie. Bib.)
 i Ch. 27, 9.

their fillets *were of silver.* ¹¹And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. ¹²And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. ¹³And for the east side eastward fifty cubits. ¹⁴The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three. ¹⁵And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three. ¹⁶All the hangings of the court round about *were* of fine twined linen. ¹⁷And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court *were* filleted with silver. ¹⁸And the hanging for the gate of the court *was* needle-work,^β of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. ¹⁹And their pillars *were* four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver. ²⁰And all the pins^γ of the tabernacle, and of the court round about, *were of* brass.

²¹This is the sum^δ of the tabernacle, *even of* the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Itamar, son to Aaron the priest.

²²And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. ²³And with him *was* Ahiohiab, son of Ahisamach, of the tribe

of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. ²⁴All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, *was* twenty and nine talents, and seven hundred and thirty shekels,^ε after the shekel of the sanctuary.^δ ²⁵And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: ²⁶a beka^ζ for every man, *that is,* half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty^η men. ²⁷And of the hundred^θ talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.^ι ²⁸And of the thousand^κ seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them. ²⁹And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. ³⁰And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, ³¹and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

XXXIX.] A.M. 3833. B.C. 1608. [104
WILDERNESS OF SINAI.
The sacred vestments. Conclusion of the work.

AND of the blue,^α and purple, and scarlet, they made cloths^β of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

β (Of the same material & workmanship with that of the inner covering of the tabernacle & the outer & the inner veil.)

γ Ch. 27, 19.

δ (That is, the fore-part account contains a detail of all the articles which Bezaleel & Ahiohiab were commanded to make, and which were reckoned up by the Levites, over whom Bhoraver the son of Aaron presided. (Clarke.)

ε See Ge. 20, 16, and 23, 15, and 24, 22; 33, 19. Ch. 39, 13, 24. Le. 5, 15. Nu. 3, 47, and 18, 16.

δ (The holy shekel, or shekel of the sanctuary, differed from the common shekel, either as being heavier, as Lueckh, Bertheau, and others affirm, or as being of just weight and pure silver, as Rosenmüller suggests.)

ε (Half a shekel, 1s. 2½d.) Ch. 30, 13, 15.

ζ Heb., a poll.

η (The whole camp, Levites included, for they were not yet separated from the congregation. In the second poll, Nu. 1, 47, about six months after, the Levites were not included.)

θ (The whole sum raised amounted in English money to £37,721 17s. 6d.)

ι (Every talent contained six thousand beka^κs, which gives one hundred talents from six hundred thousand men, with which were made the foundation-pieces.) Ch. 25, 19, 21.

κ Or, three thousand five hundred and fifty beka^κs, or half shekels, that were over.

α Ch. 35, 23.

β Ch. 31, 10, and 35, 19.

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 3 And they did beat the gold into thin plates, and ent it into wires,^a to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. 4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. 5 And the curious^u girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold,^v blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses. 6 And they wrought^c onyx stones inclosed in ouches^e of gold, graven, as signets are graven, with the names of the children of Israel. 7 And he put them on the shoulders of the ephod, that they should be stones for a memorial^d to the children of Israel; as the Lord commanded Moses.

8 And he made the breastplate^o of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. 9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.^r 10 And they set in it four rows^c of stones: the first row was a sardius,^p a topaz,^q and a carbuncle: 7 this was the first row. 11 And the second row, an emerald,^v a sapphire, and a diamond.^s 12 And the third row, a figure,^h an agate, and an amethyst.^x 13 And the fourth row, a beryl,^h an onyx, and a jasper: 9 they were inclosed in ouches of gold in their inclosings. 14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. 15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold. 16 And they made two ouches of gold,

and two gold rings; and put the two rings in the two ends of the breastplate. 17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. 18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. 19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. 20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. 21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 And he made the robe^a of the ephod of woven work, all of blue.^f 23 And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. 24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. 25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; 26 a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

27 And they made coats of fine linen of woven work for Aaron, and for his sons, 28 and a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, 29 and a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

^a (Some as the *isobrotopaz*; the prevailing colour of this precious stone is wine yellow in every degree of shade. Pic. Bib.)

^r (Josephus, following the Septuagint, interprets this as the *emerald*.)

^v (Dr. Kitto says, we should perhaps refer to the precious & noble garnet, as agreeing best with the rendering of the Septuagint, "gloving coal.")

^s (The Greek versions give *δρυζ*, the onyx as the representative of this word. This is more probable than any other the stone intended. Kitto.)

^h (Agree best with our *hyacinth*.)

^x (The oriental amethyst is a gem of a violet colour and of great brilliancy.)

^h (Chrysolite; green, declining to a yellow and of a splendid external lustre.)

^o (The brown Egyptian quartz. It occurs loose in the sands.)

^f Ch. 28, 31.

^a Ch. 28, 33. (This robe was one long straight piece of blue cloth, with a hole or opening in the centre for the head to pass through; which hole or opening was bound about, that it might not be rent by putting it on, or taking it off. Clarke.)

^a (Which were afterwards round with the hammer and file. This is quite in conformity with all the information we can collect from ancient writings on the subject. Works made with threads of metal are rarely mentioned at all, and whenever they are spoken of, the wire appears to have been wholly made on the anvil. Pic. Bib.)

^u (The word imports a diamond woven girdle.)

^v (The gold was probably embroidered, not interwoven in the cloth. Beckmann thinks that the earliest application of gold to dress was to sew on slips of metal, particularly on the seams, as is now done in gold lace. Pic. Bib.)

^c Ch. 28, 9.

^e (Settings of gold.)

^d Ch. 28, 12.

^o (Called, ch. 28, 15, the breastplate of judgment, because the high priest wore it upon his breast when he went to ask counsel of the Lord; as also when he sat as judge to teach the law and to determine controversies. Le. 10, 11. De. 17, 8, 9. Clarke.)

^r (Between these doublings the urim & thummim were placed.)

^q Ch. 28, 17, and Le. 8, 8.

^p Or, ruby. (The cornelian of the moderns; the Hebrew word intimates redness.)

a (See paration from all that is earthly & worldly, images or profane common and inf. ear, to cleanse the heart, the soul, the conscience, & the life of him who aspires to obtaining that communion with God which, though it begins on earth, is only completed with God and Christ in heaven. Townsend.)

β (This refers to the command given ch. 25, 10, and Moses has taken care to repeat every thing in the most circumstantial detail, to show that he had conscientiously observed all the directions he had received. Clarke.)

γ (To be trimmed and fresh oil every day for the purpose of being lighted in the evening. Ch. 27, 21.)

δ Heb., the incense of sweet spices.

ε Ch. 35, 10. (The people having contributed to the work, are said to have made it.)

ζ (As being the general superintendent of the whole, under whom Bezaleel & Aholiab were employed, as the other workmen were under them. Clarke. About six months had been employed in the construction of it.)

³⁰And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS^a TO THE LORD. ³¹And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

³²Thus^β was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

³³And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets, ³⁴and the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering, ³⁵the ark of the testimony, and the staves thereof, and the mercy seat, ³⁶the table, and all the vessels thereof, and the shewbread, ³⁷the pure candlestick, with the lamps thereof, even with the lamps to be set in order, ³⁸and the oil for light, ³⁹and the golden altar, and the anointing oil, and the sweet^δ incense, and the hanging for the tabernacle door, ⁴⁰the brassen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, ⁴¹the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, ⁴²the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

¹²According to all that the Lord commanded Moses, so the children of Israel made^ε all the work.

⁴³And Moses^ζ did look upon all the work, and, behold, they had done it as the Lord had commanded, even so

had they done it: and Moses blessed^g them.

XL.] A.M. 3834. B.C. 1607. WILDERNESS OF SINAI. [105
The tabernacle is set up. The glory of God fills it.

AND the Lord spake^η unto Moses, saying, "On the first day of the first^θ month shalt thou set up the tabernacle of the tent of the congregation. ³And thou shalt put therein the ark of the testimony,⁴ and cover the ark with the veil. ⁴And thou shalt bring^h in the table, and setⁱ in order the things^κ that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. ⁵And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door^λ to the tabernacle. ⁶And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. ⁷And thou shalt set the laver^κ between the tent of the congregation and the altar, and shalt put water therein. ⁸And thou shalt set up the court round about, and hang up the hanging at the court gate.

⁹And thou shalt take the anointing oil,^l and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. ¹⁰And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.^μ ¹¹And thou shalt anoint the laver and his foot, and sanctify it.

¹²And thou shalt bring Aaron^η and his sons unto the door of the tabernacle of the congregation, and wash them with water. ¹³And thou shalt put upon Aaron the holy garments, and anoint^η him, and sanctify him; that he may minister unto Me in the priest's office.

¹⁴And thou shalt bring his sons,

gSo Joshua blessed (he two tribes & a half.) Jos. 22, 6. David blessed the people. 2 Sa. 6, 18. So Solomon. 1 Ki. 8, 14. (In the days of Hezekiah).....the Levites blessed the people. 2 Chr. 30, 27.

η (In the latter end of the twelfth month.)

θ (In the second year current of Israel's departure out of Egypt, in the month Abib.)

ι Ve. 21. Ch. 26, 33. Nu. 4, 5.

κ (The tables containing the ten commandments.)

λ Ve. 22. Ch. 26, 35.

μ Ve. 23. Ch. 25, 30. Le. 24, 5, 6.

ν Heb., the order thereof.

ξ (When the table, candlestick, and altar of incense were put into the Holy Place.)

ζ Ve. 30. Ch. 30, 18.

η Ch. 30, 26.

μ Heb., holiness of holiness. Ch. 29, 36, 37.

η Le. 8, 1—36.

η Ch. 28, 41.

(Embroidered.)

He. 7, 21.

(Not only them, but their posterity also, who shall need no other anointing in succeeding generations.)

(The Jewish sacrifices were never resumed after the destruction of Jerusalem, and the anointment of their high priests ceased also; and why? because the true Priest & the true Sacrifice were come, and the types were no longer necessary after the manifestation of the Antitype. Clarke.)

(The same is said of Noah. Ge. 6, 22.)

(About the middle of our March.)

(God dwelling.) Ve. 1. Nu. 7, 1.

(That is, the coverings made of rams' skins, &c.)

Ch. 26, 33, and 35, 12.

This was in the tabernacle, which is called the Holiest of all. He. 9, 3.

(The golden table with the shewbread, the golden candlestick, and the golden altar of incense, were all in the tabernacle within the hanging of the Holy Place, and without the veil of the Most Holy.)

Ch. 26, 35.

Ch. 25, 37. That is, outside the veil that covered the Most Holy Place.)

and clothe them with coats: ¹⁵ and thou shalt anoint them, as thou didst anoint their father, that they may minister unto Me in the priest's office: for their anointing shall surely be an everlasting ¹⁶ priesthood throughout their ¹⁷ generations."π

¹⁶ Thus did Moses: according to all that the Lord commanded him, so did he.β

¹⁷ And it came to pass in the first month in the second year, on the first day of the month, that the tabernacleσ was reared up. ¹⁸ And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. ¹⁹ And he spread abroad the tentτ over the tabernacle, and put the covering of the tent above upon it;η as the Lord commanded Moses.

²⁰ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: ²¹ and he brought the ark into the tabernacle, and set up the veil of the covering, and covered the arkτ of the testimony; as the Lord commanded Moses.

²² And he put the table in the tent of the congregation, upon the side of the tabernacle northward, withoutν the veil. ²³ And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

²⁴ And he put the candlesticksξ in the tent of the congregation, over against the table, on the side of the tabernacle southward. ²⁵ And he lighted the lampsλ before the Lord; as the Lord commanded Moses.

²⁶ And he put the golden altar in the tent of the congregation before

the veil: ²⁷ and he burnt sweet incenseζ thereon; as the Lord commanded Moses.

²⁸ And he set up the hanging at the door of the tabernacle. ²⁹ And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation,φ and offered upon it the burnt offeringε and the meat offering; as the Lord commanded Moses.

³⁰ And he set the laverχ between the tent of the congregation and the altar, and put water there, to wash withal.

³¹ And Moses and Aaron and his sons washedψ their hands and their feet thereat: ³² when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

³³ And he reared up the courtω round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finishedα the work.

³⁴ Then a cloud covered the tent of the congregation, and the Gloryβ of the Lord filled the tabernacle. ³⁵ And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the Glory of the Lord filled the tabernacle.γ

³⁶ And when the cloud was taken up from over the tabernacle, the children of Israel went onwardδ in all their journeys: ³⁷ but if the cloud were not taken up, then they journeyed not till the day that it was takenε up. ³⁸ For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout allζ their journeys.

a Ch. 30, 7.

β (The court of the people.)

γ Two lambs of the first year, day by day continually.....the offering.....in the morning.....the offering.....at even, Ch. 29, 38, with flour.....and oil. Ve. 40.

δ (It was set so high the altar that the priests might wash themselves when they went about the service of the tabernacle.) Ch. 30, 19, 20.

ε (This was a new done: it is mentioned only to declare the use of the laver.)

ω (The court of the people, made of posts & hangings surrounding the fabric of the tabernacle.) Ve. 8, ch. 27, 9-16.

α (Perhaps an hour or two before night.)

β (By this miraculous demonstration, God gave an evidence of His being nigh unto them, in all things that they might have occasion to call upon Him for.)

γ (Removed from the tent of Moses & came hither.)

δ Heb., journeyed.

ε (The Lord, whose glorious presence was in the cloud, led them in all their removals.)

ζ (The cloud & the fire were the same. This token of God's presence never left them while in the wilderness.)

THE
THIRD BOOK OF MOSES,
 CALLED
LEVITICUS.

IN the Hebrew canon this book received its name from its initial word. By the Septuagint it is called *Λευιτικόν*, and by the Vulgate "Leviticus," which name has been retained by all modern versions. It was so styled because it treats of those rites and ceremonies, the charge of which pertained to the Levitical priesthood. For the same reason it was by the Targumists denominated "the law of the priests," and "the law of the offerings." "It exhibits," as Hävernick well says, "the historical progress of the Sinaitic legislation," and is thus intimately connected with the previous book, at the conclusion of which the tabernacle is described, with which all the external worship of the Jews was to be connected. Hence its laws are promulgated not from the summit of Sinai, but from the tabernacle itself. The book was evidently written by Moses. "Everything," says Hävernick, "has reference to life in a camp, and that camp commanded by Moses, ch. iv. 12, 21; vi. 11; xiv. 8; xvi. 26, 28." It covers a period of about a month. By the Jews it is divided into ten parshioth, and twenty-three sedarim. Its contents may be classified as follows:—

I. LAWS CONCERNING SACRIFICES.	
1. Burnt-offerings	chap. i.
2. Meat-offerings	" ii.
3. Peace-offerings	" iii.
4. Sin-offerings	" iv., v.
5. Trespass-offerings	" vi., vii.
II. INSTITUTION OF THE PRIESTHOOD.	
1. The consecration of Aaron and his sons	" viii.
2. The priest-offerings	" ix.
3. The destruction of Nadab and Abihu	" x.
III. LAWS AFFECTING CLEAN AND UNCLEAN ANIMALS	
	" xi.
IV. LAWS RESPECTING PURIFICATION.	
1. Of women	" xii.
2. Of leprous persons	" xiii., xiv.
3. Of those having issues.....	" xv.
V. MISCELLANEOUS REGULATIONS.	
1. The day of atonement	" xvi.
2. The place of sacrifices	" xvii.
3. Things prohibited to be eaten.....	" xviii.
4. Incestuous connexion	" xviii.
5. Idolatry, &c.	" xix.—xxii.
VI. LAWS RESPECTING FESTIVALS, &c.	
1. The sabbath, &c.	" xxiii.
2. Rites respecting the festivals	" xxiv.
3. The sabbatic year	" xxv.
4. Prohibition of idolatry	" xxvi.
5. Of vows and tithes	" xxvii.

The pure morality of this book, and the impressiveness and importance of its types, will ever endear it to the true child of God.

z (Rather, then.)
 3 (Believed to him in an audible voice the seven following chapters.)
 y (The visible dwelling which He had been pleased to appoint.)
 5 (Rather, when.)
 e That is, a sacrifice.
 5 That is, bullocks, sheep, and goats.
 n (Being esteemed the best, as therefore principally appointed.)
 a ... If it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God. De. 15, 21. Ex. 12, 5. Mal. 1, 8. He. 9, 14. 1 Pe. 1, 19.
 0 (Or, that he may find a favourable acceptance with God.)
 e (Transferring to it the punishment due to himself. In these offerings, designed to purgify the anger of Jehovah, the priests did not share.)
 κ (In later times this was done by the Levites.) 2 Chr. 35, 11.
 b Calves of a year old... Mi. 6, 6.
 λ (The Jewish writers say twelve.)
 μ (Done every morning & every night to prevent its going out. Ch. 9, 21. See ch. 10.)
 ν (Typifying Jesus the mediator of the new covenant... and... the blood ... without which there is no access to God. He. 12, 21. 1 Pe. 1, 2.)

I.] (In A.M. 3834. E.C. 1607. SINAI. [106] (In ch. XXVII. 31 these commandments are said to have been given in Mount Sinai. There is no contradiction. They were uttered out of the tabernacle in the mountainous region of Sinai.)
 Of the holocaust, or whole burnt offering.
AND the Lord called unto Moses, and spake^β unto him out of the tabernacle^γ of the congregation, saying, 2* Speak unto the children of Israel, and say unto them, If^δ any man of you bring an offering^ε unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.^ζ 3 If his offering be a burnt sacrifice of the herd, let him offer a male^η without blemish: a he shall offer it of his own voluntary^θ will at the door of the tabernacle of the congregation before the Lord. 4 And he shall put^ι his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. 5 And he^κ shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. 6 And he shall flay the burnt offering,^λ and cut it into his pieces.^μ 7 And the sons of Aaron the priest shall put fire upon the altar, and lay^ν the wood in order upon the fire: 8 and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire^ξ which is upon the altar: 9 but his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet^ο savour unto the Lord. 10 And if his offering be of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. 11 And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. 12 And he shall

cut^ς it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 13 but he shall wash the inwards^β and the legs with water; and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord. 14 And if the burnt sacrifice for his offering to the Lord be of fowls,^γ then he shall bring his offering of turtle doves, or of young pigeons. 15 And the priest shall bring it unto the altar, and wring^δ off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: 16 and he shall pluck away his crop with his^ε feathers, and cast it beside^ς the altar on the east part, by the place of the ashes: 17 and he shall cleave^ζ it with the wings thereof, *but* shall not divide it asunder:^η and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet^η savour unto the Lord.”
 II.] Of the bread offering or gift which follows the burnt offering.
AND when any will offer a meat^θ offering unto the Lord, his offering shall be of fine flour;^κ and he shall pour oil^λ upon it, and put frankincense^μ thereon: 2 and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet^ς savour unto the Lord: 3 and the remnant of the meat offering shall be Aaron's^δ and his sons': it is a thing most holy of the offerings of the Lord made by fire. 4 And if thou bring an oblation of a meat offering baken in the oven,^ε it shall be unleavened cakes of fine

z Mortify therefore your members which are upon the earth ... Col. 3, 4.
 β (Tearing that the motives of the heart must be cleansed.)
 γ If his poverty prevents his bringing any of the former. Ch. 5, 7, and 12, 8. Lu. 2, 21.
 δ Or, pinch off the head with the nail. See the Talmudists, Seb. 61, 2. But Gesenius & De Wette, break or crack. See ch. 5, 8.
 ε Or, the fifth thereof.
 ς Ch. 6, 10.
 ζ It was to be so eaten as not to be separated, but the parts were to remain hanging together.
 η The birds (Abraham) divided not. Ge. 15, 10.
 η (Whatever was the oblation, it made no difference in its acceptance with God.)
 θ (Rather, a bread offering.) Ch. 6, 11, & 9, 17. Nu. 15, 1. (mincha) Cain brought of the fruit of the ground a "mincha" or offering to the Lord. Ge. 4, 3.
 κ Here, selected. It might be offered in several different forms, verses 2, 4, 5, 7, 11.
 λ Typifying the influence of the Spirit.)
 μ Heart's prayer.
 ς Thy prayers & thine alms are come up for a memorial before God. Ac. 10, 4.
 δ In the Most Holy place shalt thou eat it... Nu. 18, 9.
 ε Lay on or pit, still in use in the East.)

flour mingled with oil, or unleavened waters anointed with oil.

⁵And if thy oblation *be* a meat offering *baken* in a pan,^ξ it shall be of fine flour unleavened, mingled with oil. ⁶Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

⁷And if thy oblation *be* a meat offering *baken* in the fryingpan,^θ it shall be made of fine flour with oil.

⁸And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. ⁹And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. ¹⁰And that which is left of the meat offering shall be Aaron's^π and his sons': it is a thing most holy of the offerings of the LORD made by fire.

¹¹No meat offering, which ye shall bring unto the LORD, shall be made with leaven:^ρ for ye shall burn no leaven, nor any honey,^σ in any offering of the LORD made by fire.

¹²As for the oblation of the firstfruits,^τ ye shall offer^υ them unto the LORD: but they shall not be burnt^υ on the altar for a sweet savour.

¹³And every oblation of thy meat offering shalt thou season with salt;^φ neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

¹⁴And if thou offer a meat offering of thy firstfruits^ψ unto the LORD, thou shalt offer for the meat^ω offering of thy firstfruits green^α ears of corn dried by the fire, *even* corn beaten out of full ears.^ε ¹⁵And thou shalt put oil^β upon it, and lay frankincense^ζ thereon: it is a meat offering. ¹⁶And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.^η

III.] *Of the peace offering, procurative of prosperity.*

¹AND if his oblation *be* a sacrifice of peace^δ offering, if he offer it of the herd; whether it *be* a male or female, he shall offer it without blemish before the LORD.

²And he shall lay his hand^ε upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle^ζ the blood upon the altar round about. ³And he shall offer of the sacrifice of the peace offering an offering^ς made by fire unto the LORD; the fat^ν that covereth the inwards, and all the fat that is upon the inwards, ⁴and the two kidneys, and the fat that is on them, which is by the flanks, and the caul^θ above the liver, with the kidneys, it shall he take away. ⁵And Aaron's sons^ε shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour^κ unto the LORD.

⁶And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.^ρ

⁷If he offer a lamb for his offering, then shall he offer it before the LORD. ⁸And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle^α the blood thereof round about upon the altar. ⁹And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump,^α it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, ¹⁰and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹¹And the priest shall burn it upon the altar: it is the food^β

δ (The peace offerings were three-fold; eucharistic, votive and voluntary. They did not, Hengstenberg thinks, represent the person of the offerer, but only his gift. Hence they could never immediately follow a sin offering, and had always a burnt offering as their basis.)

ε (To acknowledge the receipt of God's mercy.) Ex. 29, 10. Ch. 1, 4, 5.

ζ Without shedding of blood is no remission. He. 9, 22.

ς (After the sacrifices were cut up.)

η Or, suit.

θ Or, midriff over the liver, & over the kidneys.)

ι (Some of those that minister that day.)

κ (Acceptable as the testimony of sincere devotion.)

ρ Cursed be the deceiver, which hath in his flock a male, & voweth & sacrificeth to the LORD a corrupt thing.... Mat. 1, 14.

α (Signifying in every case, that access to God could only be had through a mediator.)

β (The fat tail, weighing sometimes upwards of fifty pounds.)

β ... My bread (or food)... the fat & the blood... Eze. 41, 7. Mat. 1, 7, 12. So it is said, Where are their gods... which did eat the fat of their sacrifices, and drank the wine of their drink offerings? De. 32, 38.

ξ Or, a flat plate or slier.)

ο (I shallow earthen pan.)

π (That was most holy could be eaten only by the priests.)

ρ (Denoting insincerity, hypocrisy, or toward wickedness.) Ch. 6, 17. Mat. 16, 12. Ma. 8, 15. Lu. 12, 1. 1 Co. 5, 8. Ga. 5, 9.

σ (From its liability to become sour and ferment, S. Rosenmüller, Winer, Baumgarten, Bahr, Gerlach, &c. The Jewish Rabbinus have a verb derived from עָצַר, which signifies to ferment. Buxtorf, Lexic., p. 500.)

τ (That is, of corn unground.)

υ Ex. 22, 29.

φ Hebr. ascend.

ψ (The opposite of barren, and denoting purity, cleanness, and wisdom.) Ma. 9, 19. Col. 1, 6.

ω (Implying, by its unacceptability, the prominence of the covenant.) Nu. 18, 19. Eze. 43, 21.

φ (Not the first fruits at harvest time, but the first ripe fruits for the first year roundly.)

ω (Rooster, leopard.)

α (Differing from the ordinary beating, it being made of flour of old corn, this of new.)

ε 2 Ki. 4, 12.

β (To give it, as it were, a grateful slish.)

γ (To make a sweet odour.)

of the offering made by fire unto the LORD.

¹²And if his offering be a goat, then he shall offer it before the LORD.

¹³And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

¹⁴And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, ¹⁵and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹⁶And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S.

¹⁷It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat^v nor blood.^w

IV.] *Of sacrifices for sins of ignorance.*

AND the LORD spake unto Moses, saying, ²Speak unto the children of Israel, saying, If a soul shall sin through ignorance^d against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: ³if the priest that is anointed do sin according to the sin of the people: then let him bring for his sin,^m which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

⁴And he shall bring the bullock unto the door^e of the tabernacle of the congregation before the LORD; and shall lay^o his hand upon the bullock's head, and kill the bullock before the LORD. ⁵And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: ⁶and the priest shall dip his finger in the blood,

and sprinkle of the blood seven^r times before the LORD, before the veil of the sanctuary. ⁷And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar^o of the burnt offering, which is at the door of the tabernacle of the congregation. ⁸And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, ⁹and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹⁰as^r it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. ¹¹And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, ¹²even the whole bullock shall he carry forth without^t the camp unto a clean place, where^v the ashes are poured out,^u and burn him on the wood with fire: where^b the ashes are poured out shall he be burnt.

¹³And if the whole^x congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done some^y what against any of the commandments of the LORD concerning things which should not be done, and are guilty; ¹⁴when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. ¹⁵And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock^z shall be killed before the LORD. ¹⁶And the priest that is anointed shall bring of the bullock's blood to the tabernacle of

^π (S. p. a. h. the blood of a lamb to wash associates with it.)

^ρ (Signifying that our prayers, as he accepted, are of God, as of the will of Christ.)

^σ (All sin us to its source, & consequences being the same, the same principles are to be observed as in expiation of sin, of the will and affections.)

^τ Heb., to without the camp.

^v (Denoting what we observe, as a vision from the presence of God.)

^w Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. He. 13. 12.

^x Heb., at the pouring out of the ashes.

^y (It might be said that the sins which proceed from ignorance are unpardonable; from any accurate recollection; from the remembrance of those which should judiciously; from omphs or vapors; from a strong passion of God's love; or from mistake; by a mistake.)

^z Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats & calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. He. 9. 11, 12.

ⁱ.....The sin of (Uphasi and Phineas) was very great before the LORD, for...before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast (raw) for the priest... Sa. 2. 17, 15. 2 Chr. 7, 7.

^v (The fat that exists in an un-mixed state, as the omentum, or caul, the mesentery, the fat of the kidneys & the tail. Other fat was not forbidden.) (He made him eat...butter of kine and milk of sheep with fat of lambs...De. 32, 14. Ne. 8, 10.

^k Ch. 17, 11. De. 12, 16. 1 Sa. 14, 33. Ez. 44, 7, 15.

^l Who can understand his errors? Ps. 19, 12. Where the same Hebrew word occurs, Ch. 5, 15, 17. Nu. 15, 22. 1 Sa. 14, 27.

^m (But) if we sin willfully after that we have received the knowledge of the truth (i.e., refuse to yield ourselves of the appointed sacrifice when our sin comes to our knowledge), there remaineth no more sacrifice for sins...He. 10, 26.

ⁿ (Implying that till his sin was expiated, he had not the privilege to go up to worship.)

^o (Praying that the victim may bear the iniquities he confesses.)

the congregation. ¹⁷And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil. ¹⁸And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation. ¹⁹And he shall take all his fat from him, and burn *it* upon the altar. ²⁰And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this :

And the priest shall make an atonement^p for them, and it shall be forgiven^q them.

²¹And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock : it *is* a sin offering for the congregation.

²²When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty ; ²³or if his sin, wherein he hath sinned, come to his knowledge ; he shall bring his offering, a kid^o of the goats, a male without blemish : ²⁴and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD : it *is* a sin^o offering.

²⁵And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. ²⁶And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings ; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

²⁷And if any^a one of the common^β people sin through ignorance, while

he doeth^r *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty ; ²⁵or if his sin,^δ which he hath sinned, come to his knowledge : then he shall bring his offering, a kid of the goats, a female without blemish, for his sin^e which he hath sinned.⁵ ²⁹And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place^γ of the burnt offering. ³⁰And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. ³¹And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings ; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD ; and the priest shall make an atonement^r for him, and it shall be forgiven^θ him.

³²And if he bring a lamb for a sin offering, he shall bring it a female without blemish. ³³And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. ³⁴And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar : ³⁵and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings ; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD ; and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him."

V.] *Of sacrifices for suppressing the truth, 1; touching on unclean thing, 2, 3; oaths, 4; and wronging our neighbour, vi. 1-7.*

“ AND if a soul sin, and hear the voice of swearing,^β and *is* a

γ (Wherever men may reason, men may err.)

δ That is (violation of some of the prohibitory statutes, doing something which the law had forbidden to be done.)

ε (Even sins of ignorance cannot be overlooked by a holy law.)

ζ (How little attention is paid to this solemn subject! sins committed heedlessly are permitted to accumulate in their number, & consequently in their guilt. Clarke.)

η (In the place where he slays. Kitzo's Cye.)

r He made him (who knew no sin) to be sin (אֲחַרְיָאֵר, a sin offering, אֲחַרְיָאֵר chattaah.) for us, that we might be made the righteousness of God in him. 2 Co. 5, 21.

θ (Let us pray that it may please God to give us true repentance, to forgive us all our sins, negligences, & ignorances, and to endure us with the grace of His Holy Spirit, that we may avoid our lives according to His holy word.)

p ...We joy in God through our Lord Jesus Christ, by whom we have now received the atonement (or reconciliation). Ro. 5, 11.

q He is the propitiation for our sins... 1 Jno. 2, 2.

o (A less valuable sacrifice than that for the sin of the priest. Religious errors are more dangerous & injurious than political mistakes. Townsend.)

a (Dr. Kitzo observes that those offences may be considered as a sort of unatoned punishment, which operated only when a man's conscience prompted him to a voluntary acknowledgment of his offence; the voluntary here operating in case of detected guilt.)

a Heb., any soul.

β Heb., people of the land.

β (That is, of adjuration.)

sAn oath he laid upon him to cause him to swear...1 Ki. 8, 31. Mat. 26, 63.

t (Whether he can speak from his own knowledge or credible information.)

s (Before not guilty and liable to punishment.)

tWhosoever toucheth the carcasses of them shall be unclean until the even. Ch. 11, 21, 28, 31, 39. Nu. 19, 11.

u Though he wist it not. Ve. 17.

x (Unadvisedly.)

v So and more also do God unto the enemies of David, if I leave ...by the morning light any... (of all that pertain to Nabal). 1 Sa. 25, 22. Ac. 23, 12. See Josephus (2), Ju. 11, 31. Hebrews were ...whosoever what shall ask of me, I will give it thee...Ma. 6, 23.

λ (Not rightly understanding about which he swears.)

μ (Has forgotten and afterwards recollects.)

ν (Through weakness or fear to give evidence, ve. 1, he contaminated by evil (Examp. 2 & 3, or he guilty of rashness, ve. 4.)

ω ...Make confession unto the Lord God of your fathers, & do His pleasure. Ezz. 10, 11...He that shall humble himself shall be exalted. Mat. 23, 12.

ξ Heb., his hand cannot reach to the sufficiency of a lamb.

ο (His peace was first to be made with God, & then his burnt offering, or gift, would be accepted.)

witness,^s whether he hath seen or known of it;^t if he do not utter it, then he shall bear^s his iniquity.

²Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden^u from him; he also shall be unclean, and guilty.

³Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

⁴Or if a soul swear^x pronouncing with his lips to do^r evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from^λ him; when he knoweth^μ of it, then he shall be guilty in one of these. ⁵And it shall be, when he shall be guilty in one^ν of these things, that he shall confess^ω that he hath sinned in that thing; ⁶and he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

⁷And if he be not able^ξ to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin^ο offering, and the other for a burnt offering. ⁸And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring^φ off his head from his neck, but shall not divide it asunder; ⁹and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest^θ of the blood shall be wrung out at the bottom of the altar: it is a sin offering. ¹⁰And he shall offer the second for a burnt offering, according to the manner;^π and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

¹¹But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth^ι part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin^ο offering. ¹²Then shall he bring^σ it to the priest, and the priest shall take his handful of it, even a memorial^ζ thereof, and burn it on the altar, according^ρ to the offerings made by fire unto the Lord: it is a sin offering.

¹³And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

¹⁴And the Lord spake unto Moses, saying, ¹⁵“If a soul commit a trespass,^β and sin through ignorance, in the holy^ν things of the Lord: then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering; ¹⁶and he shall make amends for the harm that he hath done in the holy^φ thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

¹⁷And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear^λ his iniquity. ¹⁸And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. ¹⁹It is a trespass offering: he hath

r Ch. 1, 15. (1. Touching to the Talmudists, on the case of one of the same nature of piece to (off))

γ Ch. 4, 7, 18, 30, 31.

π Or, of holiness. (The one was wholly consumed — it was the Lord; the other was the priest's, and was to be eat by him after the blood was poured out.)

ρ (Nearly thereunto.)

σ ...For it is an offering of memorial, bringing iniquity to remembrance. Nu. 5, 15. (On and frankincense were therefore inappropriate.)

α (Confessing his sin, for which he desires that this offering might be accepted.)

τ (For an acknowledgment of his fault, and as a caution to him hereafter.)

α ...It is a thing most holy of the offerings of the Lord made by fire. Ch. 2, 3.

β ...Ananias with Sapphira... sold a possession... & kept back part of the price, his wife also being privy to it. Ac. 5, 1.

ν (As, neglecting to redeem the firstborn, or withholding the firstfruits, &c.) See 1 Ezr. 10, 49.

φ (The value of what he had offered, or what was to be set down in shekels, which was to be paid down in the addition of twenty per cent, in a ram offered besides.)

λ (A sacrifice must get to be offered to expiate the ignorance which occurred to pollute the soul.) Lu. 12, 48, 1 Ezr. 10, 2.

certainly trespassed against the LORD."

VI.] And the LORD spake unto Moses, saying, ²⁰ "If a soul sin, and commit a trespass^a against the LORD, and lie unto his neighbour in that which was delivered him to keep,^a or in fellowship,^b or in a thing taken away by violence, or hath deceived^c his neighbour; ³ or have found that which was lost,^c and lieth concerning it, and sweareth falsely;^d in any of all these that a man doeth, sinning therein: ⁴ then it shall be because he hath sinned, and is guilty,^d that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, ⁵ or all that about which he hath sworn falsely; he shall even restore^e it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day^e of his trespass^f offering.

⁶ And he shall bring his trespass offering unto the LORD, a ram^f without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ⁷ and the priest shall make an atonement^g for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein."

(The ground traversed over in chapters i.—v. is now gone over again, in order to furnish the priests with supplemental directions as to their part in the offering of the sacrifices.)
Of the daily morning and evening sacrifices, 9—18.

8 AND the LORD spake unto Moses, saying, ⁹ "Command Aaron and his sons, saying, This is the law of the burnt^h offering: It is the burnt offering, because^h of the burning upon the altar all nightⁱ unto the morning, and the fire of the altar shall be burning in it.^k

¹⁰ And the priest shall put on his linen garment, and his linen^l breeches shall be put upon his flesh, and take up the ashes which the fire hath con-

sumed with the burnt offering on the altar, and he shall put them beside the altar. ¹¹ And he shall put off his garments, and put on other garments,ⁱ and carry forth the ashes without the camp unto a clean^l place. ¹² And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. ¹³ The fire shall ever be burning upon the altar; it shall never go out.^m

¹⁴ And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. ¹⁵ And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.ⁿ ¹⁶ And the remainder thereof shall Aaron and his sons eat:^k with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. ¹⁷ It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire: it is most holy,^l as is the sin offering, and as the trespass offering. ¹⁸ All the males among the children of Aaron shall eat^m of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth^o them shall be holy."

(Of the sacrifices for the priests, 20—30.)

¹⁹ And the LORD spake unto Moses, saying, ²⁰ "This is the offeringⁿ of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed;^o the tenth part of an ephah^o of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. ²¹ In a pan it shall be made with oil;

i And lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Eze. 44, 19.

l (For the ashes were holy, as being the remains of the offerings made to the Lord. Ch. 4, 12.)

m (It was first kindled when) there came a fire out from before the LORD. Ch. 9, 24. (It is said to have continued till the Captivity.)

n (As being the offering of gratitude, joy, and prayer. Communion with God follows sacrifice to God. Ch. 2, 1. Nu. 15, 4.)

o Ch. 23. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. Eze. 44, 29. Nu. 18, 9, 10.

l Ex. 29, 37. Ve. 25. Ch. 2, 3, and 7, 1.

m In the most holy place shall thou eat it; every male shall eat it; it shall be holy unto thee. Nu. 18, 19.

o (Lit., all that toucheth, referring to things as well as persons. Ex. 29, 37. Ch. 22, 3—7.)

n Thou shalt receive them at their (the priests') hands, and burn them on the altar for a burnt offering. Ex. 29, 25.

o (And from that day forward. Ex. 29, 1, 2.)

o (Equal to about three quarts. Ex. 16, 36.)

a (An infraction of impurity's statute, s. bearing another's name, something that the law commanded to be done. Kitts.)

a (Denying the trust.)

β Or, in dealing. Heb., putting of the hand. (Carrying on a common trade in joint stock.)

γ (By fraud or calumny, extortion, or false accusation.) Pr. 21, 28, and 26, 19

c De. 22, 2.

d Ex. 22, 11. Ch. 19, 12. Je. 7, 9. Ze. 5, 4.

δ (Acknowledge's his guilt.)

e Ch. 5, 16. Nu. 5, 7. 2 Sa. 12, 6. Lu. 19, 8.

e Or, in the day of his being found guilty.

ξ Heb., in the day of his trespass.

f Ch. 5, 12.

g Ch. 4, 26.

η (That of the morning and evening sacrifice.)

θ Or, for the burning.

ι (The priests went singly, but all night, put the sacrifice upon the altar piece by piece.)

κ (Maintained by it.)

l 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. Eze. 41, 17, 18. Ex. 28, 29. Ch. 16, 4. (Linen is the type of purity, Re. 19, 8.)

and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the Lord. ²² And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord; it shall be wholly burnt. ²³ For every meat offering for the priest shall be wholly burnt: it shall not be eaten. ²⁴ And the Lord spake unto Moses, saying, ²⁵ Speak unto Aaron and to his sons, saying, This is the law of the sin offering: ²⁶ In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. ²⁷ The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. ²⁸ Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. ²⁹ But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. ³⁰ All the males among the priests shall eat thereof: it is most holy. ³¹ And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

²¹ And the Lord spake unto Moses, saying, ²² Speak unto Aaron and to his sons, saying, This is the law of the sin offering: ²³ In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. ²⁴ The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. ²⁵ Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. ²⁶ But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. ²⁷ All the males among the priests shall eat thereof: it is most holy. ²⁸ And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

²⁸ But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. ²⁹ All the males among the priests shall eat thereof: it is most holy. ³⁰ And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

VII.] Of the trespass offering and peace offering.

LIKEWISE this is the law of the trespass offering: it is most holy. ² In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. ³ And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, ⁴ and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above

the liver, with the kidneys, it shall he take away: and the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.

⁶ Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. ⁷ As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it. ⁸ And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. ⁹ And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. ¹⁰ And every meat offering, mingled with oil and dry, shall all the sons of Aaron have, one as much as another.

¹¹ And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. ¹² If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. ¹³ Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. ¹⁴ And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings. ¹⁵ And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. ¹⁶ But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the

¹¹ And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. ¹² If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. ¹³ Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. ¹⁴ And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings. ¹⁵ And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. ¹⁶ But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the

e Ch. 6, 16-18, Nu. 15, 9, 10.

w Ch. 2, 3.

x Ch. 6, 25, 26, and 14, 13.

q (Bishop Patrick thinks that this right of the priests to the skin commended with the sacrifice of Adam, Ge. 3, 21.)

y Ch. 2, 3, 13, Nu. 18, 9, Eze. 41, 20.

z Or, in the flat plate or shoe.

ψ (The Mosaic origin of this book is shown in this peculiarity, that wherever priests are spoken of, Aaron and his sons are almost everywhere named. Havemann.)

g Ch. 3, 1, and 22, 18, 21.

ω (From יָדָה, yadah, to confess, offerings made to God with public confession of His power, goodness, and mercy. Clarke.)

z Ch. 2, 4, Nu. 6, 15.

α (As a confession of the corruption that remained in the worshipper, even when he had peace with God. Townsend.) Am. 4, 6.

a Nu. 18, 19.

b Ch. 22, 30.

c Ch. 19, 6-8.

β (The intention of the law was, that what became the offerer's share of the sacrifice was to be eaten cheerfully before the Lord, with his friends, permitting also the poor and the destitute to partake in the banquet. This object was secured by the regulation which precluded the meat from being kept beyond the second day. Pie. Bib.)

r (The sacrifices of the people they were to eat, but not their own.)

s Ch. 4, 2.

t (The north side of the altar.)

u Ch. 1, 3, 5, 11, and 4, 24, 29, 33.

v (Showing that it was accepted.)

γ God hath given it you to hear the iniquity of the congregation, to make atonement for them before the Lord. Ch. 10, 17.

τ (Teaching that they for whom the blood of the True Sin offering has been shed, should ever be consecrated to God.)

ρ The bullock... and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, their flesh, and their dung. Ch. 16, 27. He. 13, 11.

σ Ch. 5, & 6, 1, 7.

ι Ch. 6, 17, 25, and 21, 22.

υ Ch. 1, 3, 5, 11, and 4, 24, 29, 33.

φ (From אָשָׁם, asham, to be guilty, or liable to punishment: for in this sacrifice the guilt was considered as being transferred to the animal. Christ is said to have made his soul an offering (אָשָׁם) for sin. Is. 53, 10.)

third day shall be burnt with fire. ¹⁸And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. ¹⁹And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. ²⁰But the soul that eateth of the flesh of the sacrifice of peace offerings, that *pertain* unto the Lord, having^d his uncleanness^b upon him, even that soul shall be cut^l off from his people. ²¹Moreover the soul that shall touch any unclean *thing*, as the uncleanness^e of man, or *any* unclean^f beast, or any abominable^g unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the Lord, even that soul shall be cut off from his people.

²²And the Lord spake unto Moses, saying, ²³“Speak unto the children of Israel, saying, Ye shall eat no^h manner of fat, of ox, or of sheep, or of goat. ²⁴And the fat of the beast^h that diethⁱ of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. ²⁵For whosoever eateth the fatⁱ of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it* shall be cut off from his people.

²⁶Moreover ye shall eat no manner of blood,^k *whether it be* of fowl or of beast, in any of your dwellings. ²⁷Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.”

²⁸And the Lord spake unto Moses, saying, ²⁹“Speak unto the children of Israel, saying, He that offereth^j the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice

of his peace offerings. ³⁰His own hands shall bring the offerings of the Lord made by fire,^l the fat with the breast, it shall he bring, that the breast^m may be waved for a wave offering before the Lord. ³¹And the priest shall burnⁿ the fat upon the altar: but the breast shall be Aaron's and his sons'. ³²And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. ³³He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part. ³⁴For the wave breast^o and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest, and unto his sons by a statute for ever^p from among the children of Israel.

³⁵This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day *when* he presented them to minister unto the Lord in the priest's office; ³⁶which the Lord commanded to be given them of the children of Israel, in the day^q that he anointed them, *by a statute* for ever throughout their generations. ³⁷This *is the law* of the burnt^r offering, of the meat^r offering, and of the sin^s offering, and of the trespass^t offering, and of the consecrations,^u and of the sacrifice of the peace offerings; ³⁸which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations^o unto the Lord, in the wilderness of Sinai.”^v

VIII.] A.M. 3834. B.C. 1607. [107
WILDERNESS OF SINAI.
The consecration of Aaron and his sons.

AND the Lord spake unto Moses, saying, ²⁴“Take Aaron^o and his sons with him,^k and the garments,^w

d Ch. 15, 3.

B (None can be at peace with God who retains in his heart the least known sin.)

Y (Shall be excluded from all the privileges of an Israelite.) Ge. 17, 14.

r Ch. xii., xiii., and xv.

f Ch. 11, 24, 28.

g 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. Eze. 4, 11.

h Ch. 3, 17.

8 Heb., carcase.

iEvery soul that eateth that which dieth of itself, or that which was torn of beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water... Ch. 17, 15. De. 14, 21. Eze. 41, 31.

e (The inward fat, ve. 4. Other fat was allowed.) Butter of kine, & milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats....De. 32, 14.

l Ge. 9, 4. Ch. 3, 17, and 17, 10-11. De. 12, 6. Ac. 15, 20.

Ch. 3, 1.

l Ex. 29, 18.

m Ex. 29, 24, 27. Ch. 8, 27, and 9, 21. Nu. 6, 20.

n Ch. 3, 5, 11, 16.

o Ex. 29, 28. Ch. 10, 14, 15. Nu. 18, 18. De. 18, 3.

q (The object of the Messianic symbols was to keep up the remembrance of the truths of a purely spiritual religion conveyed by divine revelation to mankind, and to furnish him grand facts or laws on the administration of the divine government, especially in relation to the plan of redemption through Jesus Christ... Ga. 3, 24. All the Messianic types were acted lessons, unfolding in their mystic rians meanings something more glorious & excellent than themselves.)

x (This is the portion of Aaron. Gesenius, Henschel, Rosenmüller, De Wette, &c.)

p Ex. 40, 13, 15. Ch. 8, 12, 30.

q Ch. 6, 9.

r Ch. 6, 14.

s Ch. 6, 25.

t Ve. 1.

u Ex. 29, 1, and ch. 6, 20.

θ (Ve. 11. קֹרְבָנִים korbanim, a general name for all sorts of offerings to God.)

v (The last four verses are a declaration confirming the whole law as the statutes and commandments of God.)

w Ex. 29, 1-3.

x (Having delivered the laws about sacrifices, He now prepares priests to offer them.)

w Ex. 28, 2.

Ex. 30, 24, 25.

(A young one which was beginning to sprout its horns and hoofs.)

(One for a burnt offering, and the other for a peace offering.)

(Most probably, as Deho suggests, representatives of the tribes, the heads of the people.)

Ex. 29, 4. (Now it is to be performed.)

... Jesus came and was baptized of John in Jordan, (whereupon the Spirit descended upon Him.) Ma. 1, 9. Mat. 3, 13—17.

(On which were written the names of the children of Israel.)

(Consisting of the precious stones.)

(Covering the upper part of his head.)

(The which was written, Holiness to the Lord.)

... the precious ointment ran down upon the beard,..... to the skirts of his garments. Ps. 133, 2.

(More was done to Aaron than to any of the holy things.)

Hob., bound.

a Ex. 29, 10. Eze. 43, 19. Ch. 4, 1.

(By the door of the tabernacle of the congregation. Ex. 26, 12. He. 9, 12, 22.)

(Which was expressly required in sin offerings.)

and the^x anointing oil, and a bullock^λ for the sin offering, and two rams,^μ and a basket of unleavened bread; ³and gather thou all the congregation^ν together unto the door of the tabernacle of the congregation."

⁴And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. ⁵And Moses said unto the congregation, "This is the thing which the Lord commanded to be done."^ξ

⁶And Moses brought Aaron and his sons, and washed^θ them with water. ⁷And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. ⁸And he put the breastplate^ο upon him; also he put in the breastplate the Urim and the Thummim.^π ⁹And he put the mitre^ρ upon his head; also upon the mitre, *even* upon his forehead, did he put the golden plate,^σ the holy crown; as the Lord commanded Moses.

¹⁰And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. ¹¹And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. ¹²And he poured of the anointing oil upon Aaron's head,^z and anointed him, to sanctify⁷ him.

¹³And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put^υ bonnets upon them; as the Lord commanded Moses.

¹¹And he brought the bullock^σ for the sin offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. ¹⁵And he slew it,^δ and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified^x the altar, and

poured the blood at the bottom^ψ of the altar, and sanctified it, to make reconciliation^ω upon it. ¹⁶And he took all the fat that was upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. ¹⁷But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

¹⁸And he brought the ram for the burnt offering; and Aaron and his sons laid^α their hands upon the head of the ram. ¹⁹And he killed it; and Moses sprinkled the blood upon the altar round about. ²⁰And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. ²¹And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering^β made by fire unto the Lord; as the Lord commanded Moses.⁶

²²And he brought the other ram, the ram of consecration; ⁷ and Aaron and his sons laid their hands upon the head of the ram. ²³And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.⁸ ²⁴And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

²⁵And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder; ²⁶and out of the basket of unleavened bread, that was before the Lord, he took⁴ one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: ²⁷and he put all upon Aaron's

ψ (Where was a trench.)

ω (That men, who had committed offences, might be expiated by the sacrifices they brought to it.)

α (Transferring thereby figuratively their guilt to the sacrifice.)

β (The previous sacrifice of the sin offering purifying Aaron to offer this.)

6 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works..... He. 9, 14.

γ (Whereby they were made priests.)

δ (The ear which hears, the hand which acts, and the feet which walk, that is, all the powers of body, soul, & spirit. Townsend. The very God of peace sanctify you wholly, and I pray God that your whole spirit, soul, & body, be preserved blameless..... 1 Th. 5, 23.)

ε Ex. 29, 23.

δ (To show that they were called to, and did not usurp this dignity.)

ε (They were lifted up, and waved on all sides.)

ζ Ex. 29, 26.

η These are the names of the sons of Aaron: Nadab the first-born, and Abihū, Eleazar, and Ithamar..... the priests which were anointed, whom (Moses) consecrated to minister in the priest's office. Nu. 3, 3.

θ Ex. 29, 30, 35. Eze. 43, 25, 26.

ι ... After the similitude of Melchisedec, there ariseth another Priest, who is made not after the law of a carnal commandment, but after the power of an endless life. He. 7, 15, 16.

κ (Implying a perfect and full consecration.)

λTo walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies..... 1 Ki. 2, 3. Nu. 3, 7, and 9, 19. De. 11, 1. 1 Ti. 1, 18, and 5, 21.

μThey truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable (transmutable) priesthood. He. 7, 23, 24.

ν (That they might be witnesses of the particular propit. (vs. 24) of the divine origin of all these commandments/symbols.)

hands,^δ and upon his sons' hands, and waved^ε them for a wave offering before the LORD. ²⁸And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD. ²⁹And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part;^ζ as the LORD commanded Moses. ³⁰And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons,^η and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

³¹And Moses said unto Aaron and to his sons, "Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

³²And that which remaineth of the flesh and of the bread shall ye burn with fire. ³³And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven^θ days shall He consecrate you. ³⁴As He hath done this day, so the LORD hath commanded^ι to do, to make an atonement for you. ³⁵Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven^κ days, and keep the charge^λ of the LORD, that ye die not: for so I am commanded.^μ

³⁶So Aaron and his sons^ν did all things which the LORD commanded by the hand of Moses.

IX.] A.M. 3824. B.C. 1607. [108
Aaron ut vs upon his office as priest.

AND it came to pass on the eighth day, that Moses called^ν Aaron and his sons, and the elders of Israel;

and he said unto Aaron, "Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. ³And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; ⁴also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil,^θ for to-day the LORD will appear unto you."^κ

⁵And they brought^λ that which Moses commanded before the tabernacle of the congregation: and all the congregation drew^κ near and stood^λ before the LORD. ⁶And Moses said, "This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you."

⁷And Moses said unto Aaron, "Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people: and make an atonement for them; as the LORD commanded."^μ

⁸Aaron therefore went unto the altar, and slew the calf of the sin offering,^ν which was for himself. ⁹And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: ¹⁰but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. ¹¹And the flesh and the hide he burnt with fire without the camp. ¹²And he slew^ν the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled^κ round about upon the altar. ¹³And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. ¹⁴And

θ (Flesh & bread, on which they were to feast.)

κ (By sending fire from the brightness of His glory.)

λ He needeth not ... as those high priests, to offer up sacrifices, first for His own sins, & then for the people's: for this He did once, when He offered up Himself. He. 7, 27.

κ (Stood by their sacrifices.)

λ (And worshipped.)

μ (This sin offering first, to make his burnt offering accepted.)

ν (Commanded to be slain, and so ve. 8.)

ξ (Which was also done in peace offerings & trespass offerings; but in sin offerings the blood was poured out at the foot of the altar, where there were cow-gangers to take it away.)

o (The priest having *offered all that was necessary for himself, had become fit to make supplication for the people.)* He 3, 17, and 5, 3.

π Or, ordinance.

ρ (Which accompanied burnt offerings.)

ς Heb., filled his hand out of it.

σ (The burnt sacrifice was burnt upon the altar every morning & every evening.)

τ (Which were the portion of the priests.) Ex. 29, 21. Ch. 7, 30, &c. m De. 21, 5. Lu. 21, 50.

υ (The altar stood upon raised ground.)

φ (After the morning oblation.)

χ (To the evening sacrifice.)

ψ (When it was finished. The form of the blessing is given. Nu. 6, 23.)

ω (Either out of the sanctuary, or from that glory which appeared.) Ge. 1, 4. Ju. 6, 21.

α 1 Ki. 18, 28. 2 Chr. 7, 1. Ps. 20, 3.

α (The evening sacrifice.) Ma. 15, 31, 37.

β (With joyful reverence.) 1 Ki. 18, 39. 2 Chr. 7, 3. Ezr. 3, 11.

γ (Instead of that fire kindled by God Himself.) Ch. 16, 12. Nu. 16, 18. Ye shall offer no strange incense thereon. Ex. 30, 9.

δ (That is, destroyed.) Ch. 9, 24. Nu. 16, 35. 2 Sa. 6, 7. He. 10, 27.

he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered^ρ it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.^τ 17 And he brought the meal^ρ offering, and took an handful^ς thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.^σ

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 19 and the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*,

and the kidneys, and the caul *above* the liver: 20 and they put the fat upon the breasts, and he burnt the fat upon the altar: 21 and the breasts^τ and the right shoulder^τ Aaron waved *for* a wave offering before the Lord; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed^υ them, and came down^ρ from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into^φ the tabernacle of the congregation, and came out, and blessed^υ the people: and the Glory of the Lord appeared^ω unto all the people. 21 And there came a fire^α out from before the Lord, and consumed upon the altar the burnt^σ offering and the fat: *which* when all the people saw, they shouted,^β and fell on their faces.

X.] 1 And Nadab and Abihm, the sons of Aaron, took either of them his censor, and put fire^γ therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. 2 And there went out fire from the Lord, and devoured^δ them, and they died before the Lord.

3 Then Moses said unto Aaron. "This *is* it that the Lord spake, saying, I will be sanctified^ρ in them that come nigh Me, and before all the people I will be glorified."

And Aaron held his peace.^ε

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, "Come near, carry your brethren from before the sanctuary out of the camp."

5 So they went near, and carried them in their coats out of the camp: as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither rend your clothes; 5 lest ye die, and lest wrath^η come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.^θ 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord *is* upon you."

And they did according to the word of Moses.

8 And the Lord spake unto Aaron, saying, β 9 "Do not drink wine^κ nor strong^ς drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: 10 and that ye may put difference between holy and unholy, and between unclean and clean; 8 11 and that ye may teach the children of Israel all the statutes^λ which the Lord hath spoken unto them by the hand of Moses."

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, "Take^μ the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it *is* most holy: 13 and ye

o 18, 52, 11. Ex. 29, 11, and 42, 13.

ε (That ye should not go near the sanctuary, lest ye die.)

ς (Which were offerings of peace offerings.)

η (For wrath of the Lord.)

θ (Do not be so bold as to go out from the door of the tabernacle.)

β (Ye will seem to be as the Jews, who are not to be despised.)

κ (The wine of the grape.)

λ (The statute.) Exo. 14, 21. Lu. 4, 15. 1 Ti. 3, 3. Tit. 1, 7.

μ (That you may eat of the meat of the offering.)

ν (That you may eat of the meat of the offering.)

ρ (Every meat offering of the altar, which they shall render unto Me, shall be most holy for you & for your sons. Nu. 18, 9.)

.....The heave offering of their gift, with all the wave offerings of the children of Israel, I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever. Nu. 18, 11.

.....The goat, which was the sin offering for the people, (Ch. 9, 15.).....No sin offering wherof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt with fire. Ch. 6, 39.

(And sought to come before the Lord.) De. 12, 7.

§ (My present sacrifice, and my offering for this service.)

n (The distinction between an Egyptian and an Hebrew, which was depicted to prevent the Hebrews from other things, to prevent them from participating in heathen feasts, and to furnish a constant, visible, and irrefragable testimony. It probably that the primary distinction was to draw as wide a line of demarcation as possible between the Egyptians and the Hebrews, and as hierarchical as possible, and to give a clear and distinct idea of the superiority of the Hebrews over the Egyptians.) Ch. 24, 25, 16, 14, 4, 15, 19, 12, 11.

shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded. ¹⁴And the wave breastⁿ and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel. ¹⁵The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded."

¹⁶And Moses diligently sought the goatⁿ of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying, ¹⁷"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? ¹⁸Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded."

¹⁹And Aaron said unto Moses, "Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and if I had eaten the sin offering to day," should it have been accepted in the sight of the Lord?" &

²⁰And when Moses heard that, he was content.

XI.]

A.M. 3824. B.C. 1607. WILKINSON'S TRANSLATION OF THE BIBLE.

[109

(Here follow several laws symbolizing, under various metaphors, the dwelling nature of sin. What seems to be very not be used as such.)

AND the Lord spake unto Moses and to Aaron, saying unto them,

²¹"Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth. ²²Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. ²³Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ²⁴And the coney, ²⁵because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ²⁶And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ²⁷And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. ²⁸Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you. ²⁹These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. ³⁰And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: ³¹they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. ³²Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you. ³³And these *are* they which ye shall have in abomination among the fowls; ³⁴they shall not be eaten, they *are* an abomination: the eagle, and the osprey, and the vulture, and the kite after his kind; ³⁵every raven after his kind; ³⁶and the owl, and the night hawk, and the cuckow, and the hawk after

π (Ye shall unite outward holiness and inward spirituality together. Towns- end.)

ρ (Ye shall not separate practice from knowledge nor knowledge from practice. Objection of lips, exemplified in the ordinarily sure-footed animals, must be united with spirituality of heart, the result of constant meditation on the law of God.)

σ (The shaphan, the ushoko or gaman Israil, the weaver of the Arabs (Bruce), the hyrax Syriacus. Some what of the size, form, and brownish colour of the rabbit, and though it has short round ears, it is sufficiently like the fox in exact observance to mistake the one for the other.) De. 14, 7. Ps. 104, 18. Pr. 30, 26.

ς (Some have disputed this, but the poet Cooper asserts it.)

τ (Resembles those who are capable of being taught, yet is wholly unspiritual, ungodly, and unprofitable.) Is. 52, 11. Mat. 15, 11. Ma. 7, 2. Ac. 10, 14, and 15, 20. Ro. 14, 14. 1 Co. 8, 8. Col. 2, 16. He. 9, 10.

υ (Such are generally to this day regarded as unwholesome.)

φ (Of these birds, implying rapacity, cruelty, haughtiness, gluttony, voracity, selfishness, &c., are forbidden to you, that ye may be careful of My word and of My law.)

α (Ostrich.)

β (The sea-gull. Bochart, Gesenius, &c.)

γ (The cormorant, Bochart and Gesenius.)

δ (The gannet.)

ε (The ibis.)

ζ (The hoopoe.)

η (That ye may be mindful of the law which commands ye to rise and sow, and live above the earth, which is within their portion nor their home. Townsend.)

ψ (Which leaps above the ground, and thus appears to escape from the governing of those that creep upon the earth.)

θ (John the Baptist's meat was locusts and wild honey. Mat. 3, 4. Ma. 1, 6.)

ι (A species of locust. Thus the four leading classes of the locust family are here mentioned.)

κ Ye shall.... put a difference between clean beasts and unclean, & between unclean fowls & clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground. Ch. 20, 25.

λ Ch. 14, 8, and 15, 5. Nu. 19, 10, 22, and 31, 24.

μ They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, & the abomination, and the mouse, shall be consumed together, saith the Lord. Is. 66, 17.

ν (The crocodile.)

ξ (A species of lizard. All the reptiles mentioned in this verse belong to the lizard tribe.)

his kind, ¹⁷and the little owl,^γ and the cormorant,^δ and the great owl,^ε ¹⁸and the swan, and the pelican, and the gier-eagle, ¹⁹and the stork, the heron after her kind, and the lapwing,^ζ and the bat. ²⁰All fowls that creep,^η going upon *all* four, *shall be* an abomination unto you.

²¹Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; ²²*even* these of them ye may eat; the locust^ι after his kind,^κ and the bald locust after his kind, and the beetle^ψ after his kind, and the grasshopper after his kind. ²³But all *other* flying creeping^θ things, which have four feet, *shall be* an abomination unto you. ²⁴And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. ²⁵And whosoever beareth *ought* of the carcase of them shall wash^α his clothes, and be unclean until the even. ²⁶*The carcases* of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. ²⁷And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whose toucheth their carcase shall be unclean until the even. ²⁸And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

²⁹These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse,^ν and the tortoise^θ after his kind, ³⁰and the ferret,^ξ and the chameleon, and the lizard, and the snail, and the mole. ³¹These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. ³²And upon whatsoever

any of them, when they are dead, doth fall, it shall be unclean;^ω whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. ³³And every earthen vessel, wherinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. ³⁴Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean;^α and all drink that may be drunk in every *such* vessel shall be unclean. ³⁵And every *thing* whereupon *any* part of their carcase falleth shall be unclean; *whether it be* oven,^β or ranges for pots, they shall be broken down: *for* they are unclean, and shall be unclean unto you. ³⁶Nevertheless a fountain or pit, *wheriu* there is plenty^γ of water, shall be clean: but that which toucheth their carcase shall be unclean. ³⁷And if *any* part of their carcase fall upon any sowing^δ seed which is to be sown, it *shall be* clean. ³⁸But if *any* water be put upon the seed, and *any* part of their carcase fall thereon, it *shall be* unclean unto you.

³⁹And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. ⁴⁰And he that eateth^ε of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

⁴¹And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

⁴²Whosoever goeth upon the belly,^ζ and whatsoever goeth upon *all* four, or whatsoever^δ hath more feet among all creeping things that creep upon the earth, them ye shall not eat; *for* they are an abomination. ⁴³Ye shall not make yourselves^η abominable with any creeping thing that creepeth, neither shall ye

ω (Dr. Kim thinks that "the great uncleanness" is the Hebrew word for "unclean," and that it is derived from the Hebrew word for "to be unclean," and that it is derived from the Hebrew word for "to be unclean," and that it is derived from the Hebrew word for "to be unclean.")

α That is, during the time and course of the uncleaness.)

β (These must be unclean, as is proved by the fact that if any part of their carcase fall upon any such vessel, it must be broken down.)

γ Heb., a gathering together at waters. (For in those the infection could not leave so much pollution, but the water was to be unclean thing was to be cast out.)

δ (So long as it is dry it is free from pollution, but if it is wet, it is unclean until infection, it was not there for long, but it might be given to cattle.)

εThou shalt give it unto the stranger that is in thy gates that he may eat it: or thou mayest sell it to an alien. De. 14, 21. Eze. 4, 14, and 44, 23.

ζ (The Hebrew word, ¹⁷⁷ 234 cheh, is, he is not only here, it is also in 14, 15. Perhaps it may be spoken in distinction to the serpent, which is the only reptile mentioned.)

δ Heb., do the man's part.)

η Heb., souls. (The word, ¹⁷⁷ 234 cheh, is, he is not only here, it is also in 14, 15. Perhaps it may be spoken in distinction to the serpent, which is the only reptile mentioned.)

(P. Some say de-
stroyed.)

For God hath
not called us to
meekness, but
unto boldness.
1 Th. 4. 7. 1 Pe.
1. 15.

(The intention of
his laws is to
make unity and
friendship among
men; so the in-
teraction of the di-
vine law is to
make friendship
between men and
God; and because
the similitude of
numbers is the
cause of this, these
injunctions were
given to move
them to boldness.)

(All creeping
things were un-
clean, typically
being of that we
are to keep no
society with those
whom we esteem un-
cleanly things.)

Many walk.....
whose end is de-
struction, whose
God is their
belly, and whose
glory is in their
shame, whom
earthly things.
Phi. 3. 19.

(Dr. Kitto says:
"It would be
difficult to show that
the cleanness of
uncleanness of
particular ac-
cidents meant any-
thing else than
'baits used and
not used for
food'; and if so,
the distinction is
not one with
which we are cer-
tainly un-
qualified.")

When the days
of her purifica-
tion..... were ac-
complish'd, (Jo-
seph and Mary)
brought (Jesus)
to Jerusalem to
present Him to
the Lord. Lu.
2. 22.

Heb., a son of
his gene.

make yourselves unclean^o with them,
that ye should be defiled thereby.
⁴¹ For I am the LORD your God: ye
shall therefore sanctify^y yourselves,
and ye shall be holy; for I am holy:
neither shall ye defile yourselves
with any manner of creeping thing
that creepeth^x upon the earth.^z ⁴⁵ For
I am the LORD that bringeth you up
out of the land of Egypt, to be your
God: ye shall therefore be holy, for
I am holy."

⁴⁶ This is the law of the beasts,
and of the fowl, and of every living
creature that moveth in the waters,
and of every creature that creepeth
upon the earth: ⁴⁷ to make a differ-
ence^a between the unclean and the
clean, and between the beast that
may be eaten and the beast that may
not be eaten.

XII.] Of the uncleanness at ending childbirth.

AND the LORD spake unto Moses,
saying, ² "Speak unto the chil-
dren of Israel, saying, If a woman
have conceived seed, and born a man
child: then she shall be unclean seven
days; according to the days of the
separation for her infirmity shall she
be unclean. ³ And in the eighth day
the flesh of his foreskin shall be cir-
cumcised. ⁴ And she shall then con-
tinue in the blood of her purifying
three and thirty days; she shall
touch no hallowed thing, nor come
into the sanctuary, until the days of
her purifying be fulfilled.

⁵ But if she bear a maid child, then
she shall be unclean two weeks, as in
her separation: and she shall con-
tinue in the blood of her purifying
threescore and six days.

⁶ And when the days^o of her puri-
fying are fulfilled, for a son, or for a
daughter, she shall bring a lamb of
the first year^o for a burnt offering,
and a young pigeon, or a turtledove,
for a sin offering, unto the door of
the tabernacle of the congregation,

unto the priest: ⁷ who shall offer it
before the LORD, and make an atone-
ment for her; and she shall be
cleansed from the issue of her blood."

This is the law for her that hath
born a male or a female.

⁸ "And if she^e be not able^b to bring
a lamb, then she shall bring two tur-
tles, or two young pigeons; the one
for the burnt offering, and the other
for a sin offering: and the priest shall
make an atonement for her, and she
shall be clean."

XIII.] Of the uncleanness of the body.
The leprosy.

AND the LORD spake unto Moses
and Aaron, saying, ² "When a
man shall have in the skin of his
flesh a rising,[§] a scab, or bright spot,
and it be in the skin of his flesh like
the plague of leprosy;^o then he shall
be brought^π unto Aaron the priest,
or unto one of his sons the priests:
³ and the priest shall look on the
plague in the skin of the flesh: and
when the hair in the plague is turned
white, and the plague in sight be
deeper than the skin of his flesh, it
is a plague of leprosy;^o and the priest
shall look on him, and pronounce
him unclean. ⁴ If the bright spot be
white in the skin of his flesh, and in
sight be not deeper than the skin,
and the hair thereof be not turned
white; then the priest shall shut up
him that hath the plague seven days:
⁵ and the priest shall look on him the
seventh^o day: and, behold, if the
plague in his sight be at a stay, and
the plague spread not in the skin;
then the priest shall shut him up
seven days more: ⁶ and the priest
shall look on him again the seventh
day: and, behold, if the plague be
somewhat dark, and the plague
spread not in the skin, the priest
shall pronounce him clean: it is but
a scab: and he shall wash his clothes,
and be clean. ⁷ But if the scab spread
much abroad in the skin, after that
he hath been seen of the priest for

v Heb., her hand
just not sufficiency
of.

b Ch. 5, 7. (Jo-
seph and Mary
came) to offer...
a pair of turtle-
doves... Lu. 2, 24.

§ Or, swelling.

o (The prominence
given to this dis-
ease arises from the fearful
nature of it, its
commonness in
the East, and
also from its
symbolical im-
port. The uses
affecting the le-
pers were designed
to teach the dif-
ficult nature of
sin.)

π (All that follows
refers solely to
the cognizance of
the symptoms and
to the sanitary
precautions for
the public health,
which in coun-
tries became
necessary.)

ρ (The charac-
teristics of this dis-
ease are precisely
as described by
Moses, being a
glossy white and
spreading scale
upon an elevated
base, encircled
with a red bor-
der. The natural
black hair on the
patches partici-
pates in the
whiteness, and the
patches predomi-
nantly when their
outline. Pic. 13b.)

σ (Several of these
characters, sep-
arately taken, be-
long to other dis-
eases of the skin,
wherefore none
of them are to be
taken alone.)

his cleansing, he shall be seen of the priest again: ⁸and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: *it is* a leprosy.⁷

⁹When the plague of leprosy is in a man, then he shall be brought unto the priest: ¹⁰and the priest shall see *him*: and, behold, *if* the rising *be* white^c in the skin, and it have turned the hair white, and *there be* quick^v raw flesh in the rising:^d ¹¹*it is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. ¹²And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh; ¹³then the priest shall consider:^e and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. ¹⁴But when raw flesh appeareth in him, he shall be unclean. ¹⁵And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: *it is* a leprosy. ¹⁶Or if the raw flesh turn again, and be changed unto white,^x he shall come unto the priest;

and the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

¹⁸The flesh also, in which, *even* in the skin thereof, was a boil, and is healed, ¹⁹and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; ²⁰and if, when the priest seeth it, behold, *it be* in sight lower^q than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: *it is* a plague of leprosy broken out of the boil. ²¹But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it be

not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: ²²and if it spread much abroad in the skin, then the priest shall pronounce him unclean: *it is* a plague. ²³But if the bright spot stay in his place, and spread not, *it is* a burning boil; and the priest shall pronounce him clean.

²⁴Or if there be *any* flesh in the skin whereof *there is* a hot^o burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; ²⁵then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; *it is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: *it is* the plague of leprosy. ²⁶But if the priest look^a on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days: ²⁷and the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean:^β *it is* the plague of leprosy. ²⁸And if the bright spot stay in his place, and spread not in the skin, but it *be* somewhat dark; *it is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

²⁹If a man or woman have a plague upon the head or the beard;^γ ³⁰then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: *it is* a dry scall, *even* a leprosy upon the head or beard. ³¹And if the priest look on the plague of the scall, and, behold, *it be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: ³²and in the seventh day

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²⁹If a man or woman have a plague upon the head or the beard;^γ ³⁰then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: *it is* a dry scall, *even* a leprosy upon the head or beard. ³¹And if the priest look on the plague of the scall, and, behold, *it be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: ³²and in the seventh day

not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days: ²²and if it spread much abroad in the skin, then the priest shall pronounce him unclean: *it is* a plague. ²³But if the bright spot stay in his place, and spread not, *it is* a burning boil; and the priest shall pronounce him clean.

r (When the whole concurred, then the priest, in his capacity as physician, pronounced the disease one of the two distinct forms of leprosy, צרעת, tzaraath, venom or malignity. Pic. Bib.)

c (Gehazi went out from the presence of Elisha) a leper as white as snow. 2 Ki. 5. 7.

v Heb., the quickening of living flesh.

d ...The leprosy ...rose up in the forehead (of Uzziah).....2 Chr. 26, 19.

φ (As the consequences arising from having the leprosy were so fearful, great care was taken lest the clergy should fall on an innocent person. The distinction between that disease and others somewhat similar is now drawn, verses 12—14.)

x (Of the two varieties, the "bright" white, bahereth, is the most virulent. The dark, or dusky bahereth, is much less severe, but still far more so than the common leprosy, or behak.)

q (In the most virulent variety, the elevation is depressed in the middle.)

o (A burning of fire.)

a (As the "dusky" variety, natural hair, which is usually black in Palestine & Egypt, is not changed, it is not changed, it is the smooth, luminous circular scabs or patches are not depressed below the general surface of the skin, and do not remain stationary at their first size, but continually enlarge their limits, and are either scattered or confluent. Pic. Bib.)

β When its extent was determined, after a probationary seclusion of a week or fortnight, the person was declared unclean, and obliged to remain apart. Pic. Bib.)

γ (It is evident that not all persons had at this time been cured, for some of the symptoms of infection as a scab, and blotchy spots by which they were characterised. Kido.)

the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin; ³³ he shall be shaven, but the scall shall he not shave; ³⁴ and the priest shall shut up *him that hath* the scall seven days more: ³⁵ and in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

³⁵ But if the scall spread much in the skin after his cleansing; ³⁶ then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean. ³⁷ But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean; and the priest shall pronounce him clean.

³⁸ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; ³⁹ then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh be darkish^e white: it *is* a freckled spot *that* groweth in the skin; he *is* clean.

⁴⁰ And the man whose hair^f is fallen off his head, he *is* bald; *yet is* he clean. ⁴¹ And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead^g bald: *yet is* he clean.^h

⁴² And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy spring up in his bald head, or his bald forehead.

⁴³ Then the priest shall look upon it: and, behold, *if* the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; ⁴⁴ he *is* a leprosy man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

⁴⁵ And the leper in whom the

plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. ⁴⁶ All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean; he shall dwell alone;ⁱ without the camp^j shall his habitation^k be.

⁴⁷ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment; ⁴⁸ *whether it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing^l made of skin; ⁴⁹ and if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing^l of skin; it *is* a plague of leprosy, and shall be shewed unto the priest: ⁵⁰ and the priest shall look upon the plague, and shut up *it that hath* the plague seven days: ⁵¹ and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* a fretting^m leprosy; it *is* unclean. ⁵² He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burntⁿ in the fire. ⁵³ And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; ⁵⁴ then the priest shall command that they wash the *thing* wherein the plague *is*, and he shall shut it up seven days more:^o ⁵⁵ and the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether^p* it be bare within or without. ⁵⁶ And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it

θ (For want of a similar discrimination of the different kinds of the disorder, in some countries, this uncleanly form of it equally with the others, usually separates the person afflicted with it from the common intercourse of life. Pic. Bib.)

ε 2 Chr. 26, 21.

ι (The law seems to have come in foretance. The dry air of the desert for forty years, and the excellent sanitary regulations, tended doubtless to diminish the prevalence of the disease.) Nu. 5, 1-4, and 12, 14, 16.

κ Lu. 17, 12.

κ Heb., work of.

λ Heb., vessel; or, instrument.

μ (A disease in woollen cloth, similar to that here described, proceeds from the use of what is called "dead wool," i.e., the wool of sheep that have died by disease. The stuffs made with it become soon lacerated, and full of little depressions, and throw off holes. Michælis in Pic. Bib.)

ν (This was a most effectual preventive regulation, as it would operate in making every one careful not to manufacture, either for his own use or for sale, stuffs by which such loss would be incurred.)

ξ (That there might be the most unqualified marks and proofs that the garment was or was not infected.)

ο Heb., whether it be bald in the head, the face, or in the forehead thereof.

δ (I. st the place should be erected and enlarged, and assume in consequence other appearances he shews those of a leprosy infection in which case the priest might not be able to form an accurate judgment. Clarke.)

ε (This is distinguished from the other leprosy by the term פִּתְיָהּ bohak, which imports brightness, but in a subordinate degree, being a dull white spot. This disorder is not contagious, and did not render a person unclean, or make it necessary that he should be shut up. The Levites call this disorder by the same name as the Hebrews, and its characters are precisely analogous to those here stated. The curacy is strictly a cutaneous eruption, and curable, if ever, affords the constitution. Pic. Bib.)

ζ Heb., head is pilled. (In the East, the falling off of the hair is known to be sometimes, and in connection with other symptoms, a mark of a certain, or leprosy. Pic. Bib.)

η (By the Arabian poets these two are distinguished the one "as the rattle baldness," because it was regarded as generally proceeding from the wearing of an helmet; the other as "excellent baldness." Kitto.)

out of the garment, or out of the skin, or out of the warp, or out of the woof: 57 and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire. 58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean."

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

XIV.] Of the symbolical cleansing of the leprosy.

AND the Lord spake unto Moses, saying, 2 "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: 3 and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper: 4 then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: 5 and the priest shall command that one of the birds be killed in an earthen vessel over running water. 6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: 7 and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the

camp, and shall tarry abroad out of his tent seven days. 9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. 10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation: 12 and the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord: 13 and he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: 14 and the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 15 and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: 16 and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: 17 and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: 18 and the remnant of the oil that is in the priest's hand he shall

5 Heb., upon the door of the tabernacle.

6 That is, a gift to the sanctuary cleansed from what ever defilement might remain in any part of his body.

10 Miriam was shut out from the camp seven days. Num. 12, 15.

a Heb., the daughter of her year.

2 The sin offering was for his iniquity; the trespass offering for his transgression; and the goat (which is called minchah, a meat offering) the flour for his gracious oblation. These constituted the offering which each was ordered to bring to the priest. Mat. 8, 13.

1 Ex. 29, 30. Ch. 8, 23.

7 The ear, the hand, & the foot, to signify that he was now made part of a position to render to society those services which his iniquity had prevented. (This rendering.)

5 Calmet thinks that the cloth leprosy, as well as that in man, was caused by the presence of minute insects or worms, which gnawed the texture, and that the skins described. Pic. 18th.)

5 According to the Jews, the first washing was to put away the plague; the second was to cleanse it. Clarke.)

7 These minute larvae and eruptions, and strict precautions to prevent the spread of contagion, prove that leprosy was a prevalent and well known disease. It is even to this day common throughout Egypt, Syria, and Ethiopia.)

9 Mat. 8, 4. Mat. 1, 40. Lu. 5, 12, and 17, 14.

7 Or, sparrow. (The crow includes the whole family of small birds.—(Irish s. finch, s. irk, &c.)

5 Probably a species of juniper, the wood of most kinds of which is fragrant, and is plentiful in the desert.)

5 (If the scarlet or crimson wool was made a cloth, attaching the hyssop and being hard to the cedar wood.)

8 Ps. 51, 7.

8 (In a ceremony of cleansing, every thing must be as pure as possible.)

8 Elisha (made Naaman). Go and wash in Jordan seven times, and thou shalt be clean. 2 Ki. 5, 10.

pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.⁵

⁵ (The peculiar pronoun given to this disease arises from its having been regarded as the outward top of sin. "Every leper," says Hengstenberg, "was a warning sermon, a landmark without to keep us put off from the world.)

⁸ (The kind consideration of the ability and circumstances of individuals, which distinguishes all the statutes of the Mosaic law, should be carefully noted.)

^e Heb., his hand reach not.

⁵ Heb., for a waving.

^η (The difference between the sin offering and the trespass offering seems to be this: the sin offering had a special reference to sin as such; the trespass offering rather to the evil resulting from it. Hence the latter was, as a sacrifice, inferior to the former, and might justly be regarded as Fairbairn remarks, as a kind of appendage to it.)

¹⁹ And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: ²⁰ and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make atonement for him, and he shall be clean.

²¹ And if he be poor,⁸ and cannot get so much; then he shall take one lamb for a trespass offering to⁵ be waved, to make an atonement⁷ for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; ²² and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. ²³ And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord. ²⁴ And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Lord: ²⁵ and he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: ²⁶ and the priest shall pour of the oil into the palm of his own left hand: ²⁷ and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord: ²⁸ and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: ²⁹ and the rest

of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.⁶

³⁰ And he shall offer the one of the turtledoves,^m or of the young pigeons, such as he can get; ³¹ even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord.ⁿ

³² This is the law of him in whom is the plague of leprosy, whose hand is not able to get that^o which pertaineth to his cleansing.

³³ And the Lord spake unto Moses and unto Aaron, saying, ³⁴ "When ye be come into the land of Canaan,^o which I give to you for a possession, and I^p put the plague of leprosy in a house of the land of your possession; ³⁵ and he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague^x in the house:^p ³⁶ then the priest shall command that they empty^a the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:^q ³⁷ and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; ³⁸ then the priest shall go out of the house to the door of the house, and shut up the house seven days; ³⁹ and the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house; ⁴⁰ then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: ⁴¹ and he shall cause the house to be scraped within round about, and they shall pour out the

⁶ (This he whom the blood of Christ purifies, becomes able to bear once more, with joy and peace, the comforts and consolations of the Gospel; & with holy hearts to do God's work, to walk in God's ways on earth, in God's court with God's people, and so to go on, cleansed and freed from the tyranny of the second death. Blessed & happy are those who are delivered from the tyranny of habitual sin; whose garments are not spotted, and whose houses are free from evil. Townsend.)

^m Ve. 22. Ch. 15, 15.

ⁿ Ve. 10.

^o Ge. 17, 8. Nu. 32, 22. De. 7, 1, and 32, 49.

^p (In Scripture God is frequently represented as doing what, in the course of His Providence, He only permits or suffers to be done. Clarke.)

^x (The leprosy in garments and in houses was evidently considered and treated as an image of that in man, and on that account alone was purification, or destruction ordered. Fairbairn.)

^p Ve. 35. The curse of the Lord is in the house of the wicked; but He blesseth the habitation of the just. Pr. 3, 33.

^a Heb., prepare.

^q Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Ps 91, 9, 10.

I will bring (the curse) 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. Zec. 5, 4.

...If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein & overcome, the latter end is worse with them than the beginning. 2 Pe. 2, 29.
Ch. 13, 51.

...The wrath of the Lord arose against His people, till there was no remedy for, *Leviticus*. Therefore He brought upon them the king of the Chaldees, who burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire. 2 Chr. 36, 16, 17, 19.

...I heard a voice from heaven, saying, "Come out of My people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18, 4.

Heb., in coming in shall come in.

...Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus..... 1 Co. 6, 11.

dust that they scrape off without the city into an unclean place: ⁴² and they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster^r the house.

⁴³ And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;^s ⁴⁴ then the priest shall come and look, and, behold, *if* the plague be spread in the house; it *is* unclean. ⁴⁵ And he shall break down^u the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

⁴⁶ Moreover he that goeth^v into the house all the while that it is shut up shall be unclean until the even.

⁴⁷ And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

⁴⁸ And if the priest shall^w come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

⁴⁹ And he shall take to cleanse^x the house two birds, and cedar wood, and scarlet, and hyssop: ⁵⁰ and he shall kill the one of the birds in an earthen vessel over running water: ⁵¹ and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: ⁵² and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: ⁵³ but he shall let go the living bird out of the city into the open fields, and make an atone-

ment for the house: and it shall be clean.^y

⁵⁴ This *is* the law for all manner of plague of leprosy, and scall, ⁵⁵ and for the leprosy of a garment, and of a house,^z and for a rising, and for a scab, and for a bright spot: ⁵⁷ to teach^r when *it is* unclean, and when *it is* clean:⁵ this *is* the law of leprosy.

XV.] *Of swaley persouls uncleannesses.*

AND the Lord spake unto Moses and to Aaron, saying, ² Speak unto the children of Israel, and say unto them, When any man hath^a a running^b issue out of his flesh, *because of* his issue he *is* unclean. ³ And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. ⁴ Every bed, whereon he lieth that hath the issue, is unclean; and every thing,^c whereon he sitteth, shall be unclean. ⁵ And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ⁶ And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ⁷ And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean^d until the even. ⁸ And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ⁹ And what saddle soever he rideth upon that hath the issue shall be unclean. ¹⁰ And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ¹¹ And whosoever be toucheth that hath the issue, and hath not

r (At this day our of the pines p^r supplies of our p^r in the p^r is derived from the wood of the pines (the p^r of the wood) in the wood of the pines. Burekhardt, quoted by Dr. Kitto.)

sTeach M people the difference between the holy and profane.....Lev. 44, 23. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded thee, so ye shall observe to do. De 21, 8.

t Heb., *bed* of the unclean in the way of the clean.

uI there not fall from the house of Job one that hath an issue. 2 Sa. 3, 29.

v Or, *emitter of the issue*, *as if to say* a fountain, *as if from below* (v^r).

w Heb., *is*.

x Ch. 22, 4. Nu. 5, 2. 2 Sa. 3, 29.

yCleanse your hearts, ye sinners, and purify your hearts, ye double minded, Ja. 4, 8.

z Wash you, make you clean; put away the evil of your doings, in which ye have been: cease to be evil; learn to do well. Is. 1, 16, 17.

rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ¹² And the vessel of earth, that he toucheth which hath the issue, shall be broken: ⁷ and every vessel of wood shall be rinsed in water.

¹³ And when he that hath an issue is cleansed of his issue; then he shall number to himself seven⁹ days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. ¹⁴ And on the eighth day he shall take to him two turtle-doves,^σ or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: ¹⁵ and the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue.

¹⁶ And if any man's seed of copulation⁷ go out from him, then he shall wash all his flesh in water, and be unclean until the even. ¹⁷ And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. ¹⁸ The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean^c until the even.

¹⁹ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart⁹ seven days: and whosoever toucheth her shall be unclean until the even. ²⁰ And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. ²¹ And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. ²² And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until

the even. ²³ And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. ²⁴ And if any man lie^ϕ with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

²⁵ And if a woman have an issue^d of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. ²⁶ Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. ²⁷ And whosoever toucheth those things, shall be unclean and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

²⁸ But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. ²⁹ And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. ³⁰ And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

³¹ Thus shall ye separate the children of Israel from their uncleanness; ^χ that they die not in their uncleanness, when they defile^e My tabernacle that is among them."

³² This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; ³³ and of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

^π (Dr. Kitto says: "It is our strong impression that the earthen vessels which Moses directed to be broken were not glazed. From their porous nature, therefore, whatever spot, stain, or other impurity they received, was at once absorbed into the mass, either immediately, or through the agency of the water, and it became impossible to cleanse them entirely.")

^ρ (A mystical number signifying a full and perfect cleansing; and the number eight frequently denotes the commencement of a new career, e.g., the day of circumcison & of Christ's resurrection.)

^σ (It should be remarked, that the sacrifices binding on the people were readily obtainable in Palestine. Turkeys and pigeons abounded in the land.)

^τ (Ch. 22, l. De. 23, 10. (Prescribing for the indulgence of a patient and unobscured imagination.)

^ι 1 Sa. 21, 1.

^ν Heb., in her separation. (The circumstance of an eruption being prescribed for the unclean contact of women, is a favour of mercy, not being a judicial & supernatural disease.) Chalmers.)

^ϕ (There seems to be intimated here, that insensibility to that which is noxious and revolting, has something of moral guilt in it. Chalmers.) Ch. 20, 18.

^d A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, & touched his garment. Mat. 9, 20. Ma. 5, 26, 27. Lu. 8, 43.

^χ (Dr. Kitto concludes his remarks on these chapters relating to contagious disorders, and to acts causing ceremonial uncleanness, by directing attention to the admirable regulations for preventing contagion. "We are unacquainted with any oriental notion, ancient or modern, which had a sanatory code in the slightest degree comparable to this, which is indeed severely equalled by the regulations of the best European lazarettos. We have been eye witnesses of the fearful consequences that proceed in Asiatic countries from the absence of any measures to prevent the spread of contagious disorders.")

^e Surely, because that had defiled My sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee... Eze. 5, 11.

XVI. *Of the uncleanness of the priests [110
and the people.]*

AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; ²and the LORD said unto Moses, "Speak unto Aaron thy brother, that he come not at all times ^finto the holy place within the veil before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat. ³Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. ⁴He shall put on the holy linen coat, ^hand he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. ⁵And he shall take of the congregation ⁱof the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. ⁶And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement ^kfor himself, and for his house. ⁷And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. ⁸And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. ⁹And Aaron shall bring the goat upon which the LORD's lot fell, ^oand offer him for a sin offering. ¹⁰But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD to make an atonement ^lwith him, ^aand to let him go for a scapegoat into the wilderness.

¹¹And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: ¹²and he shall take a censer ^qfull of burn-

ing coals of fire from off the altar before the LORD, and his hands ^rfull of sweet incense beaten small, and bring it within the veil: ¹³and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: ¹⁴and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

¹⁵Then shall he kill the goat of the sin offering, that is for the people, ^land bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: ¹⁶and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth ⁶among them in the midst of their uncleanness. ¹⁷And there shall be no ^mman in the tabernacle of the congregation when he goeth ⁿin to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. ¹⁸And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. ¹⁹And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

²⁰And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: ²¹and Aaron shall lay ^cboth his hands upon the head of the live

^q In this case the incense was burnt while the high priest held the censer in his hand, which seems to require it being in a hand. Its form we have no means of determining, beyond the fact that it was a pan or vase with a stand. The duty requires sense of heath, Nu. 16, 39; of the purity on which god. Josephus, Ant. xvi, 4. He. 9, 4)

^r ...By reason of (infirmit) he ought, as for the people, so also for himself, to offer for sins. He. 5, 3, and 9, 7. Ch. 9, 7.

⁶ Heb., *the* Beth.

^m No man shall come up with thee, neither let any man be seen throughout all the mount. Ex. 34, 3.

ⁿ Into the second went the high priest alone every year, not without blood, which he offered for himself, and for the errors of the people. He. 9, 7.

^o (In the case of the sin and the trespass offerings, the person who brought the sacrifice placed his hands on the head of the animal, but on the horns, and confessed, "I have sinned. I have done iniquity; and have done thus, and thus; and do return it for myself. Therefore, and with this I make atonement.")

^f ...Once in the year shall he make atonement upon the (mercy seat)..... Ex. 30, 10. Ch. 23, 27. He. 9, 7, and 10, 19.

^g ...Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands... neither by the blood of goats & calves, but by His own blood, He entered in once into the holy place... He. 9, 11, 12.

^h Ex. 29, 30. Ch. 6, 10. Eze. 44, 17.

ⁱ Ch. 4, 14. Nu. 29, 11. 2 Chr. 29, 21. Eze. 6, 17. Eze. 45, 22.

^k ...Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. He. 5, 1.

^l Heb., *Azazel*. (Euzbairn, Typ., i. p. 423, says, "This view (scapegoat) is now almost entirely abandoned;" with which Winer, Bähr, & Tholuck agree. So Bush & Gesenius. The different interpretations of this word may be seen in Beza's Hierozicon, i. 650, & Pic. Bib., i. 343.)

^m Heb., *went up*.

ⁿ 1 Jno. 2, 2.

^a (Over him, often used after 725, but never in the sense of "with." Ogden.)

⁶ (The vessel in which incense was presented in the temple.) 2 Chr. 26, 19. Eze. 8, 11. Re. 8, 3.

a 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. Is. 53, 6.

g Heb., a man of opportunity. (P) a man prepared to forehand. Patrick.)

oBehold the Lamb of God, which taketh (away) the sin of the world. Jno. 1, 29. Is. 53, 11. He. 9, 28. 1 Pe. 2, 24.

q Heb., of separation.

p When they go forth into the outer court..... 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. Eze. 44, 19.

r (Not only the person who led him away, but the person who consecrated him, was expiated and clean.)

s (The commandment of fasting—the only fast enjoined by Moses—and sanctifying this tenth day, is repeated ch. 23, 32, but it is there called the ninth day at even, because the Jewish day began with the evening. The seventh month was Tisri, which was seven days past the month of September and October. It was the seventh of the second and the first of the civil year.)

t Is. 58, 6.

u De. 33, 8. Ps. 51, 2. Ep. 5, 26. He. 9, 13. 1 Jno. 1, 7.

goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,^a putting them upon the head of the goat, and shall send *him* away by the hand of a fit^s man into the wilderness: ²²and the goat shall bear^g upon him all their iniquities unto a land not inhabited^h; and he shall let go the goat in the wilderness.

²³And Aaron shall come into the tabernacle of the congregation, and shall put off^p the linen garments, which he put on when he went into the holy *place*, and shall leave them there: ²⁴and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. ²⁵And the fat of the sin offering shall he burn upon the altar.

²⁶And he that let go^o the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

²⁷And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. ²⁸And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

²⁹And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth day of the month, ye shall afflict^u your souls, and do no work^v at all, *whether it be* one of your own country, or a stranger that sojourneth among you: ³⁰for on that day shall the *priest* make an atonement for you, to cleanse you, *that ye may be clean from all your sins before the Lord.* ³¹It shall be

a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

³²And the priest, whom he shall anoint, and whom he shall consecrate^k to minister in the priest's office in his father's stead, shall make the atonement,^s and shall put on the linen clothes, *even* the holy garments: ³³and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. ³¹And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once^a a year."

And he did as the LORD commanded Moses.

XVII.] (We may call this portion of the book, the second section of the Levitical code. The public services of the worshippers are over. Here begin some rules affecting their private morals and their secret devotions. BOXAR.)

AND the LORD spake unto Moses, saying, ²"Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; *This is* the thing which the LORD hath commanded,^t saying, ³What man soever *there be* of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, ⁴and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed^u unto that man; he hath shed blood; and that man shall be cut off from among his people: ⁵to the end that the children of Israel may bring their sacrifices, which they offer in the open^w field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest,^v and offer them *for* peace offerings unto the LORD.

k Heb., fill his hand.

s ...Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself. He. 9, 26.

A (According to the Talmud and Mishnahs, the entrance of the high priest into the sanctuary took place four different times. The expression of the apostle, He. 9, 7, "once every year," may refer to the one day in the year.)

t But unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither shall come: and thither ye shall bring your burnt offerings...De. 12, 5, 6.

u (Shall be liable to have his blood shed, or to lose his life.)

w Ye shall utterly destroy all the places wherein the nations that ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. De. 12, 2. 1 Ki. 14, 23. 2 Ki. 16, 4, and 17, 10. 2 Chr. 28, 4. Eze. 20, 28.

v (Prohibiting private sacrifices.)

v 2 Chr. 11, 15.
Ps. 106, 37. 1
Co. 10, 20. Ro.
9, 20.

ξ (By the hand of
God Himself.)

w Ye shall
pour it upon the
earth as water.
De. 12, 16, and
15, 21.

xThe people
flow upon the
spoil, and took
sheep, and oxen,
and calves, and
slew them upon
the ground; and
the people did
eat them with
the blood. 1 Sa.
14, 32. Eze. 41,
7.

y (Symbolizing)
Christ Jesus,
whom God hath
set forth to be
a propitiation
through faith in
His blood....Ro.
3, 25, and 5, 9.

z ...The blood of
Jesus Christ His
Son cleanseth us
from all sin. 1
Jno. 1, 7....He
loved us, and
washed us from
our sins in His
own blood....Re.
1, 5.

aAlmost all
things are by
the law purged
with blood; and
without shed-
ding of blood is
no remission.
He. 9, 22.

o Heb., that hunt-
eth any bounding.

b Ch. 7, 26.

c Her (Babylon)
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 dust.
Eze. 24, 7.

d Verses 11, 12.
Ge. 9, 4....For
the blood is the
life, and thou
mayest not eat
the life with the
flesh. De. 12,
23, and 15, 23.
1 Sa. 14, 33. Eze.
44, 7.

π Heb., a carcase.

6 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

7 And they shall no more offer their sacrifices unto devils,⁶ after whom they have gone a whoring.

This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,⁷ and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut^ξ off from among his people.

9 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood;⁸ I will even set my face against that soul that eateth blood,^z and will cut him off from among his people. ¹¹For the life of the flesh *is* in the blood;^y and I have given it to you upon the altar² to make an atonement for your souls: for it *is* the blood^a that maketh an atonement for the soul. ¹²Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth^o and catcheth any beast or fowl^b that may be eaten; he shall even pour out the blood thereof, and cover it with dust.^c ¹⁴For *it is* the life of all flesh;^d the blood of it *is* for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that^π

which died *of itself*, or that which was torn *with beasts*, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean. ¹⁶But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.⁷⁷

XVIII.] *Unlawful marriages: unlawful lusts.*

AND the Lord spake unto Moses, saying, ²“Speak unto the children of Israel, and say unto them, I am the Lord your God. ³After the doings of the land of Egypt,⁶ wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ⁴Ye shall do my judgments,⁷ and keep mine ordinances, to walk therein: I *am* the Lord your God. ⁵Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord.

⁶None of you shall approach to any that is near of kin⁸ to him, to uncover *their* nakedness: I *am* the Lord. ⁷The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. ⁸The nakedness of thy father's wife⁹ shalt thou not uncover: it *is* thy father's nakedness. ⁹The nakedness of thy sister,^h the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. ¹⁰The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness. ¹¹The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister,^p thou shalt not uncover her nakedness. ¹²Thou shalt not uncover the nakedness of thy father's

6 Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt... Eze. 20, 7.

7 ...I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them. Eze. 20, 11, Lu. 10, 28. Ro. 10, 5. Ga. 3, 12.

8 Heb., reminder of his flesh. (A law) respecting marriages among relatives distinguished the Egyptians.)

9 A man shall not take his father's wife.... De. 22, 30, and 27, 20. 2 Sa. 16, 22.

h Eze. 22, 11. Am. 2, 7. 1 Co. 5, 1. Ch. 20, 17. 2 Sa. 13, 12. Eze. 22, 11.

p (This law prohibits the marriage of the daughter of the father's wife, if she were brought up in the father's family as a child of his own. Horsley.)

σ Ch. 20, 19. (*From the father of Moses and Aaron married his father's sister.* EX. 6, 24.)

τ (*The reason for these prohibitions is obvious, viz., that the duties owing by nature to relatives might not be confounded with those of a social or political kind.*)

ι Ch. 20, 20.

κ (Judah) knew (Tamar) again no more. Ge. 38, 26. Ch. 20, 12. Eze. 22, 11.

l (*During his lifetime.* See De. 25, 5.)

υ Or, one wife to another, Ex. 26, 3. (That is, a wife in opposition to her sister. See the same form of expression, Ex. 25, 30; 26, 3; and 37, 10.)

φ (*It is evident that the husband could not see his wife by marrying her sister after her own decease.*)

χ (*That is, whilst she is alive. A man may therefore, according to the law of Moses, marry his deceased wife's sister, but, as is remarked by Aberrant, he may not marry his deceased wife's sister.* It may be inferred from De. 25, 5, that seeing when a woman lost her husband in consequence of death, her deceased husband's brother, if unmarried, was obliged to marry his deceased brother's wife, a woman in this case becoming the wife of two brothers, that a man might become the husband of two sisters, after the first was dead.)

sister:σ she is thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. 18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time. x

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, φ neither shalt thou profane the name of thy God: I am the Lord.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled^m which I cast out before you: 25 and the land is defiled: therefore I do visitⁿ the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep My statutes and My judgments, and shall

not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 for all these abominations have the men of the land done, which were before you, and the land is defiled;) 28 that the land spue not you out also, when ye defile it, as it spued^o out the nations that were before you. 29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. 30 Therefore shall ye keep Mine ordinance, that ye commit^p not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God. 77

XIX.] A repetition of sundry laws.

AND the Lord spake unto Moses, saying, 24 "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

3 Ye shall fear every man his mother, and his father, and keep My sabbaths: I am the Lord your God.

4 Turn ye not unto idols, q nor make to yourselves molten gods: I am the Lord your God.

5 And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. 6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. 7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly^a reap the corners^β of thy field, neither shalt thou gather the gleanings of

φ (*The national god of the Ammonites; the image was a brazen statue, which was heated red hot, and in the outstretched arms of which the child was laid, so that it fell down into the flaming furnace beneath.* 1 Ki. 11, 7, 33. Called, Ac. 7, 43, Moloch.)

m Ch. 20, 23. Nu. 35, 31. De. 18, 12.

n Shall I not visit for these things? ... shall not My soul be avenged on such a nation as this? Je. 5, 29.

o 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. Je. 9, 19.

p When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. De. 18, 9.

q (*The word here translated idols, is a word of contempt, signifying a thing of nought.* Patrick.) We know that an idol is nothing in the world... 1 Cor. 8, 4.

a (*These agricultural privileges formed the only legal provision for the poor in Israel, and were well suited for a community organized as that of the Hebrews.* Kitto.)

β (*According to the Jewish writers, a sixth part, at least, was left.*)

thy harvest. ¹⁰And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave^d them for the poor^e and stranger: *I am* the Lord your God.

¹¹Ye shall not steal, neither deal falsely, neither lie^f one to another.

¹²And ye shall not swear^g by My name falsely, neither shalt thou profane the name of thy God: *I am* the Lord.

¹³Thou shalt not defraud^h thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.

¹⁴Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: *I am* the Lord.

¹⁵Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; *but* in righteousness shalt thou judge thy neighbour.

¹⁶Thou shalt not go up and down as a talebearer among thy people: thou shalt not standⁱ against the blood of thy neighbour: *I am* the Lord.

¹⁷Thou shalt not hate^j thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer^k sin upon him.

¹⁸Thou shalt not avenge,^l nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: *I am* the Lord.

¹⁹Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse^m kind:

Thou shalt not sow thy field with mingled seed:ⁿ neither shall a garment mingled of linen and woollen come upon thee.

²⁰And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed^o to an husband, and not at all redeemed, nor freedom given her; she^p shall be scourged; they shall

not be put to death, because she was not free. ²¹And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. ²²And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done; and the sin which he hath done shall be forgiven him.

²³And when ye shall come into the land, and shall have planted^q all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. ²⁴But in the fourth year all the fruit thereof shall be holy^r to praise the Lord *withal*. ²⁵And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: *I am* the Lord your God.

²⁶Ye shall not eat *any thing* with the blood:^s neither shall ye use enchantment, nor observe times.

²⁷Ye shall not round the corners^t of your heads, neither shalt thou mar the corners of thy beard.

²⁸Ye shall not make any cuttings^u in your flesh for the dead, nor print any marks upon you: *I am* the Lord.

²⁹Do not prostitute^v thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

³⁰Ye shall keep My sabbaths, and reverence^w My sanctuary: *I am* the Lord.

³¹Regard^x not them that have familiar^y spirits, neither seek after wizards,^z that be defiled by them: *I am* the Lord your God.

³²Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: *I am* the Lord.

³³And if a stranger sojourn^{aa} with thee in your land, ye shall not vex^{ab} him. ³⁴*But* the stranger^{ac} that dwell-

^r (The law refers to trees, which the Hebrews themselves should plant. "The economical object of this law," says Melchior, "is very striking. Every grower will teach us not to let fruit-trees bear in their earliest years.")

^s Heb., holiness of praises to the Lord, De. 12, 17. Pr. 3, 9. That is, it bears its first fruits on of the days of the priests.

^t (Bishop Patrick, thinks that this is a prohibition against seeking to have communion with demons.) De. 18, 10. 1 Sa. 15, 23. 2 Ki. 17, 17, and 21, 6. 2 Chr. 33, 6. Mal. 3, 5.

^u (As did the idolatrous nations of Palestine, Je. 9, 26, mar. & 18, 37. This custom is found in communion with many Circassian tribes represented on the monuments of Egypt, Osburn.)

^v (Ye shall do no violence to your persons, nor get faintly adorned them as the superstitious heathen around you.)

^w Heb., profane. 1 Cr. 5, 1.

^x (An opinion of spirits good and evil, of their inspirations, & of the associations of the dead, implied in the notion that the soul survives the body, Jortin.)

^y Ch. 20, 6. De. 18, 11. 1 Sa. 28. 7. 2 Ki. 21, 6. 1 Chr. 10, 13. 2 Chr. 33, 6. 1 Sa. 8, 19, and 19, 3, and 20, 1. Ac. 16, 16.

^z Ch. 20, 6, 27. De. 18, 11.

^{aa} Or, oppress. De. 10, 19.

^b (But the right could not be exercised without the previous permission of the owner of the field. Pic. Bib.)

^c (The laws of Moses do not merely enforce external observances, & prohibit that which is wrong. They prompt to acts of virtue, justice, and benevolence, and breathe the spirit of thoughtful & delicate humanity.)

^d Ep. 4, 25.

^e Ja. 5, 12.

^f De. 24, 11. Mal. 3, 5. Ja. 5, 4.

^g (As a false accuser or false witness; who used to stand in courts of judicature. Pool.)

^h (Another that hateth by silent silence.) 2 Sa. 13, 22.

ⁱ Or, that thou bear not sin for him. See Ro. 1, 32. 1 Cr. 5, 2. 1 Ti. 5, 22. 2 Jno. 11.

^j Pr. 20, 22. Ro. 12, 17. Ga. 5, 20. Ep. 1, 31. Ja. 5, 9.

^k (Do not, probably, as is probable, to show the Jews that their most be no foreign admixture in the service, they rendered to God. These prohibitions would certainly teach them this important truth.)

^l (These things express enjoyn simplicity of manners and dealing. De. 22, 9, 10.)

^m Or, abused by any. Heb., reproached by, or for man.

ⁿ Or, they, Heb., there shall be a scourging.

eth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

³⁵Ye shall do no unrighteousness^w in judgment, in meteyard, in weight, or in measure. ³⁶Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. ³⁷Therefore shall ye observe^e all My statutes, and all My judgments, and do them: I am the Lord."

XX.] *Of various unnatural practices.*

AND the Lord spake unto Moses, saying, ²"Again, thou shalt say to the children of Israel, Whosoever^y he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. ³And I will set My face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name.

⁴And if the people of the land do any ways hide^o their eyes from the man, when he giveth of his seed unto Molech, and kill him not: ⁵then I will set^a My face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

⁶And the soul that turneth after such as have familiar^b spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people.

⁷Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. ⁸And ye shall keep My statutes, and do them: I am the Lord which sanctify you.

⁹For every one that curseth^y his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

¹⁰And the man that committeth^e adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

¹¹And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

¹²And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

¹³If a man also lie^a with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

¹⁴And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

¹⁵And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

¹⁶And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

¹⁷And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

¹⁸And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered^e her fountain, and she hath

y Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Pr. 20, 20, Ex. 21, 17. De. 27, 16. Mat. 15, 4.

zThey shall both of them die, (both) the man (both) and the woman. De. 22, 22. (Ch. 18, 20, Jno. 8, 4, 5.

a Ch. 18, 22. De. 23, 17. See Ge. 19, 5. Ju. 19, 22.

y (We should see the propriety of these strange prohibitions if we had amplep historical records of the customs of antiquity. The morals even of the Greeks & Romans were very low, & those of the Egyptians and Phœnicians lower still. Man, fit to himself, is capable of becoming what these laws indicate.)

z (The sanction given to sour of the good instincts, which are on the side of delicacy, by an applicable refection, gives an enjoyment of enough in the guidance of other instincts, or ultimate feelings, though not so sanctioned. (Chalmers.)

e Heb., made naked.

w A false balance is abomination to the Lord. Pr. 11, 1, & 16, 11, & 20, 10.

x Heb., stones. Divers weights and divers measures, both of them are alike abomination to the Lord. Pr. 20, 10, & 11, 1, & 16, 11. De. 25, 13.

y Ch. 18, 4. De. 4, 5, and 5, 1, and 6, 25.

z (Better, Whosoever.....of the children of Israel, &c., giveth...of his seed to Molech.) Ch. 18, 21. De. 12, 31. 2 Ki. 17, 17, & 23, 10. 2 Chr. 33, 6, 7. Jer. 7, 31, and 32, 35. Eze. 20, 26.

w (The Il-liticism is retained here, but not at 2 Sa. 20, 6.)

a (This chapter denounces the practices which the infraction of the laws contained in the previous chapter is well said down. It has been remarked that there is a great propriety in the order here adopted, viz., the prohibition of certain acts in the first instance, and then, when there had been a fifth line to reflect on their nature and criminality, the specification of the punishments which were to follow upon their commission.)

b (Necromancers, who profess to call forth the dead, to learn from them future events. They are by no means uncommon to this day in the East. Perhaps in some cases credulity is doubtless employed to carry out the imposture.)

uncovered the fountain of her blood; and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all My statutes, and all My judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. 23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. 24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine.

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

XXI.]

Laws respecting the priests, social and personal.

AND the Lord said unto Moses, "Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: 2 but for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, 3 and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. 6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; 11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 12 neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown

μ Or, being an husband among his people, he shall not defile himself, for his wife, &c. See Eze. 21, 16. (Bishop Patrick sees no ground for the marginal translation. And so Paul, "not for any other person whatsoever, no, not for a prince or chief ruler.")

f Neither shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads. Eze. 44, 20.

p (The altar was Habbal, & what was burnt thereon was in the nature of His provision, which in Scripture language is comprehended under the name of bread.)

g (A woman, who is an harlot, or hath been a dishonoured, or divorced from her husband, they must not marry. Geddes.)

g Judah said, Bring her (Tamar) forth, and let her be burnt. Ge. 38, 24.

h This is the law, which is a man die in a tent: all that come into the tent... shall be unclean seven days. Nu. 19, 14. (On the death of Nadab and Abihu..... Moses said unto Aaron and his sons, "Uncover not your heads, neither rend your clothes, lest ye die."..... Ch. 19, 6.

5 Heb. a separation.

η (The children shall not be reckoned as his.)

θ See ch. 18, 25, 28. (From this we learn, that the cup of the iniquities of the Canaanitish nations was full; & that, consistently with Divine justice, they could be no longer spared. Clarke.)

b ... For the wickedness of these nations, the Lord thy God doth drive them out from before thee... De. 9, 5.

c The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. De. 7, 6.

ι (These words, "I am the Lord," constitute the grand authoritative sanction of the whole of the Mosaic laws, implying that they respect a matter of the utmost importance. Bush.)

κ Or, moveth.

λ (This is often repeated. Ye. 7. Ch. 19, 2; 21, 8.) As He which hath called you is holy, so be ye holy in all manner of conversation. 1 Pe. 1, 16.

d Our Saviour Jesus Christ ... gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Tit. 2, 14. De. 11, 2.

e Ex. 22, 18. Ch. 19, 31. De. 18, 10. 1 Sa. 28, 7, 8. Ac. 16, 16.

of the anointing oil of his God is upon him: *I am the LORD.*

¹³ And he shall take a wife in her virginity. ¹⁴ A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virginⁱ of his own people to wife. ¹⁵ Neither shall he profane his seed among his people: for *I the LORD do sanctify you.*"

¹⁶ And the LORD spake unto Moses, saying, ¹⁷ "Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the bread^o of his God. ¹⁸ For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, ¹⁹ or a man that is brokenfooted, or brokenhanded, ²⁰ or crookbackt, or a dwarf,^π or that hath a blemish in his eye, or be scurvy,^ρ or scabbed,^ρ or hath^σ his stones broken; ²¹ no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. ²² He shall eat the bread of his God, *both* of the most holy, and of the holy. ²³ Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries:^τ for *I the LORD do sanctify them.*"

²⁴ And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

XXII.] *Laws respecting the priests. The sacrifices.*

AND the LORD spake unto Moses, saying, ² "Speak^ν unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not My holy name *in those things* which they hallow unto Me: *I am the LORD.*—³ Say unto them,

Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from My presence: *I am the LORD.*

⁴ What man soever of the seed of Aaron *is* a leper, or hath a running^φ issue; he shall not eat of the holy things, until he be clean. And whoso touchethⁱ any thing *that is* unclean *by* the dead, or a man whose seed goeth from him; ⁵ or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; ⁶ the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash^k his flesh with water. ⁷ And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because *it is* his food.

⁸ That which dieth of itself,^x or is torn *with beasts,*^l he shall not eat to defile himself therewith: *I am the LORD.*

⁹ They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore, if they profane it: *I the LORD do sanctify them.*

¹⁰ There shall no stranger^m eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

¹¹ But if the priest buy *any* soul with his money,^ψ he shall eat of it, and he that is born in his house; they shall eat of his meat.

¹² If the priest's daughter also be *married* unto a stranger,^ω she may not eat of an offering of the holy things. ¹³ But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat:^a but there shall no stranger eat thereof.

¹⁴ And if a man eat of the holy thing unwittingly, then he shall put the fifth

i Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens... or a widow that had a priest before. 1 Eze. 44, 22.

o Or, food. Ch. 3, 11.

π Or, too slender. (Who, besides that he looked despicable, was not able to reach up to the altar.)

ρ (One of these words signifies a dry scurf) or scab, the other a purulent. Barrett.)

σ De. 23, 1. (Hath a capture as some explain it. Barrett.)

τ (The two parts of the sanctuary; the court where the altar of burnt offering stood, which was a holy place, and that which was properly called the sanctuary, where-in the altar of incense was. Patrick.)

ν (Till Aaron and his sons on what occasions they were to take themselves at a distance from the holy things of the children of Israel, lest they profane, &c. Geddes.)

φ Heb., running of the reins.

i He that toucheth the dead body of any man, shall be unclean seven days. Nu. 19, 11.

k Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. He. 10, 22.

x (The obvious propriety of this restriction, hath become evident to the adoption of all civilized nations. Pic. Bib.)

l Neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs. Ex. 22, 31.

m The priest gave (David) hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away. 1 Sa. 21, 6.

ψ Heb., with the purchase of his money.

ω Heb., a man a stranger.

a ...Thee, and to thy sons, and to thy daughters with thee..... every one that is clean in thy house shall eat of it. Nu. 18, 11.

part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord; 16 or suffer them to bear^a the iniquity of trespass, when they eat their holy things; for I the Lord do sanctify them."

17 And the Lord spake unto Moses, saying, 18 "Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; 19 *ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But whatsoever* hath a blemish,^o that shall ye not offer: for it shall not be acceptable for you. 21 And whosoever offereth a sacrifice of peace^p offerings unto the Lord to accomplish his vow,^q or a freewill offering in beeves or sheep,^r it shall be perfect to be accepted; there shall be no blemish therein. 22 Blind,^r or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. 23 Either a bullock or a lamb^r that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. 24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you."

26 And the Lord spake unto Moses, saying, 27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven^d days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord. 28 And whether it be cow or ewe,^e ye shall not kill it and her young both in one day.

29 And when ye will offer^s a sacrifice of thanksgiving unto the Lord, offer it at your own will. 30 On the same day it shall be eaten up; ye shall leave none^t of it until the morrow: I am the Lord.

31 Therefore shall ye keep My commandments, and do^u them: I am the Lord.

32 Neither shall ye profane My holy name; but I will be hallowed among the children^f of Israel: I am the Lord which hallow you, 33 that brought you out of the land of Egypt, to be your God: I am the Lord."⁵

XXIII.]

Of the sacrificial festivals.

AND the Lord spake unto Moses, saying, 24 "Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts. 3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. 5 In the fourteenth day of the first month at even is the Lord's passover.⁷ 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile^v work therein. 8 But ye shall offer

3 (A similar restriction prevails among the Egyptians.)

e Or, she goeth.
(This precept seems to be confined to sacrifices, which were to be devoid of all appearance of cruelty. The Jews in general understood it as including mercy.
Pic. Bib. See De. 22, 6.)

s I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Ps. 116, 17, and 107, 22. Am. 4, 5.
t Ch. 7, 15.

u ...That it may go well with thee, and with thy children after thee, & that thou mayest prolong thy days upon the earth. De. 4, 10. Nu. 15, 40. Ch. 19, 37.

5 (Better, the descendants of, or the people of, Israel.)

7 (The event sought in instituting these feasts was to keep ever before the minds of the Israelites the faithfulness of God to His promises, as shown in their past history; and to cheer them in the hope of the future inheritance. But the earthly possession is always made to appear subordinate to the enjoyment of the favour of God.)

7 (The passover was to cause, the feast of unleavened bread the effects of their deliverance from the grasp of Egypt. Bomar. Lx. 12, 6, and 23, 15. Nu. 9, 2. De. 16, 1. Jos. 5, 10.)

v Ex. 12, 16.

a Or, bide themselves with the iniquity of trespass in their eating.

o ...The precious blood of Christ, as of a lamb without blemish & without spot. 1 Pe. 1, 19.

p Ch. 3, 1.

q When thou shalt vow... thou shalt not slack to pay; for the Lord thy God will surely require it of thee; and it would be sin in thee. De. 23, 21.

r Or, goats.

r If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame & the 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, Mal. 1, 8.

v Or, kid.

^a Or, *humble*.
Heb., *omer*, (Ei-
dent's), Christ...
the fir-fruits of
them that slept.
Who gave up the
ghost about the
hour when the
sheaf was reaped,
& rose the morrow
after the sabbath.

Who gave up the
ghost about the
hour when the
sheaf was reaped,
& rose the morrow
after the sabbath.
1 Co. 15, 20.—

This sheaf, which
was taken to in-
terweave the whole
harvest season,
was of barley,
which is ready
for the sickle
sooner than the
wheat, and was
gathered on the
fifth day of Nisan
(early in April),
in the evening,
when the first day
of Passover was
ended and the se-
cond had begun.
Three in a were
deputed to gather
the barley, who,
after having as-
sured themselves
that the sun was
set, and had ob-
tained formal
leave to cut it,
reaped it out of
three different
fields, and each
man conveyed his
portion sepa-
rately to the
court of the tem-
ple. (Pic. Bib.)

^w Ye shall offer up
a cake of the first
of your
dough for an
heave offering;
as ye do the
heave-offering of
the threshing-
floor. Nu. 15, 20.

^c (The feast of
weeks, or Pent-
cost. Ex. 34, 22.
Ch. 25, 8. Nu.
28, 26. De. 16, 9.
Ac. 2, 1. One of
the three great
annual festivals
of the Jews, the
primary object of
which was to
thank God for
the blessings of
the season.)

^k (It was also the
day of the giving
of the law, Ex.
XX., which may
be computed with
Ac. 2, 1, and 20,
16.)

^s Ex. 23, 16, 19,
and 22, 29, and
34, 22, 26. Nu.
15, 17, & 28, 26.
De. 26, 1.

an offering made by fire unto the
LORD seven days: in the seventh
day is an holy convocation: ye shall
do no servile work therein."

⁹ And the LORD spake unto Moses,
saying, ¹⁰ "Speak unto the children
of Israel, and say unto them, When
ye be come into the land which I
give unto you, and shall reap the
harvest thereof, then ye shall bring
a sheaf^o of the firstfruits^w of your har-
vest unto the priest: ¹¹ and he shall
wave the sheaf before the LORD, to be
accepted for you: on the morrow after
the sabbath the priest shall wave it.
¹² And ye shall offer that day when
ye wave the sheaf an he lamb without
blemish of the first year for a burnt
offering unto the LORD. ¹³ And the
meat offering thereof shall be two
tenth deals of fine flour mingled with
oil, an offering made by fire unto the
LORD for a sweet savour: and the
drink offering thereof shall be of wine,
the fourth part of an hin. ¹⁴ And ye
shall eat neither bread, nor parched
corn, nor green ears, until the self-
same day that ye have brought an
offering unto your God: it shall be a
statute for ever throughout your
generations in all your dwellings.

¹⁵ And ye shall count unto you
from the morrow after the sabbath,
from the day that ye brought the
sheaf of the wave offering; seven
sabbaths shall be complete: ¹⁶ even
unto the morrow after the seventh
sabbath shall ye number fifty^k days;
and ye shall offer a new meat offering
unto the LORD.

¹⁷ Ye shall bring out of your habi-
tations two wave leaves of two tenth
deals: they shall be of fine flour;
they shall be baked with leaven;
they are the firstfruits^c unto the
LORD.

¹⁸ And ye shall offer with the bread
seven lambs without blemish of the
first year, and one young bullock, and
two rams: they shall be for a burnt
offering unto the LORD, with their

meat offering, and their drink offer-
ings, even an offering made by fire,
of sweet savour unto the LORD.

¹⁹ Then ye shall sacrifice^q one kid of
the goats for a sin offering, and two
lambs of the first year for a sacrifice
of peace offerings. ²⁰ And the priest
shall wave^l them with the bread of
the firstfruits for a wave offering be-
fore the LORD, with the two lambs:
they shall be holy to the LORD for
the priest. ²¹ And ye shall proclaim^r
on the selfsame day, that it may be
an holy convocation unto you: ye
shall do no servile work therein: it
shall be a statute for ever in all your
dwellings throughout your genera-
tions.

²² And when ye reap^r the harvest
of your land, thou shalt not make
clean riddance of the corners of thy
field when thou reapest, neither shalt
thou gather any gleanings of thy har-
vest: thou shalt leave them unto the
poor, and to the stranger: I am the
LORD your God."

²³ And the LORD spake unto Moses,
saying, ²⁴ "Speak unto the children
of Israel, saying, In the seventh
month, in the first day^u of the month,
shall ye have a sabbath, a memorial
of blowing of trumpets, § an holy con-
vocation. ²⁵ Ye shall do no servile
work therein: but ye shall offer an
offering made by fire unto the LORD."

²⁶ And the LORD spake unto Moses,
saying, ²⁷ "Also on the tenth day
of this seventh month there shall be
a day of atonement: it shall be an
holy convocation unto you; and ye
shall afflict^v your souls, and offer an
offering made by fire unto the LORD.
²⁸ And ye shall do no work in that
same day: for it is a day of atone-
ment, to make an atonement for you
before the LORD your God. ²⁹ For
whatsoever soul it be that shall not be
afflicted in that same day, he shall be
cut off from among his people. ³⁰ And
whatsoever soul it be that doeth any

^y ... To make an
atonement for
you. Ye shall
offer them be-
side the contin-
ual burnt offer-
ing, & his meat
offering,.... and
their drink of-
ferings. Nu. 28,
30, 31.

^l (The priest
waved the offer-
ing before the
LORD towards the
four points of the
compass, and then
took a portion,
and threw it on
the fire of the
altar. The rest
remained his own.
Pic. Bib.)

^m (Better, "Ye
shall proclaim on
the selfsame day
a holy convoca-
tion to you.")

^z When thou cut-
test down thine
harvest in thy
field, and hast
forgot a sheaf in
the field, thou
shalt not go
again to fetch
it; it shall be
for the stranger,
for the father-
less, and for the
widow.... De. 24,
19.

^v (One of the new
moon days, cele-
brated with more
than ordinary so-
lemnity on ac-
count, probably,
of its commencing
the new year.)

§ (Perhaps insti-
tuted to com-
memorate the crea-
tion of the world.)

^o (To afflict the
soul is to deny its
appetites, which
in part are done
by abstinence
from daily work,
seeking not our
own pleasure, and
thinking not our
own thoughts, on
that day. Chal-
mers.)

(To signify the indispensable need of repentance as well as of a sacrifice. Chalmers.)

Heb., rest.

(One object of the feast of tabernacles was to keep in memory the dwelling of the Israelites in tents in the desert, while God delectating them in the pillar-cloud. It was the third of the three great annual festivals. It commenced on the fifteenth of Tisri, and lasted a week.)

(The feast of ingathering was held on a day immediately following the seventh day of the proper feast of tabernacles, whence the whole eight days served to but one feast. Juno, 7, 37.)

Heb., day of restraint.

a Ex. 23, 16. Nu. 29, 12. De. 16, 13. Ezr. 3, 4. Ne. 8, 14. Zec. 14, 16. Juno. 7, 2.

Heb., fruit.

(The Jews understood it of the citron.)

(Any thick bushy wood. The Jews consider it the myrtle.)

..... olive branches, & pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths.... Ne. 8, 15.

(They lived in these green huts, erected on the flat roofs of their houses, in their court yards, & in the streets & open places, & passed their time with more external demonstrations of joy than at any other of their festivals. Pic. Bib.)

work^r in that same day, the same soul will I destroy from among his people. ³¹Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. ³²*It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."^p

³³And the LORD spake unto Moses, saying, ³⁴“Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles^r for seven days unto the LORD. ³⁵On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. ³⁶Seven days ye shall offer an offering made by fire unto the LORD: on the eighth^r day shall be an holy convocation unto you: and ye shall offer an offering made by fire unto the LORD: it is a solemn^v assembly, *and* ye shall do no servile work *therein*.

³⁷These *are* the feasts^a of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: ³⁸beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

³⁹Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. ⁴⁰And ye shall take you on the first day the boughs^q of goodly^x trees, branches of palm trees, and the boughs of thick^q trees, and willows of the brook;^b and ye shall rejoice before the LORD your God seven days. ⁴¹And ye shall keep it a feast^o unto the LORD seven days in the year. *It shall be* a statute

for ever in your generations: ye shall celebrate it in the seventh month.

⁴²Ye shall dwell in booths seven days;^c all that are Israelites born shall dwell in booths: ⁴³that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God."

⁴⁴And Moses declared unto the children of Israel the feasts of the LORD.

XXIV.]

Of the oil: the shewbread; blasphemy, &c.

AND the LORD spake unto Moses, saying, ²“Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to^a cause the lamps to burn continually.^β ³Without^γ the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. ⁴He shall order the lamps upon the pure^d candlestick before the LORD continually.

⁵And thou shalt take fine flour, and bake twelve^δ cakes thereof: two tenth deals shall be in one cake.

⁶And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. ⁷And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. ⁸Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. ⁹And it shall be Aaron's and his sons';^ε and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual^ξ statute."

¹⁰And the son of an Israelitish woman, whose father *was* an Egyptian,^η went out among the children of

c...Since the days of Joshua...unto (the days of Ezra) had not the children of Israel done so. Ne. 8, 17.

a Heb., to cause to ascend. 1x. 27, 20.

β (That is, from day to day. They were kindled every morning at break of day, and burned till evening. 1 Sa. 3, 3. Some think the lamps were lighted every evening and extinguished every morning.)

γ (It was placed in the holy place, on the south side, that is, to the left of a person entering the tabernacle, opposite the table of shewbread. 1x. 26, 35.)

d Ex. 31, 8, and 39, 37.

δ (The number twelve represented the twelve tribes, and was not diminished after the detection of ten of the tribes from the worship of God in His sanctuary, remaining a standing testimony that their proper place was before the forsaken altar of Jehovah. Kitt's Eye.) 1 Ki. 7, 48. 2 Chr. 4, 19, and 13, 11. He. 9, 2. Ac. 26, 7. Ja. 1, 1.

ε (In a case of emergency the priest incurred no blame, if he impured it to persons who were in a state of ex-communication.) See 1 Sa. 21, 6. Mat. 12, 1.)

ξ Ve. 6, 7, and 1 Chr. 23, 29.

η (Hospius's remarks, "That the father is an Egyptian and the mother an Israelite, is in entire accordance with the common relations of the Egyptians to the Israelites.")

Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; ¹¹and the Israelitish woman's son blasphemed the Name of the LORD, and cursed.^θ And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)¹²and they put him in ward, that the mind of the LORD might be shewed them.^β

¹³And the LORD spake unto Moses, saying, ¹⁴“Bring forth him that hath cursed without the camp; and let all that heard him lay their hands^ε upon his head, and let all the congregation stone him. ¹⁵And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear^ζ his sin. ¹⁶And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the Name of the LORD, shall be put to death.

¹⁷And he that killeth^κ any man shall surely be put to death.

¹⁸And he that killeth a beast shall make it good; beast^λ for beast.

¹⁹And if a man cause a blemish in his neighbour; as he hath done,^δ so shall it be done to him; ²⁰breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

²¹And he that killeth^η a beast, he shall restore it: and he that killeth a man, he shall be put to death.

²²Ye shall have one manner^ι of law, as well for the stranger, as for one of your country: for I am the LORD your God.”

²³And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones.^κ And the children of Israel did as the LORD commanded Moses.

XXV.] *The sabbath of the seventh year; the jubilee; slavery.*

AND the LORD spake unto Moses in mount Sinai,^μ saying, ²“Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath^ν unto the LORD. ³Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴but in the seventh year shall be a sabbath of rest unto the land,^ξ a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. ⁵That which groweth^θ of its own accord of thy harvest thou shalt not reap, neither gather the grapes of^ο thy vine undressed: for it is a year of rest unto the land. ⁶And the sabbath^π of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, ⁷and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

⁸And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. ⁹Then shalt thou cause the trumpet^ρ of the jubilee^σ to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. ¹⁰And ye shall hallow^τ the fiftieth year, and proclaim liberty^ι throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession,^υ and ye shall return every man unto his family.^φ ¹¹A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. ¹²For it is the jubilee; it shall be holy unto you: ye shall eat the increase^χ thereof out of the field.

θ (The circumstance of aggravation was, that the act of blasphemy against Jehovah was both a religious & political crime.)

ι Heb., to expound unto them according to the mouth of the Lord.

β (The occurrence of such histories as this, in the midst of a code of laws, seems strongly to point out, as a writer well observes, “the journal character of the book.”)

κ The hands of the witnesses shall he first upon him to put him to death, & afterward the hands of all the people.....De. 17, 7.

λ Ch. 5, 1, and 20, 17. Nu. 9, 13. δ

κ Heb., smiteth the life of a man.

λ Heb., life for life.

μ But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. Mat. 5, 39.

η Ex. 21, 33. Ve. 18.

ι Ex. 12, 49. Ch. 19, 34. Nu. 15, 16.

κ See Jno. 10, 31—33.

μ (While still in the same place, as where the preceding precepts were given. The children of Israel were a whole year here. Nu. 10, 12.)

ν Heb., rest. Ex. 23, 10. See Ch. 26, 34. 2 Chr. 36, 21. (Rest for the ground which for man's sake God had cursed. This law was not to take place till forty-six years after.)

ξ (The observance of the weekly sabbath was an acknowledgment that the Israelites were His; the sabbatical year, that their land was His.)

κ 2 Ki. 19, 29.

ο Heb., of thy separation.

π (What grows of itself.)

ρ Heb., loud of sound. (“The joyful sound” of Ps. 89, 15.)

σ (The jubilee began on the first day of the month Tisri, but the real object of the institution was not developed till the tenth, which was the great day of atonement. Pic. Bib.)

τ (Distinguish it from all others.)

ι Is. 61, 2, and 63, 4. Je. 34, 8. Lu. 4, 19.

υ (His field or house, which his poverty had forced him to sell.) Ve. 13. Nu. 36, 4.

φ (From which he had been estranged, by being sold unto another.)

χ (By plucking what they needed for every day use, but not laying it up in barns.)

¹³ In the year of this jubilee ye shall return every man unto his possession.

¹⁴ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress^m one another: ¹⁵ according to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

¹⁶ according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of the years of the fruits doth he sell unto thee. ¹⁷ Ye shall not therefore oppress^w one another; but thou shalt fear^y thy God: for I *am* the Lord your God.

¹⁸ Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety.^u ¹⁹ And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

²⁰ And if ye shall say, What? shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: ²¹ then I will command^v My blessing upon you in the sixth year, and it shall bring forth fruit for three years. ²² And ye shall sow the eighth^w year, and eat yet of old^a fruit until the ninth year; until her fruits come in ye shall eat of the old store.^z

²³ The land shall not be sold for ever;^z for the land *is* Mine; ^z for ye are strangers and sojourners with Me. ²⁴ And in all the land of your possession ye shall grant a redemption for the land.

²⁵ If thy brother be waxen poor, and hath sold away^z some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. ²⁶ And if the man have none to redeem it, and himself^c be able to redeem it; ²⁷ then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that

he may return unto his possession. ²⁸ But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

²⁹ And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. ³⁰ And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established^z for ever to him that bought it throughout his generations: it shall not go out in the jubilee. ³¹ But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed,^z and they shall go out in the jubilee.

³² Notwithstanding the cities^r of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. ³³ And if a man^z purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel. ³⁴ But the field of the suburbs of their cities may not be sold;^z for it *is* their perpetual possession.

³⁵ And if thy brother be waxen poor, and fallen^d in decay with thee; then thou shalt relieve^k him: *yea,* though he be a stranger, or a sojourner; that he may live with thee. ³⁶ Take thou no usury^a of him, or increase^z but fear thy God: that thy brother may live^e with thee. ³⁷ Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.—³⁸ I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* be your God.

³⁹ And if thy brother that dwelleth by thee be waxen poor, and be sold

^z Ru. 2, 20, and 3, 2, and 1, 4, Je. 32, 7. (For a term of years, the price he received being regulated according to the distance or nearness of the jubilee year. Ve. 15.)

^c Heb., his hand hath attained a *z* and sufficiency. Ch. 5, 7.

^z (Because a house in a city being for the purpose of trade or manufacture, it was necessary that a purchaser should have some certainty of permanent possession.)

^z Heb., redemption belongeth unto it.

^r The children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord... cities & their suburbs. Jos. 21, 3. Nu. 35, 2.

^z Or, one of the Levites redeem them.

^s Barnabas... a Levite... of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet. Ac. 4, 37. (Either, he is belonging to him in his private capacity, or he had become absolute.)

^c Heb., his hand hath. (So that he is not able, by his labour, to support himself.)

^k Heb., strengthen.

^a (Be as with thy for more which thou lendest.)

^z (Neither for the us of coin or goods.)

^r (For if compelled to forsake his country, he may renounce his religion.)

(Better, defraud.) They covet fields and take them by violence..... So they oppress (or, defraud) a man and his house.... Mi. 2, 2. Ch. 19, 13. 1 Sa. 12, 3.

(By demanding too much, nor giving too little.)

(It is from the want of this fear that men deceive and oppress each other.)

Pr. 1, 38. Ch. 26, 5. De. 12, 10. Ps. 4, 8.

Mat. 6, 31—33.

De. 28, 8. See Ex. 16, 29.

2 Ki. 19, 29.

(The old store was to serve for two years besides the sixth.) (Joshua and the Israelites did eat of the old corn of the land on the morrow after the passover.... Jos. 5, 11.)

(The sabbatical year would not only cut interest in God; it would also induce habits of forethought, & would tend to keep up the heart of the soil.)

^z Or, be quite cut off. Heb., for cutting off. (So, as to be cut off from the original possessors.)

(The people were to be as it were tenants, without the right of alienating in perpetuity, the domains which they held under God, their Sovereign and proprietor of the soil.) De. 32, 43. 1 Ki. 21, 3. 2 Chr. 7, 20. Ps. 85, 1. Joel 2, 18, and 3, 2.

§ Heb., *serve thyself with him with the service,* *de. Ve. 47. Ex. 1, 14. de. 25, 14. & 27, 7, & 30, 8.*

o *(Be treated with kindness.)*

π *(He that bought a servant of the court of judgment, was bound to maintain his wife and family, though they were not so round.)*

ρ Heb., *with the sale of a bondman.* *(Having been redeemed out of the slavery of Egypt into a state of liberty.)*

σ *(As Pharaoh, Ex. 1, 13.)*

τ *(If they would have slaves, they were to be of other nations.)*

ϛ *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... even then 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 a house of prayer for all people. Is. 56, 6, 7.*

υ Heb., *ye shall serve yourselves with them.*

φ *(They shall not have the benefit of the year of jubilee.)*

χ Heb., *his hand obtain,* *de. Ve. 26.*

ψ *(Mr. Kitto says, "It will be well to recollect that Moses is not originating laws to give a sanction to slavery, but is interpreting, under the Divine command, to regulate for the better a system already in operation.)*

unto thee; thou shalt not compel[§] him to serve as a bond-servant:

⁴⁰ But as an hired^o servant, *and*, as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile: ⁴¹ And *then* shall he depart from thee, *both* he and his children^π with him, and shall return unto his own family, and unto the possession of his fathers shall he return. ⁴² For they *are* My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.^ρ ⁴³ Thou shalt not rule over him with rigour;^σ but shalt fear thy God.

⁴⁴ Both thy bondmen, and thy bondmaids, which thou shalt have,^τ shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. ⁴⁵ Moreover of the children of strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. ⁴⁶ And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession;^ϛ they^υ shall be your bondmen for ever:^φ but over your brethren the children of Israel, ye shall not rule one over another with rigour.

⁴⁷ And if a sojourner or stranger wax^χ rich by thee, and thy brother that dwelleth by him wax poor, and sell himself by thee, or to the stock of the stranger's family: ⁴⁸ after that he is sold he may be redeemed again; one of his brethren may redeem him: ⁴⁹ Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. ⁵⁰ And he shall reckon with him that bought^ψ him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall

it be with him. ⁵¹ If *there* be yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. ⁵² And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. ⁵³ *And* as a yearly hired servant shall he be with him: *and* the other^ω shall not rule with rigour over him in thy sight. ⁵⁴ And if he be not redeemed in^α these years, then he shall go out in the year of jubilee, *both* he, and his children with him. ⁵⁵ For unto Me the children of Israel *are* servants; they *are* My servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.⁷⁷

XXVI.] *The blessing of obedience and the curse of disobedience.*

“YE shall make you no idols^β nor graven image, neither rear you up a standing^γ image, neither shall ye set up *any* image^δ of stone in your land, to bow^ε down unto it: for I *am* the Lord your God.

² Ye shall keep My sabbaths, and reverence My^ς sanctuary: I *am* the Lord.

³ If ye walk in My^η statutes, and keep My commandments, and do them; ⁴ then I will give you rain^ι in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵ And your threshing shall reach^θ unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.^κ ⁶ And I will give peace^κ in the land, and ye shall lie down, and none shall make you afraid: and I will rid^λ evil beasts out of the land, neither shall the sword go through your land. ⁷ And ye shall chase^μ your enemies, and they shall fall before you by the sword.

ω *(A resident foreigner then was in the enjoyment of many privileges, if he were allowed to purchase any native Hebrew whose poverty compelled him to sell his freedom.)*

α Or, *by these means.*

β *(The word implies empty vanities.)*... An idol is nothing in the world... I Co. 8, 4.

γ Or, pillar (for religious worship).

δ Or, figurative. Heb., a stone of picture (carved or figured).

ε *(Although you do not worship it.)*

ζ *(By which you will be preserved from idolatry.)*

η *(If the regard you have to My majesty make you obedient to My laws.)* De. 11, 13, and 28, 1.

ι Is. 30, 23. Eze. 34, 26. Joel 2, 23.

θ *(Scarce time to lay up one blessing before another come upon you.)* Am. 9, 13.

κ *(For plenty would afford little satisfaction if you were in danger of losing it.)* Ch. 25, 18. Job 11, 18. Eze. 31, 25.

λ *(No scoldings, which generally arise from poverty & discontent.)*

λ Heb., *cause to cease.*

μ *(If they invade you, they shall be discomfited.)*

γ (In flight there is generally a greater slaughter than in the battle.)

ξ (Keep it inviolably, and most certainly perform it.)

ο (Shall have so much left as to want room for it when the new is to be laid up.)

π (Will continue it with you. Ex. 25, 8. & 29, 45. Jos. 22, 19. Ps. 76, 2. Eze. 37, 26. Re. 21, 3.)

ρ (No longer bowed down by burdens, and hanging your heads in heaviness. Ex. 6, 7. Je. 2, 20. Eze. 34, 27.)

σ (God offers mercy before He proceeds to judgment. De. 28, 15. La. 2, 17. Mal. 2, 2.)

τ (Proceeding from contemptuous neglect to actual abhorrence. Ve. 43. 2 Ki. 17, 15.)

υ Heb., upon you.

φ (Make you look glastly. 1 Sa. 2, 33.)

χ De. 28, 39. Job 31, 8. Je. 5, 17, and 12, 13. Mi. 6, 15.

ψ Ps. 106, 41.

ω Ps. 53, 5. Pr. 28, 1.

ξ (Used indefinitely, signifying a great increase. 1 Sa. 2, 5. Ps. 119, 164. Pr. 24, 16.)

ψ (Affording no rain. De. 28, 23.)

ω (For want of moisture bringing forth no fruit.)

α Or, at all adventures with Me. And so ve. 21.

β (Will not be obedient to the admonitions of My prophets.)

⁸And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall^π before you by the sword. ⁹For I will have respect unto you, and make you fruitful, and multiply you, and establish^ξ My covenant with you. ¹⁰And ye shall eat old store, and bring^ο forth the old because of the new. ¹¹And I will set^π My tabernacle among you: and My soul shall not abhor you. ¹²And I will walk among you, and will be your God, and ye shall be My people. ¹³I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.^ρ

¹⁴But if ye will not^σ hearken unto Me, and will not do all these commandments; ¹⁵and if ye shall despise^τ My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, *but* that ye break My covenant: ¹⁶I also will do this unto you; I will even appoint over^υ you terror, consumption, and the burning ague, that shall consume the eyes,^φ and cause sorrow of heart;^ψ and ye shall sow your seed in vain, for your enemies^χ shall eat it.

¹⁷And I will set My face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall^ω flee when none pursueth you. ¹⁸And if ye will not yet for all this hearken unto Me, then I will punish you seven^ξ times more for your sins. ¹⁹And I will break the pride of your power; and I will make your heaven as iron,^ψ and your earth as brass:^ω ²⁰and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

²¹And if ye walk contrary^α unto Me, and will not hearken^β unto Me; I will bring seven times more plagues

upon you according to your sins. ²²I will also send wild beasts^γ among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. ²³And if ye will not be reformed by Me by these things, but will walk contrary unto Me: ²⁴then will I also walk contrary^γ unto you, and will punish you yet seven times for your sins. ²⁵And I will bring a sword upon you, that shall avenge the quarrel^δ of My covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. ²⁶And when I have broken the staff of your bread, ten women shall bake your bread in one oven,^ε and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.^ζ

²⁷And if ye will not for all this hearken unto Me, but walk contrary unto me; ²⁸then I will walk contrary unto you also in fury; and I, even I, will chastise^ς you seven times for your sins. ²⁹And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat: ³⁰And I will destroy your high places, and cut down your images, and cast your carcases^η upon the carcases of your idols, and my soul shall abhor you. ³¹And I will make your cities^θ waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. ³²And I will bring the land into desolation: and your enemies which dwell therein shall be astonished^ι at it. ³³And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. ³⁴Then shall the land^θ enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. ³⁵As long as it lieth desolate it shall rest; because

γThe Lord sent plagues among them, which shew some of them. 2 Ki. 17, 25. De. 32, 21. Is. 33, 8. 1. A. 1. 1. Eze. 5, 17, and 14, 15. Zec. 7, 11.

γ (Will make your plagues more grievous as your stubbornness grows more obstinate.)

δ (The breach of that covenant which you solemnly made with Me.)

ε (An oven was designed to serve a single family only; to bake for them no more than the bread of one day. Rosenmüller. On such ovens shall be sufficient for ten families.)

γ Hag. 1, 6.

ζ (To chastise implies greater severity than is expressed by smiting or punishment.)

ςThe hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of My people. La. 4, 10. De. 28, 53. 2 Ki. 6, 29. Eze. 5, 10.

η (Expressive of the utmost contempt. 2 Ki. 23, 29.)

α Ne. 2, 3. Je. 4, 7. Eze. 6, 6.

θ 1 Ki. 9, 8. (In consequence of the depopulation.)

θ (If these laws were neglected for four hundred and ninety years, the seventy years of captivity will exactly allow time for the completion of the rest. The Jews were carried away captive towards the conclusion of the sabbatical year. Gray's Key, p. 109.)

it did not rest in your sabbaths, when ye dwelt upon it.

³⁶And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

³⁷And they shall fall^a one upon another, as it were before a sword, when none pursueth: and ye shall have no power^t to stand before your enemies. ³⁸And ye shall perish among the heathen, and the land of your enemies shall eat^u you up. ³⁹And they that are left of you shall pine^v away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

⁴⁰If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; ⁴¹and that^z I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept^o of the punishment of their iniquity:

⁴²Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember^r the land. ⁴³The land also shall be left of them, and shall enjoy their sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised My judgments, and because their soul abhorred My statutes.

⁴¹And yet for all that, when they be in the land of their enemies, I will not^p cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I *am* the LORD their God. ⁴⁵But I will for their^s sakes remember the

covenant^s of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD."

⁴⁶These *are* the statutes and judgments and laws, which the LORD made between Him and the children of Israel in mount Sinai by the hand^r of Moses.

XXVII.]

Concerning vows.

AND the LORD spake unto Moses, saying, ²"Speak unto the children of Israel, and say unto them, When a man shall make a singular^v vow, the persons^o shall be for the LORD by thy estimation. ³And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty^x shekels of silver, after the shekel of the sanctuary. ⁴And if it be a female, then thy estimation shall be thirty^y shekels. ⁵And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty^w shekels, and for the female ten shekels.^a ⁶And if it be from a month old even unto five years old, then thy estimation shall be of the male five^b shekels of silver, and for the female thy estimation shall be three^c shekels of silver. ⁷And if it be from sixty years old and above: if it be a male, then thy estimation shall be fifteen^d shekels, and for the female ten^e shekels. ⁸But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

⁹And if it be a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy. ¹⁰He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast,

^a (To give their posterity the land of Canaan.)

^r (That is, by the ministry of Moses. Compare Hag. 1, 1, and Mal. 1, 1.)

^v (A vow made in circumstances of peculiar prosperity or of difficulty. Nu. 6, 2. Ju. 11, 30. 1 Sa. 1, 11.)

^o (A man might dedicate himself or his child. Samuel was not redeemed, but the service of the persons themselves thus devoted was not in general accepted, because there was a sufficient number of persons for the services of the tabernacle; but a value was set upon them by the priest, and that was applied to holy uses.)

^x (Reckoning the shekel at 2s. 4d., this would amount to £5 16s. 8d.; a very moderate sum, and which might even be reduced if the person were poor.)

^y £3 10s. (A woman being of much less use in the service of the sanctuary.)

^w (£2 6s. 8d.)

^a (£1 3s. 4d.)

^b (11s. 8d.)

^c (7s.)

^d (£1 15s.)

^e (£1 3s. 4d.)

^c (Importing that the bulk of the people should be distressed.)

^k Heb., driven.

^c ...Every heart shall melt, & all hands shall be feeble, & every spirit shall faint, & all knees shall be weak as water...Eze. 21, 7.

^l (As the Midianites before Gideon. Ju. 7, 22. 1 Sa. 14, 15. Is. 10, 4.)

^d Jos. 7, 12. Ju. 2, 14.

^u (The ten tribes, with few exceptions, never returned to their own land.)

^v (With sad reflections upon the miseries with which their sins, and the sins of their fathers, had overwhelmed them. Je. 3, 25. Eze. 4, 17, & 20, 43, & 21, 23, & 23, 10, & 36, 31. Ho. 5, 10.)

^z (Be sensible that the miseries they have endured are the just punishment of their sins.)

^o (Acknowledge that they do not deserve to be delivered from it.)

^r (Repeople it.)

^p (Never more to own them for My people.) God hath not cast away His people which He foreknew. Ro. 11, 2. Ps. 4, 21. 2 Ki. 13, 23.

^s (That is, for their good and advantage.) As concerning the Gospel they are enemies...but...beloved for the fathers' sakes. Ro. 11, 28.

then it and the exchange thereof shall be holy.

¹¹ And if it be any unclean^s beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: ¹² and the priest shall value it, whether it be good or bad: asⁿ thou valuest it, who art the priest, so shall it be. ¹³ But if he will at all redeem it, then he shall add^o a fifth part thereof unto thy estimation.

¹⁴ And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. ¹⁵ And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

¹⁶ And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer^t of barley seed shall be valued at fifty shekels of silver. ¹⁷ If he sanctify his field^k from the year of jubilee, according to thy estimation it shall stand. ¹⁸ But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. ¹⁹ And if he that sanctified the field will in any wise redeem it, then he shall add the fifth^a part of the money of thy estimation unto it, and it shall be assured to him. ²⁰ And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. ²¹ But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted;^r the possession thereof shall be the priest's.

²² And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession; ²³ then the priest shall reckon unto him the worth of thy estimation,

even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD. ²⁴ In the year of the jubile the field shall return unto him of whom it was bought, even to him^p to whom the possession of the land did belong.

²⁵ And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

²⁶ Only the firstling^g of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's.

²⁷ And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

²⁸ Notwithstanding no devoted^o thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the LORD. ²⁹ None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

³⁰ And all the tithe^e of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

³¹ And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

³² And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod,^r the tenth shall be holy unto the LORD.

³³ He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

³⁴ These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

^z (Dr. Kitto says, "Probably an ass, camel, or some other beast of burden; for it is difficult to understand what other sort of beast a man was likely to devote.")

^y Heb., according to thy estimation, O priest, &c.

^q (This was probably intended to prevent rash vows and careless redemptions. The priest alone was to value the thing; and to whatever valuation was, a fifth part must be added by him who wished to redeem the consecrated thing. Thus if the priest valued it at forty shekels, if the former owner redeemed it he was obliged to give forty-eight. Clarke.)

^r Or, the land of an homer, &c. (So much land as an homer of barley would sow. Patrick.)

^s (Dr. A. Clarke says, "It was not lawful for a man to vow his whole estate, and thus make his family beggars, in order to enrich the Lord's sanctuary.")

^a (Twenty per cent beyond the estimated market value of the crops, between the time of the transaction and the year of jubilee.)

^t Every thing devoted in Israel shall be thine (Aaron's). Nu. 18, 14. Ex. 41, 23. (Dr. Kitto thinks that the intention of this law was to impose on a man a sort of moral obligation to redeem his hereditary property, to prevent its absolute alienation.)

^r (The direction in this verse seems to corroborate the view taken in the preceding note.)

^g Heb., first-born, &c. The first-ling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy. Nu. 18, 17.

^o (This is a different word from that in v. 2, and denotes something that could not be redeemed, an account perhaps of the person who made the vow stating it in a more solemn manner than the former case supposes, with imprecation or execration, or both. As the cities of the Levites, Nu. 21, 2, 3, especially Jericho, Jos. 6, 17.)

^e I have given the children of Levi all the tenth in Israel for an inheritance unto their ancestors. Nu. 18, 21. Gen. 28, 22. 2 Chr. 31, 5. Nu. 13, 12. Mal. 3, 8.

^r (The cattle were placed in an enclosure with a narrow entrance, through which one only could pass at a time. At this entrance, on the outside, stood a man with a rod marked with ochre, and as the animals passed out he counted them, and let his rod fall on every tenth, without distinction; and whichever bore the mark thus impressed, was taken for the tithe, whether it were male or female, sound or unsound. Pic. Bib.)

THE
FOURTH BOOK OF MOSES,
CALLED
NUMBERS.

THE fourth book of Moses is in the Septuagint styled *Ἀριθμοί*; in the Vulgate, *Numeri*; and in our Version, *Numbers*, from the numberings of the children of Israel which it contains. In the Hebrew canon it receives its name sometimes from its initial word (מִסְפָּרִים), and more frequently from its fifth (מִדְבָּר in the wilderness). By the Jews it is divided into ten larger and thirty-two smaller sections. Its connexion with the preceding books is evident not only in many allusions to what had gone before, but in the even flow of its historic details,—event after event bringing us nearer and nearer to the occupancy of the promised land.

The book opens with the continuation and completion of the Sinaitic legislation. The great body of the laws having been promulgated, and the tabernacle and its furniture provided, preparation is made for the march. The number of armed men and the military position of the tribes are determined—the tribe of Levi is chosen, to whom is delegated the care of the tabernacle and the duties pertaining to the public worship of Jehovah—the passover is celebrated, and the people, with their minds directed to their miraculous delivery from Egypt, advance towards Canaan. “Now,” says Hävernäck, “comes the turning point of the history. Everything seems externally prepared for the conquest of the country, when it appears that the nation are not yet internally ripe for the performance of so important an act.” The servitude and idolatry of Egypt had rendered them unfit for the duties of a free and theocratic people. Although awed for a time by the “terrors of the Lord,” they soon forgot their deliverer, and looked with longing eyes to the land of their bondage. Hence the necessity of the thirty-eight years’ wandering, after which success is vouchsafed, and the land east of Jordan conquered. The book may be naturally divided into three sections:—1. Containing the narrative of the events transpiring at Sinai (ch. i.—x.); 2. Describing the incidents of the journey through the wilderness (xi.—xxi.); 3. Relating the transactions on the plains of Moab (xxii.—xxxvi.). The time over which these occurrences extend reaches from the first day of the second month of the second year after the departure from Egypt, to the first day of the eleventh month of the fortieth year. The book was probably written, or at least completed, on the plains of Moab. It is frequently quoted in the New Testament, and contains, together with lessons of the most solemn import, by which we shall do well to be warned, displays of God’s long-suffering mercy, and gracious interference, on which we cannot too often meditate. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.”

a (The numberings of the people were designed partly to shew the power and faithfulness of God in so increasing the Hebrews, and partly to form a basis for such internal arrangements as might be needed. Here the census of night for war introduces the choice of the Levites for religious purposes, and the law respecting the firstborn.)

I.] *The census of the men of war.* [112
AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, ²“Take ye the sum^a of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their

polls; ³from twenty^b years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. ⁴And with you there shall be a man of every tribe; every one head of the house of his fathers.
⁵And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.—⁶Of Simeon; Shelumiel the son of Zurishaddai.—⁷Of Judah; Nahshon the son of Amminadab.—

β (This is particularly provided for in each of the pollings. Ex. 30, 14, and 38, 26. Ch. 26, 2. It was unlawful to attempt the numbering of the whole people; 1 Chr. 27, 23, compared with 2 Chr. 25, 5; 2 Sa. 24, 2; 1 Chr. 21, 2; which by God’s promise was to be numberless. (Ge. 13, 16; 15, 5; 16, 10; & 32, 12.)

In ch. 2, 11, ho is called *lieuel*.

..... Princes of Israel, heads of the house of their fathers, who were the princes of the tribes...Ch. 7, 2.

(Therefore very fit for this employment, being of great note, authority and eminence. Dr. Kitto considers them as "identical with the elders, to whom Moses in the first instance communicated his mission when he arrived in Egypt." Ex. 4, 29.)

(This is not a totally different census from that in the first year. Ex. 38, 26. That was taken in order to make a levy for the service of the tabernacle; this is a statement given in by each head of a tribe, of the number of men under his command fit for war. The numbers are found exactly to correspond.)

(Though Reuben was the eldest son of Jacob, his number was one of the smallest. His father had forbidden that he should not excel. Ge. 49, 4. And Moses said, Let Reuben live and not die, & let... his men be few. De. 33, 6.)

(This number was reduced to twenty-two thousand before the Israelites entered Palestine. Nu. 26, 14. This immense decrease in the course of one generation, is greater than that sustained by all the other tribes together. Nu. 25, 15. 1 Chr. 4, 42.)

(That of Gad is next given in, because he belonged to the standard of Reuben. Ch. 32, 17.)

⁸Of Issachar; Nethanceel the son of Zuar.—⁹Of Zebulun; Eliab the son of Helon.—¹⁰Of the children of Joseph: of Ephraim; Elishama the son of Ammilud: of Manasseh; Gama-liel the son of Pedahzur.—¹¹Of Benjamin; Abidan the son of Gideon.—¹²Of Dan; Ahiezer the son of Ammishaddai.—¹³Of Asher; Pagiel the son of Ocran.—¹⁴Of Gad; Eliasaph the son of Denel.—¹⁵Of Naphtali; Ahira the son of Enan.” ¹⁶These were the renowned of the congregation, princes^a of the tribes of their fathers, heads^b of thousands in Israel.

¹⁷And Moses and Aaron took these men which are expressed by their names: ¹⁸and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. ¹⁹As the Lord commanded Moses, so he numbered^c them in the wilderness of Sinai.

²⁰And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; ²¹those that were numbered of them, *even* of the tribe of Reuben, were forty and six thousand and five hundred.^d

²²Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war: ²³those that were numbered of them, *even* of the tribe of Simeon,^e were fifty and nine thousand and three hundred.

²⁴Of the children of Gad,^f by their generations, after their families, by

the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁵those that were numbered of them, *even* of the tribe of Gad, were forty and five thousand six hundred and fifty.

²⁶Of the children of Judah,^g by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁷those that were numbered of them, *even* of the tribe of Judah, were threescore and fourteen thousand and six hundred.

²⁸Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁹those that were numbered of them, *even* of the tribe of Issachar,^h were fifty and four thousand and four hundred.

³⁰Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³¹those that were numbered of them, *even* of the tribe of Zebulun, were fifty and seven thousand and four hundred.

³²Of the children of Joseph,ⁱ namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³³those that were numbered of them, *even* of the tribe of Ephraim,^j were forty thousand and five hundred.

³⁴Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names,

(This tribe had part of the birth-right bestowed on it. Judah prevailed above his brethren, and of him came the chief ruler....1 Chr. 5, 2. Ge. 49, 8. Ps. 69, 7. Mi. 5, 2. He. 7, 14.)

(This tribe had increased nearly to a thousand since leaving Egypt. In the wars of Canaan they are mentioned. Ju. 5, 15. Also in 1 Chr. 12, 32.)

(By the blessing of Jacob, Ge. 48, 5, and 49, 22. Ephraim & Manasseh were counted as sons of Jacob, whereby Joseph had a double portion of the promised land.)

(During their stay in the wilderness, this tribe lost in numbers eight thousand. But afterwards it obtained a promise of a place among the tribes, and the establishment of the tabernacle at Shiloh, one of its towns, increased its importance, wealth, and population. Jos. 17, 14. Ju. 8, 1, 3, and 12, 1. This led the Ephraimites to regard with great dislike the appointment by David of Jerusalem as the capital.)

p (This tribe gained, while in the wilderness, an increase to its numbers of twenty thousand five hundred; but its subsequent history corresponds with the prophetic intimation of Jacob. Ge. 48, 19.)

ξ (The fortunes of Benjamin varied. At the time of the entrance into Canaan they had increased by nearly ten thousand. In the times of the Judges they were nearly destroyed. Ju. 20, 48. They had revived in the days of David, 1 Chr. 7, 6, but were still called "little Benjamin." 1 Sa. 9, 21. Ps. 68, 27.)

o (Dan had that one son, when Jacob came into Egypt. The situation (Jos. 19, 40) of this tribe brought them in contact with the Philistines (Ju. xiii. to xvi.), and led a portion of them to emigrate. Ju. xviii.)

π (Before entering Canaan, this tribe had an increase of eleven thousand nine hundred. Ch. 26, 37.)

p (At the next census this tribe counted forty-five thousand four hundred. Ch. 26, 50.)

from twenty years old and upward, all that were able to go forth to war; ³⁵ those that were numbered of them, even of the tribe of Manasseh, ^v were thirty and two thousand and two hundred.

³⁶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁷ those that were numbered of them, even of the tribe of Benjamin, ^ξ were thirty and five thousand and four hundred.

³⁸ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁹ those that were numbered of them, even of the tribe of Dan, ^o were three-score and two thousand and seven hundred.

⁴⁰ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ⁴¹ those that were numbered of them, even of the tribe of Asher, ^π were forty and one thousand and five hundred.

⁴² Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ⁴³ those that were numbered of them, even of the tribe of Naphtali, ^p were fifty and three thousand and four hundred.

⁴⁴ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers. ⁴⁵ So were all those that were numbered of the

children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; ⁴⁶ even all they that were numbered ^σ were six hundred thousand and three thousand and five hundred and fifty.⁷

⁴⁷ But the Levites ^v after the tribe of their fathers were not numbered among them. ⁴⁸ For the Lord had spoken unto Moses, saying, ⁴⁹ "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: ⁵⁰ but thou shalt appoint ^φ the Levites over the tabernacle of testimony, ^x and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. ⁵¹ And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger ^β that cometh nigh shall be put to death. ⁵² And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, ^ψ throughout their hosts. ⁵³ But the Levites shall pitch round ^ω about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."

⁵⁴ And the children of Israel did according to all that the Lord commanded Moses, so did they.^a

II.] A.M. 3834. B.C. 1607. [113
WILDERNESS OF SINAI.
The order of the tribes in their tents.

AND THE LORD spake unto Moses and unto Aaron, saying, ² "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off ^β about the tabernacle of the congregation shall they pitch. ³ And on

σ (It has been well said, that all the enumerations of all the tribes present were even tens. Hence it would seem that the census had respect especially to the military organization of the people. Compare Ex. 18, 25, De. 1, 15. The basis of the Jewish military divisions was decimal.)

τ (Although the individual tribes varied, the gross number remained nearly the same as when they left Egypt. Ex. 38, 26. The children of Israel journeyed from Ramesses to Succoth, about six hundred thousand on foot that were men... Ex. 12, 37. Ch. 2, 32, and 26, 51.)

v (The number of the Levites was twenty-two thousand three hundred. But there was no reason that they should be counted, for this number was taken with respect to war, from which the Levites were excused. Compare ch. 31, 4, 5, with ve. 39, 47.)

φ Ex. 38, 21. Ch. 3, 7, 8, & 4, 15.

x (That continued the ten commandments.)

β Ch. 18, 22.

ψ (This is the earliest recorded example of military banners.)

ω (Shall make a camp near the tabernacle, within the other camp of the Israelites.)

a (Consented to what was required of them, & acted accordingly.)

β Heb., over against. Jos. 3, 4.

..... Before the
tabernacle to-
ward the east...
shall be Moses,
and Aaron and
his sons...Ch. 3,
38.

(The Jewish
writers say that
the ensign of Ju-
dah was the face
of a lion. Ge.
49, 10. Eze. 1,
10. Re. 4, 7, &
5, 5.)

(He was the
sixth in a direct
line from Judah.
Ru. 4, 20. Ch.
2, 10. 1 Chr.
2, 10. Mat. 1, 4.
Lu. 3, 32.)

(To the two rival
families of Judah
and Ephraim,
whose hostility
was subsequently
so frequently and
disastrously dis-
played, were as-
signed the posts
of honour and
danger—the van
and the rear; so
that while co-op-
erating most effec-
tually for the
safety of the
camp, they were
renowned as far
as possible from
each other.)

(According to
the Jewish writ-
ers, the ensign
of Reuben was a
man's head (Eze.
1, 10, and they
consider it a me-
morial of Leah's
trusting to the
Lord rather than
to the nuptials.
Ge. 30, 15.)

θ Deuel, ch. 1, 14;
7, 42, 47; and 10,
20.

the east side^c toward the rising of the
sun shall they of the standard^d of
the camp of Judah pitch throughout
their armies: and Nahshon^e the son
of Amminadab shall be captain of
the children of Judah. ⁴And his
host,⁵ and those that were numbered
of them, were threescore and fourteen
thousand and six hundred.

⁵And those that do pitch next unto
him shall be the tribe of Issachar:
and Nethaneel the son of Zuar shall
be captain of the children of Issachar.
⁶And his host, and those that were
numbered thereof, were fifty and four
thousand and four hundred.

⁷Then the tribe of Zebulun: and
Eliab the son of Helon shall be
captain of the children of Zebulun.
⁸And his host, and those that were
numbered thereof, were fifty and
seven thousand and four hundred.

⁹All that were numbered in the
camp of Judah were an hundred thou-
sand and fourscore thousand and six
thousand and four hundred, through-
out their armies. These shall first
set forth.

¹⁰On the south side shall be the
standard⁷ of the camp of Reuben
according to their armies: and the
captain of the children of Reuben
shall be Elizur the son of Shedeur.

¹¹And his host, and those that were
numbered thereof, were forty and six
thousand and five hundred.

¹²And those which pitch by him
shall be the tribe of Simeon: and the
captain of the children of Simeon
shall be Shelumiel the son of Zuri-
shaddai. ¹³And his host, and those
that were numbered of them, were
fifty and nine thousand and three
hundred.

¹⁴Then the tribe of Gad: and the
captain of the sons of Gad shall be
Eliasaph the son of Reuel.⁹ ¹⁵And
his host, and those that were num-
bered of them, were forty and five
thousand and six hundred and fifty.

¹⁶All that were numbered in the
camp of Reuben were an hundred

thousand and fifty and one thousand
and four hundred and fifty, through-
out their armies. And they shall set
forth in the second^f rank.

¹⁷Then the tabernacle of the con-
gregation shall set forward with the
camp of the Levites in the midst of
the camp: as they encamp, so shall
they set forward, every man in his
place by their standards.

¹⁸On the west side shall be the
standard of the camp of Ephraim[†]
according to their armies: and the
captain of the sons of Ephraim shall
be Elishama the son of Ammiud.
¹⁹And his host, and those that were
numbered of them, were forty thou-
sand and five hundred.

²⁰And by him shall be the tribe of
Manassch: and the captain of the
children of Manassch shall be Gama-
liel the son of Pedahzur. ²¹And his
host, and those that were numbered
of them, were thirty and two thou-
sand and two hundred.

²²Then the tribe of Benjamin:
and the captain of the sons of Ben-
jamin shall be Abidan the son of
Gideoni. ²³And his host, and those
that were numbered of them, were
thirty and five thousand and four
hundred.

²⁴All that were numbered of the
camp of Ephraim were an hundred
thousand and eight thousand and an
hundred, throughout their armies.
And they shall go forward in the
third rank.

²⁵The standard⁸ of the camp of
Dan shall be on the north side by
their armies: and the captain of the
children of Dan shall be Amiezer the
son of Ammishaddai. ²⁶And his
host, and those that were numbered
of them, were threescore and two
thousand and seven hundred.

²⁷And those that encamp by him
shall be the tribe of Asher: and the
captain of the children of Asher shall
be Pagiel the son of Ocran. ²⁸And
his host, and those that were num-

d Ch. 10, 18.

(According to
the Jewish writ-
ers, the ensign of
Ephraim was the
head of an ox.
De. 33, 17.)

x (Their ensign
was an eagle.
Eze. 1, 10. Re.
4, 7. According
to the Jewish
writers, neither
adder nor arrow-
snake is the pro-
per meaning of
the Hebrew word
shephiphon,
which signifies a
flying ravenous
creature, which
an eagle is; but
Gesenius, Furst,
Biscathol, Knobel,
&c., translate
"serpent." It is
found only in
Ge. 49, 17. The
colours of the
banners probably
corresponded
with those of the
stones in A. 28,
17-20, and the
colours of the
four ensigns a
bright light.)

† Dan shall judge
his people, as
one of the tribes
of Israel. Ge.
49, 16. Jn. 13, 2.

bered of them, *were* forty and one thousand and five hundred.

²⁹Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

³⁰And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

³¹All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards."

³²These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps^a throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.—³³But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

³⁴And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

III.] *The order of the camp of the Levites.* [114

THESE also *are* the generations of Aaron^u and Moses^v in the day that the LORD spake with Moses in mount Sinai. ²And these *are* the names of the sons of Aaron; Nadab the firstborn,^w and Abihu, Eleazar, and Ithamar. ³These *are* the names of the sons of Aaron, the priests^x which were anointed, whom he consecrated^y to minister in the priest's office.

⁴And Nadab and Abihu died^z before the LORD, when they offered^o strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight^z of Aaron their father.

⁵And the LORD spake unto Moses, saying, ⁶"Bring the tribe of Levi near, and present^p them before Aaron the priest, that they may minister^q unto him. ⁷And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.^r ⁸And they shall keep all the instruments^v of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

⁹And thou shalt give^b the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. ¹⁰And thou shalt appoint Aaron and his sons, and they shall wait^x on their priest's office: and the stranger that cometh nigh shall be put to death."

¹¹And the LORD spake unto Moses, saying, ¹²"And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be Mine; ¹³because all the firstborn *are*^y Mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed^d unto Me all the firstborn in Israel, both man and beast: Mine shall they be: I *am* the LORD."

¹⁴And the LORD spake unto Moses in the wilderness of Sinai, saying, ¹⁵"Number the children of Levi after the house of their fathers, by their families: every male from a month^o old and upward shalt thou number them."

¹⁶And Moses numbered them according to the word^a of the LORD, as he was commanded.

¹⁷And these were the sons^k of Levi by their names; Gershon, and Kohath, and Merari.

¹⁸And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

¹⁹And the sons of Kohath by their

^p (Rather, consecrate.)

^q (The work and office of the Levites was, 1. To minister to the priests; 2. To serve at the tabernacle. Ve. 7. 2 Chr. 35, 3. See 1 Chr. 23, 28.)

^r (Not officiating in it, but assisting the priests about the external part of it. See Ch. 1, 50, & 8, 11, 15, 24, 26.)

^v (By guarding them, and every thing belonging to it.)

^φ (They were first presented to God, instead of the firstborn of the children of Israel, and God bestowed them as a gift upon the priests. "Let them be given, given Esay, &c." Maurer.)

^x (They were to bless the people, to offer incense, and to minister at the altar. Nu. 18, 7. De. 21, 5. 1 Chr. 23, 13.)

^y (Let them be Mine, My own. Maurer.)

ⁱ Sanctify unto Me all the firstborn; whatsoever openeth the womb among the children of Israel, both of man and of beast, it is Mine. Ex. 13, 2. Le. 27, 26. Ch. 8, 16. Lu. 2, 23. ...both the firstborn of man and the firstborn of beast....Ex. 13, 15.

^ω (At which age the firstborn were reckoned, in whose stead the Levites were to be given unto God. The rest of the Israelites were numbered from twenty years old.)

^a Heb., mouth.

^k Ge. 46, 11. Ex. 6, 16. Ch. 26, 57. 1 Chr. 6, 1, and 23, 6.

^λ (The Jewish writers say that the circumference of the entire encampment was about twelve miles; a statement which would seem sufficiently not rate when we recollect the hollow square in the centre, and consider the vast extent of ground required for the tents of perhaps two millions of people, Pic. Bib.)

^μ (In genealogy, Aaron as the elder stands first; in history, Moses, as the most celebrated and important. See Ex. 6, 26, 27. Moses's children are included in the description in ve. 19.)

^ν (The posterity of Moses, whose sons were not priests, but Levites, 1 Chr. 23, 13, are numbered among the Kohathites, ve. 27.)

^f Ex. 6, 23.

^g Ex. 28, 41. 'Le. viii.

^ξ Heb., whose hand He filled.

^h Le. 10, 1, and ch. 26, 61....Before their father. 1 Chr. 24, 2.

^ο (The incense seems to have been according to the prescribed regulation, Ex. 30, 9, but the fire used was other than the sacred fire. The analogy between the sin and the punishment is striking. The heinousness of the offence was greatly increased in consequence of the very recent miraculous descent of the fire from heaven.)

^π (That is, in the lifetime.)

families; Amram, and Izehar, Hebron, and Uzziel.

²⁰And the sons of Merari by their families; Mahli, and Mushi.

These are the families of the Levites according to the house of their fathers.

²¹Of Gershon was the family of the Libmites, and the family of the Shimites: these are the families of the Gershonites.

²²Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.^β

²³“The families of the Gershonites shall pitch behind the tabernacle westward.^γ ²⁴And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

²⁵And the charge^δ of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle,^δ and the tent,^ε the coverings^ς thereof, and the hanging^ζ for the door of the tabernacle of the congregation, ²⁶and the hangings^δ of the court, and the curtain^η for the door of the court, which is by the tabernacle, and by the altar round about, and the cords^ι of it for all the service thereof.

²⁷And of Kohath^θ was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. ²⁸In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

²⁹The families of the sons of Kohath shall pitch on the side of the tabernacle southward.^η ³⁰And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel. ³¹And their charge^θ shall be the ark, and the table, and the candlestick, and the altars,^h and the vessels of the

sanctuary wherewith they minister, and the hanging,^ι and all the service thereof.

³²And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

³³Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. ³⁴And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. ³⁵And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.^κ

³⁶And under the custody^λ and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, ³⁷and the pillars of the court round about, and their sockets, and their pins, and their cords.

³⁸But those that encamp before the tabernacle toward the east,^μ even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger^ν that cometh nigh shall be put to death.^π

³⁹All that were numbered^ρ of the Levites,^ξ which Moses and Aaron^ο numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

⁴⁰And the Lord said unto Moses, “Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. ⁴¹And thou shalt take the Levites for me (I am the Lord) instead of all the

Ex. 26, 32.

^κ (This name should be written Abihail, and so 1 Chr. 5, 11, 1 s. 2, 15.)

^κ (Between the sanctuary & the standard of Dan. Ch. 2, 25.)

^λ Heb. the office of the charge. Ch. 4, 31.

^μ (Between the standard of Judah and the tabernacle. Ch. 2, 3.)

^ν (That is, all who were not of the tribe of Levi. Such was the superfluity of the priestly office.)

^ι They shall be joined into them (Aaron & keep the charge of the tabernacle of the congregation. Ch. 18, 4.)

^ξ (As the service would hardly be occupied enough for a whole tribe, it is probable that they were employed for other uses, such as teaching the Law. Dr. C. Clarke says: “A special assignment could be assigned them as preachers, as educators, and as professional men of all sorts, who had to do with the mind and morals of the nation.”)

^ο ...And Aaron. (188) There are fifteen words in the present Hebrew text, probably taken out of a population. This word is not in the Samaritan, Syriac, nor in Kennicott's oldest MS.)

^β (If we read two hundred, γ instead of five hundred, δ, then the number in ve. 39 is right.)

^γ (The east was reckoned the first place, ch. 2, 3; the west was consequently behind. The Gershonites pitched between the tabernacle & the standard of Ephraim, ch. 2, 15.)

^δ Ch. 4, 21; and 10, 27.

^ε (Not the boards, which belonged to Merari, vo. 26; but the ten curtains mentioned Ex. 26, 1.)

^ζ (The curtains of goats' hair.)

^ς (Of rams' skins & badgers' skins.)

^δ ...Of blue, and purple, and scarlet, & fine twined linen, wrought with needlework. Ex. 26, 36.

^ε ...Of fine twined linen of an hundred cubits long. Ex. 27, 9.

^ζ ...Twenty cubits of, ... fine twined linen, wrought with needlework. Ex. 27, 16.

^η Ex. 35, 18.

^ι 1 Chr. 26, 23. Ch. 1, 53.

^κ (Between the sanctuary and the standard of Ruben. Ch. 2, 10.)

^λ (In regard to the kind of services allotted to the three classes, the more dignified of the employments was assigned to the Kohathites. Ch. 4, 15. 1 Chr. 6, 33.)

^μ Ex. 27, 1; 30, 1.

π *Moses only was to be numbered among the firstborn, as also in numbers among the Levites, xv. 11. For since the money with which the firstborn of Israel, which exceeded in number of the Levites, were to be redeemed was to be paid to Aaron & his sons, ve. 48, he whose advantage it was that the number of the firstborn of Israel should exceed was not authorized to take the number. Kidder.)*

ρ *(The proportion of the firstborn was regulated by the Hebrew usage, that they must be such on the father's as well as on the mother's side.) Ge. 49, 3. Ch. 1, 20. De. 21, 15. Ps. 105, 36.*

σ *(Thus it appears that there was only one firstborn in forty-two miles. Micaëlis thinks this a proof that polygamy prevailed to a great extent among the Israelites, a conclusion which is sustained by the geographers in Chronicles. It cannot be imagined that the tribe of Levi should be but little more than one-third larger than the smallest of the other tribes.)*

τ *(This exchange is made by My authority.)*

υ *(His. Sol. Le. 27, 6. Ch. 18, 16.)*

κ *Ex. 30, 13. Le. 27, 25. Ch. 18, 16. Eze. 45, 12.*

φ *(The firstborn to be redeemed by money, to be exchanged for a Levite, was probably determined by lot.)*

χ *(Two Censers two hundred and seventy three only just the number.)*

1 *Chr. 23, 3, 24, 27.*

firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel."

⁴²And Moses^π numbered, as the LORD commanded him, all the firstborn among the children of Israel.

⁴³And all^ρ the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.^σ

⁴⁴And the LORD spake unto Moses, saying, ⁴⁵"Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be Mine: I am the LORD."⁴⁶And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; ⁴⁷thou shalt even take five^υ shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel^κ is twenty gerahs:)⁴⁸ and thou shalt give the money, wherewith the old number of them is to be redeemed, unto Aaron and to his sons."

⁴⁹And Moses took the redemption money of them that were over and above them that were redeemed^φ by the Levites: ⁵⁰of the firstborn of the children of Israel took he the money; a thousand^υ three hundred and threescore and five shekels, after the shekel of the sanctuary: ⁵¹and Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

IV.] *Instructions as to the service of the Levites. Their census.* [115

AND the LORD spake unto Moses and unto Aaron, saying, ²"Take the sum¹ of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

³from thirty^ψ years old and upward even until fifty years old, all that enter^ω into the host, to do the work in the tabernacle of the congregation.

⁴This shall be the service^ω of the sons of Kohath in the tabernacle of the congregation, about the most^ω holy things.

⁵And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail,^ο and cover the ark^ρ of testimony with it: ⁶and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves^σ thereof. ⁷And upon the table^τ of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover^υ withal: and the continual bread shall be thereon: ⁸and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. ⁹And they shall take a cloth of blue, and cover the candlestick^ζ of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: ¹⁰and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.^β

¹¹And upon the golden altar^δ they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: ¹²and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: ¹³and they shall take away the ashes from the altar, and spread a purple cloth thereon: ¹⁴and they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers,^γ the fleshhooks, and the shovels, and the basons,^δ all the

φ *(They were not obliged to do the most burthenous work before or after those ages, but the "service," ch. 8, 24, began at twenty-five, the "burden," ve. 24, at thirty, and the "ministry" at fifty, ch. 8, 26. At the age of thirty our Lord commenced His public work.)*

ο *(Fit of the proportion of sufficient strength, & not legally established, ch. 5, 1, 2. This service was a spiritual warfare, and he that entered upon it, is said to enter into the host. See ve. 23, and 1 Th. 1, 18. 2 Ti. 2, 3.)*

ρ *Ve. 15.*

υ *Ve. 19.*

ο *Ex. 26, 31; 40, 3. He. 9, 3.*

ρ *Ex. 25, 10, 16.*

σ *The staves shall be in the rings of the ark: they shall not be taken from it. Ex. 25, 15.*

τ *.....A table of shittim wood.... (overlaid) with pure gold. Ex. 25, 23, 24. Le. 24, 6, 8.*

υ *Or, pour out withal.*

ζ *...Of pure gold: of beaten work, (with) six branches.... Ex. 25, 31.*

β *(Something resembling a bier. Patrick. A hand-barrow or horse.)*

δ *Ex. 30, 1, 3.*

γ *(The Jewish censers were unlike those of the Romans, as well as those with perforated ribs and chains. The Hebrew word denotes an instrument that takes the fire or coals, and was probably a pan with a handle.)*

δ *Or, bowls.*

vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.⁶

¹⁵And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear^a it; but they shall not touch^a any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

¹⁶And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.¹⁷

¹⁷And the Lord spake unto Moses and unto Aaron, saying, ¹⁸Cut⁵ ye not off the tribe of the families of the Kohathites from among the Levites: ¹⁹But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: ²⁰but they shall not go in, to see⁶ when the holy things are covered,⁷ lest they die.¹⁸

²¹And the Lord spake unto Moses, saying, ²²Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; ²³from thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform⁸ the service, to do the work in the tabernacle of the congregation.

²¹This is the service of the families of the Gershonites, to serve, and for burdens: ²⁵and they shall bear⁹ the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the

tabernacle of the congregation, ²⁶and the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. ²⁷At the appointment⁸ of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. ²⁸This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar^a the son of Aaron the priest.

²⁹As for the sons of Merari, thou shalt number them after their families, by the house of their fathers: ³⁰from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service,¹⁶ to do the work of the tabernacle of the congregation. ³¹And this is the charge² of their burden, according to all their service in the tabernacle of the congregation; the boards^a of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, ³²and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service:⁴ and by name ye shall reckon the instruments of the charge of their burden. ³³This is the service of the families of the sons of Merari, according to all their service,⁵ in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.¹⁷

³⁴And Moses and Aaron numbered the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, ³⁵from thirty years old and upward even unto fifty years old, every one that entereth into the

(After this verse, Hensley, Rosenmüller, G. G. G. and Berthelemi on the authority of the Samaritan and Septuagint, "And they shall take a purple cloth, and cover the laver and its base; and they shall put over them a cover of badgers' (scals) skins, and shall put them on a bearer.")

a 1 Chr. 15. 2, Ch. 7, 9, and 10, 21. De. 31, 9, 2 Sa. 6, 13.

v The anger of the Lord was kindled against Uzza, and He smote him, because he put his hand to the ark. 1 Chr. 13, 10.

g (Do not occasion their destruction by neglecting to appoint them to their service, and leaving the holy things uncovered. Kidder.)

ie 1 Sa. 6, 19. 1e. 16, 2. Ex. 19, 12.

n (Rather, "for a swallowing," i.e., of spirit, a proverbial expression, see Job 17, 19, subdly, for a single moment. They shall not go in to look at the holy things for a single moment. Gesenius, Maurer, Fürst, Davidson.)

z Ex. 19, 21.

o Heb., to wear the wearfare.

c Or, carrying. (The service of the Gershonites was more laborious than that of the Kohathites, and they were also fewer in number. Verses 35 and 10.)

y Ch. 3, 25, 26.

x Heb., mouth.

A (Ithamar, with his descendants, except the possession of certain priests till the high priest should pass into his family in the persons of Eleazar, and Eleazar's sons, of which we see no record. Kittel's Op.)

u Heb., warfare. Ch. 3, 36, 37.

a Ex. 26, 15.

v (In the scriptures the office of the Levites was to carry the tabernacle, and its utensils and furniture, from place to place, after they had been packed up by the priests. In this service each of the Levitical families had its separate department. The Merarites had charge of the substantial.)

g Ex. 38, 21. (When the temple was built it was not red that the Levites... shall no more carry the tabernacle, nor any vessels of it for the service thereof. 1 Chr. 23, 26. (They were appointed to be, 1. Singers, 1 Chr. 23, 20. 2. Porters to the servants of the temple, 1 Chr. 26, 13. 3. They had charge of the treasure of the house of God and of the dedication things. 4. They were... in all the business of the Lord, and in the service of the king. 1 Chr. 26, 34.)

service, for the work in the tabernacle of the congregation: ³⁶and those that were numbered of them by their families were two thousand seven hundred and fifty. ³⁷These were they that were numbered of the families of the Kohathites, all that might do service^o in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

³⁸And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, ³⁹from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, ⁴⁰even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. ⁴¹These are they that were numbered of the families of the sons of Gershon,^π of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

⁴²And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, ⁴³from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, ⁴⁴even those that were numbered of them after their families, were three thousand and two hundred. ⁴⁵These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

⁴⁶All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, ⁴⁷from thirty years old and upward even unto fifty years old,

every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, ⁴⁸even those that were numbered of them, were eight thousand and five hundred and fourscore.

⁴⁹According to the commandment of the LORD they were numbered by the hand of Moses, every one^σ according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

V.] *The holiness required of God's worshippers exemplified in laws against uncleanness, 1-4; social injuries, 6; and private wrongs, 12.* [116

AND the LORD spake unto Moses, saying, ²“Command the children of Israel, that they put out of the camp^τ every leper,^b and every one that hath an issue,^c and whosoever is defiled by the dead:^d ³both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.”^e

⁴And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

⁵And the LORD spake unto Moses, saying, ⁶“Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass^ν against the LORD, and that person be guilty; ⁷then they shall confess^f their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. ⁸But if the man have no kinsman^g to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the lamb^h of the atonement, whereby an atonement shall be made for him. ⁹And every offering^x of all the holy things of the children of

^τ(There were three camps; 1. The shekinah or sanctuary, “the gates of the tents of the Lord,” 2 Chr. 31, 2. 2. The camp of the Levites, ch. 3. 3. The camp of Israel, ch. 1.)

^b.....The priest shall look on him, and pronounce...Le. 13, 3. Ch. 12, 14. (He was shut out of the camp of Israel and afterwards out of the cities. 2 Ki. 7, 3.)

^c.....Because of his issue he is unclean. Le. 15, 2. (He might not go into the Levites' camp.)

^d...He shall be unclean seven days. Ch. 19, 11, 13, and 31, 19. (He might not enter into the sanctuary. The water of separation sufficed to cleanse this case. Ch. 19, 12.)

^e Le. 26, 11, 12. 2 Co. 6, 16.

^ν (As any of those mentioned, Le. 6, 2, 3.)

^f And it shall be, when he shall be guilty in one of those things, that he shall confess...Le. 5, 5. Jos. 7, 19.

^g (Which might frequently happen when the wronged persons were proselytes.)

^h He shall bring a ram without blemish...Le. 6, 6.

^x Or, house offering. Ex. 29, 28. Le. 6, 17, &c., and 7, 6, &c. Ch. 18, 8, &c. De. 18, 8. Eze. 41, 29.

^o (The orderly distribution here set before us suggests the lesson of each man knowing his own station and his own work.)

^π (The Gershonites carried the hangings, cords, &c., of the tabernacle. Ch. 3, 25, and 7, 7.)

^ρ (The number of the Merarites was only six thousand two hundred, being less than either the Kohathites or the Gershonites, but the number of those who are fit for service is greater than either. The heavier part of the burdens were under their charge, and hence to them were given double the number of wagons and oxen. Ch. 7, 7, 8.)

^σ (The Kohathites were charged with the most holy things, and the service of the sanctuary belonging unto them was that they should bear upon their shoulders. Ch. 7, 9. The Gershonites had two wagons and four oxen.....according to their service, and the Merarites, whose charge was the heaviest of all, four wagons and eight oxen. Ch. 7, 8, and verses 15, 21, 31.)

Israel, which they bring unto the priest, shall be his.^h ¹⁰ And every man's hallowed^l things shall be his: whatsoever any man giveth the priest, it shall be his.⁷

¹¹ And the Lord spake unto Moses, saying, ¹² "Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, ¹³ and a man lie with her carnally,^o and it be hid from the eyes of her husband, and he kept close, and she be defiled, and there be no witness against her, neither she be taken *with the manner*; ¹⁴ and the spirit of jealousy^a come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: ¹⁵ then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon;^β for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.ⁱ ¹⁶ And the priest shall bring her near, and set her^γ before the Lord: ¹⁷ and the priest shall take holy^δ water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: ¹⁸ and the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter^ε water that causeth the curse: ¹⁹ and the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead^ς of thy husband, be thou free from this bitter water that causeth the curse: ²⁰ but if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and

some man have lain with thee beside thine husband: ²¹ (then the priest shall charge^k the woman with an oath of cursing, and the priest shall say unto the woman,) The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot,^η and thy belly to swell; ²² and this water that causeth the curse shall go into thy bowels,^θ to make thy belly to swell, and thy thigh to rot; and the woman shall say, Amen, amen. ²³ And the priest shall write these curses in a book,^ι and he shall blot them out with the bitter water: ²⁴ and he shall cause the woman to drink the bitter^κ water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. ²⁵ Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar: ²⁶ and the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink^λ the water. ²⁷ And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse^μ among her people. ²⁸ And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.^ν

²⁹ This is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled; ³⁰ or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. ³¹ Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

h And she shall eat it in the holy place, because it is (his) due and (his) sons' due...
Le. 10, 13.

ψ (Such were things separated by vow, Le. 27, 21. & firstfruits, Nu. 18, 12.)

ω (In a nation where succession to land properly went entirely by birth, adultery was considered a great social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contumacious.
Kitto's Cye, Le. 18, 20.)

α (That is, a jealous mind, as "the spirit of meekness" signifies a meek spirit or temper. Ga. 6, 1.)

β (Betokening sorrow.)

γ (H, the offering.)

δ (Water out of the laver. Ex. 30, 18.)

ε (Waters of bitterness, i.e., water which brings destruction.
Maury. The trial by the bitter water was probably a custom prior to Moses, and adopted by him to bring it under legal control. Jewish writers say that the women so degraded themselves avoided it by confession, and it so fell into disuse.)

ς Or, being in the power of thy husband. Ro. 7, 2. Heb., under thy husband.

k Joshua adjured..... Jos. 6, 26. Saul adjured the people. 1 Sa. 11, 21. Ne. 10, 29. (So Jewish priests of the false prophets). Of them shall be taken up a curse... the Lord make thee like Zedekiah & like Ahab.... Le. 24, 22.

η Heb., gall.

θ Ps. 109, 18.

θ (So a scroll or parchment, or small writing, was called among the Jews. De. 21, 1.)

κ (The water of jealousy, however unpleasant, was prepared in a prescribed manner with ingredients known to all, to be perfectly innocuous. It could not therefore injure the innocent. Kitto's Cye.)

λ (Adultery, in the symbolical language of the Old Testament, means idolatry and apostasy from the worship of the true God. Is. 1, 21. Je. 3, 8. Eze. 16, 32; 23, 37. Ro. 2, 22. The connection between God & His people being considered as a marriage between Him and them. So also an adulterous generation means a faithless and impious generation. Kitto's Cye.)

μ (For the idolatry of His people the Lord declares.) I will deliver them to be removed them to all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt & a curse, in all places whither I shall drive them. Je. 24, 9.

^u Or, *make themselves Nazarites.* (Separated to a greater measure of sanctity and abstinence.) (Samson was to be a Nazarite unto God from the womb....*Ju. 13, 5. Le. 27, 2. Ac. 21, 23. Ro. 1, 1.*)

^v (The Nazarite was probably designed to be a living type of holiness, as was the type of sin. Hence his acts of abstinence, &c., were symbolical.)

^wHe (John) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. *Lu. 1, 15.*

^x (The Lord said unto Jobth.) Ye gave the Nazarites wine to drink. *Am. 2, 12. La. 4, 7.*

^ξ Or, *Nazarit-ship.*

^o Heb., *wine of the wine.* (Wine being the grapes.)

^p (The Angel said to the mother of Samson.) ...Be ware...& drink not wine nor strong drink, & eat not any unclean thing: for, lo, thou shalt conceive, & bear a son; and no razor shall come on his head....*Ju. 13, 4, 5, and 16, 17. 1 Sa. 1, 11.*

^q *Le. 21, 11. Ch. 19, 11, 16.*

^r *Le. 21, 1, 2, 11. Ch. 9, 6.*

^τ Heb., *separation.*

^s *Ac. 18, 18, and 21, 24.*

^z (Contracted a legal abstinence by the dead.)

^τ (Sanctify his head unto.)

VI.] *The propriety of extraordinary efforts to subdue passion, exemplified in the case of the Nazarites.* [117

AND the LORD spake unto Moses, ² saying, ^{2a} Speak unto the children of Israel, and say unto them, When either man or woman shall separate^u *themselves* to vow a vow of a Nazarite,^v to separate^w *themselves* unto the LORD: ³ he shall separate *himself* from wine^x and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. ⁴ All the days of his separation^ξ shall he eat nothing that is made of the vine^o tree, from the kernels even to the husk. ⁵ All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.^p ⁶ All the days that he separateth *himself* unto the LORD he shall come at no dead body.^q ⁷ He shall not make himself unclean^r for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration^τ of his God is upon his head. ⁸ All the days of his separation he is holy unto the LORD.

⁹ And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave^s his head in the day of his cleansing, on the seventh day shall he shave it. ¹⁰ And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: ¹¹ and the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned^z by the dead, and shall hallow^τ his head that same day. ¹² And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year

for a trespass offering: but the days that were before shall be lost,^τ because his separation was defiled.

¹³ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: ¹⁴ and he shall offer his offering^v unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, ¹⁵ and a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.^ξ ¹⁶ And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering: ¹⁷ and he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

¹⁸ And the Nazarite shall shave^t the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace offerings. ¹⁹ And the priest shall take the sodden^u shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: ²⁰ and the priest shall wave *them for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.^v

²¹ This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

^τ Heb., *fall.*

^v (His offering of praise, or peace offering, for his having performed his vow and his expiatory offerings, in token of his word of God's pardon, even when he had done his best.) *Ac. 21, 24.*

^ξ (That is, besides what is mentioned before the ordinary meat-offerings and drink-offerings. See *ch. xxviii.*)

^t Paul took the (four men which had a vow on them), and...purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, (at the end of which) an offering (was) offered for every one of them. *Ac. 21, 26.*

^u (Hophni and Phinehas said) "Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw." *1 Sa. 2, 15.*

A.M. 3834. B.C. 1607.
Form of blessing the people.

[118

22 And the Lord spake unto Moses, saying, 23 "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, 24 The Lord bless thee, and keep thee; 25 the Lord make His face shine upon thee, and be gracious unto thee; 26 the Lord lift up His countenance upon thee, and give thee peace. 27 And they shall put My Name upon the children of Israel; and I will bless them."

VII.] A.M. 3834. B.C. 1607. [119
The gifts of the people through their representative princes.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; 2 that the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: 3 and they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the Lord spake unto Moses, saying, 5 "Take it of them, that they may be to do the service of the tabernacle of the congregation: and thou shalt give them unto the Levites, to every man according to his service."

6 And Moses took the wagons and the oxen, and gave them unto the Levites. 7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he

gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."

10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar."

11 And the Lord said unto Moses, "They shall offer their offering, each prince on his day, for the dedicating of the altar."

12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: 13 and his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering: 14 one spoon of ten shekels of gold, full of incense: 15 one young bullock, one ram, one lamb of the first year, for a burnt offering: 16 one kid of the goats for a sin offering: 17 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: 19 he offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: 20 one spoon of gold of ten shekels, full of incense: 21 one young bullock, one ram, one lamb of the first year, for a burnt offering: 22 one kid of the goats for a sin offering: 23 and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son

a It is not to carry the ark...but for the Levites. 1 Chr. 15, 2 note. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order. 1 Chr. 15, 13. They had made the ark to ride in a cart. 1 Chr. 13, 7 note.

b 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 Israel dedicated the house of the Lord. 1 Ki. 8, 63. Ezr. 6, 16. Ne. 12, 27. Ps. 30, title.

c (Things are said to be dedicated when they are first applied to their right end and use, and such dedications later, in things of great moment, been accompanied with solemn expressions of joy and devotion. 2 Chr. 7, 5. Ezr. 6, 16. 2 Mac. 1, 54. Job. 10, 22. Kidder.)

d (The princes offered each on a day by kings, so that they were twelve days bringing in their respective offerings.)

e (This occurs in this chapter and Ezr. 1, 3. Mat. 14, 8. Mat. 6, 25; in the sense of a large dish.)

f (Cup, either for sacrificial purposes, or for drinking. Ex. 28, 3. Ch. 4, 14. Lev.)

g (Incense pot. Goldes. Fason. or phial. Lev.)

v Aaron lifted up his hand toward the people, and blessed them.... Le. 9, 22. 1 Chr. 23, 13.

w Ps. 121, 7. Job. 17, 11.

x Ps. 31, 16; 67, 1; 80, 3; & 119, 135. Da. 9, 17.

y And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. 1b. 28, 10. 2 Chr. 7, 14. Is. 43, 7. Da. 9, 18, 19. Ps. 115, 12. (This threefold blessing conveys no indistinct intimation of the Trinity of persons in the God-head.)

z In the first month in the second year, on the first day of the month...the tabernacle was reared up. Ex. 40, 17. (The polling and consecration occupied four or five days, and the offerings, ch. 7, 2, twelve days. Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. Le. 8, 10.

phi (The offerings of the various princes were made in the order of the respective tribes, as arranged around the tabernacle by the recently imposed law.)

psi Heb., who stood (with Moses and Aaron in numbering the people.)

ε (Every and ill-will, vain-boasting and contempt of each other, are very incident to men of equal authority and place, when they are to represent their several tribes and families, and express their munificence. For the preventing of which, and of any occasion thereof, we have an intimation of these following remedies: 1. The order in which they were to offer was provided for by placing them about the sanctuary by divine appointment, ch. ii. 2. Some of their gifts were presented together, viz., the raiments and the area, ve. 3. 6. 3. Their gifts were all equal. 4. There is a particular recital of the things which every prince offered at large. 5. The first offerer, who was most likely to be envied, is not called a prince, ve. 12. Kidder.)

ο (Bezaleel) made the vessels which were upon the table..... dishes... spoons bowls... and covers... Ex. 37. 16.

η (Some think that this was a platter on which the loaf was placed, others a bowl in which the paste was kneaded.)

θ Lit. sprinkling vessel, into which the blood was received that it might thence be sprinkled upon the peopl. 1re. Bib.

d Ex. 25, 29; 27. 3.

ζ Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. Ge. 8. 20.

/ 1 Ki. 8. 63.

of Helon, prince of the children of Zebulun, *did offer*: ²⁵ his offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ²⁶ one golden spoon of ten shekels, full of incense: ²⁷ one young bullock, one ram, one lamb of the first year, for a burnt offering: ²⁸ one kid of the goats for a sin offering: ²⁹ and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

³⁰ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*: ³¹ his offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ³² one golden spoon of ten shekels, full of incense: ³³ one young bullock, one ram, one lamb of the first year, for a burnt offering: ³⁴ one kid of the goats for a sin offering: ³⁵ and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

³⁶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*: ³⁷ his offering was one silver charger, ⁷ the weight whereof was an hundred and thirty shekels, one silver bowl ^θ of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ³⁸ one golden spoon ^d of ten shekels, full of incense: ³⁹ one young bullock, ^ε one ram, one lamb of the first year, for a burnt offering: ⁴⁰ one kid of the goats for a sin offering: ⁴¹ and for a sacrifice of peace offerings, ^ζ two oxen, five rams, five he goats,

five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

⁴² On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*: ⁴³ his offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁴⁴ one golden spoon of ten shekels, full of incense: ⁴⁵ one young bullock, ^η one ram, one lamb ^h of the first year, for a burnt offering: ⁴⁶ one kid of the goats for a sin offering: ⁴⁷ and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

⁴⁸ On the seventh day Elishama^t the son of Ammihud, prince of the children of Ephraim, *offered*: ⁴⁹ his offering was one ^κ silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁵⁰ one golden spoon of ten shekels, full of incense: ^λ ⁵¹ one young bullock, one ram, one lamb of the first year, for a burnt offering: ⁵² one kid of the goats for a sin offering: ⁵³ and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

⁵⁴ On the eighth day *offered* Gamael the son of Pedahzur, prince of the children of Manassah: ⁵⁵ his offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁵⁶ one golden spoon of ten shekels,

g Will I eat the flesh of bulls, or drink the blood of goats? offer unto God thanksgiving... Ps. 50, 13, 14.

h He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him. 2 Co. 5. 21.

i ...Ye who (formerly) were far off are made nigh by the blood of Christ, for He is our peace... Ep. 2, 13, 14.

l (The different tribes brought their offerings precisely in the order in which they were encamped about the tabernacle. See ch. 2 and 10.)

κ (Every tribe offers the same kind of offering, and in the same quantity, to show that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Clarke.)

λ 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. Mal. 1, 11.

l By Him...let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. He. 13, 15.

m ...Redeemed... with the precious blood of Christ as of a lamb without blemish & without spot. 1 Pe. 1, 19.

n They shall bring all your brethren for an offering unto the Lord, out of all nations...as the children of Israel bring an offering in a clean vessel into the house of the Lord. 1s. 65, 20.

o (The vessels were all sacrificial vessels, and the animals were all clean animals such as were proper for sacrifices; and all intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them. Clarke.)

o In the midst of the week He shall cause the sacrifice and oblation to cease ...Da. 9, 27.

u (Only the fat parts of this were consumed. A small part was appropriated to the priest, and the rest was allowed to the offerer and his guests as an offering feast, whence some translators prefer to translate "feast sacrifice" instead of "peace offering." Pic. Bib.) See Le. 7, 13. Pr. 7, 14.

full of incense: ⁵⁷one young bullock, one ram, one lamb^m of the first year, for a burnt offering: ⁵⁸one kid of the goats for a sin offering: ⁵⁹and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

⁶⁰On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, offered: ⁶¹his offeringⁿ was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat offering: ⁶²one golden spoon of ten shekels, full of incense: ⁶³one young bullock, one ram, one lamb of the first year, for a burnt offering: ⁶⁴one kid of the goats for a sin offering: ⁶⁵and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideon.

⁶⁶On the tenth day Abiezer the son of Ammishaddai, prince of the children of Dan, offered: ⁶⁷his offering^a was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat offering: ⁶⁸one golden spoon of ten shekels, full of incense: ⁶⁹one young bullock, one ram, one lamb of the first year, for a burnt offering: ⁷⁰one kid of the goats for a sin offering: ⁷¹and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abiezer the son of Ammishaddai.

⁷²On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered: ⁷³his offering was one silver charger, the weight whereof was an hundred and thirty shekels,

one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁷⁴one golden spoon of ten shekels, full of incense: ⁷⁵one young bullock, one ram, one lamb^p of the first year, for a burnt offering: ⁷⁶one kid of the goats for a sin offering: ⁷⁷and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

⁷⁸On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered: ⁷⁹his offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat offering: ⁸⁰one golden spoon of ten shekels, full of incense: ⁸¹one young bullock, one ram, one lamb of the first year, for a burnt offering: ⁸²one kid of the goats for a sin offering: ⁸³and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

⁸⁴This was the dedication^q of the altar, in the day[§] when it was appointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: ⁸⁵each charger of silver weighing an hundred and thirty shekels,^a each bowl seventy: ⁷all the silver vessels weighed two^r thousand^o and four hundred shekels, after the shekel of the sanctuary: ⁸⁶the golden spoons were twelve, full of incense, weighing ten^σ shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred⁷ and twenty shekels. ⁸⁷All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering

v (The fine flour mingled with oil may be understood of the state of the Christian, sub. et. to and in union with the Spirit: "the oil of gladness." 1s. 45, 7. He. 1, 9.)

p Behold the Lamb of God which taketh away the sin of the world. Joh. 1, 29.

q 1 Chr. 29, 6, 8. 2 Chr. 2, 68, 69. No. 7, 70, 72. 1 Chr. 6, 10. He. 13, 10. Re. 21, 14.

§ (As the prince offered each on a day by his lot, they were two days in bringing in their respective offerings, as the camp began to move on the twelfth day (ch. 10, 11), the offerings were not probably a day or two before the twelfth, and must therefore have begun about the fifth or sixth day. Shuckford.)

o (About seventy-five ounces.)

π (About forty ounces.)

r In my trouble (pro. 23, mar.) I have prepared for the house of the Lord... a thousand thousand talents of silver; and brass and iron without weight... timber also; and stone... 1 Chr. 22, 14; A 2^d, 1, 7. 2 Chr. 5, 25.

σ (About one thousand and three hundred and twenty three ounces.)

τ (About six hundred ounces.)

υ (About sixty two ounces.)

c That is, *God*.
d With him / Moses will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold. Ch. 12, 8.

t I will commune with thee from above the mercy seat... Ex. 25, 22. Le. 1, 1. Nu. 1, 1. He. 4, 16.

a Ex. 25, 18, 21. 1 Sa. 4, 4. 1 Ki. 6, 23. 2 Chr. 3, 10, 13. Ps. 80, 1.

e The Lord spake unto Moses face to face, as a man speaketh unto his friend. Ex. 33, 11. Ch. 12, 8.

w ... Thou shalt make the seven lamps thereof; and they shall light the lamps... that they may give light... Ex. 25, 37, and 40, 25.

v That is, *enlighten all the room that is opposite to it, viz., to the other side of the sanctuary, which had no windows, where the table of shewbread stood.*

e Thy Word is a lamp unto my feet, and a light unto my path. Ps. 119, 105. Is. 8, 20. Mat. 5, 14. Jno. 1, 9. 2 Pe. 1, 19.

y Ex. 25, 31, and 37, 17.

z Re. 1, 13.

a 2 Co. 7, 1. Ja. 4, 8. Ex. 19, 15.

x (Water mingled with the ashes of a red heifer. See ch. xix. He. 9, 13, 14.)

phi Heb., *let them cause a razor to pass over, &c.* ... And shave off all his hair... Le. 11, 8. Nu. 6, 9.

twelve. ⁸⁸ And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

⁸⁹ And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and He spake unto him.

VIII.] A.M. 3834. B.C. 1607. [120
Conservation of the Levites.

AND the LORD spake unto Moses, saying, ² "Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."

³ And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

⁴ And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

⁵ And the LORD spake unto Moses, saying, ⁶ "Take the Levites from among the children of Israel, and cleanse them. ⁷ And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. ⁸ Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. ⁹ And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather

the whole assembly of the children of Israel together: ¹⁰ and thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: ¹¹ and Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. ¹² And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites. ¹³ And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

¹⁴ Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be Mine. ¹⁵ And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. ¹⁶ For they are wholly given unto Me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto Me. ¹⁷ For all the firstborn of the children of Israel are Mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for Myself. ¹⁸ And I have taken the Levites for all the firstborn of the children of Israel. ¹⁹ And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

²⁰ And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according

b Le. 3, 3.

oo (As the offerer was wont to do by his sacrifice, "By this art," says Dr. Clarke, "they should be allowed to provide for them who, because of their sordid service, could follow no secular work.") 1 Co. 9, 13.

a Heb., *ance*. Ch. 6, 20.

beta Heb., *wave offering*. Ex. 29, 21. Le. 7, 30, and 8, 27, 29.

gamma Heb., *they may be to execute*. Ch. 1, 49, 53, and 3, 5-43.

c Ex. 29, 10. Le. 1, 1, 4, 8, 14; and 16, 21.

d It is not possible that the blood of bulls & of goats should take away sins. He. 10, 4. Mt. 6, 6, 8.

e Le. 5, 7; 8, 14, 18; 9, 7; and 14, 19-22.

f He. 10, 10.

g Ro. 12, 1.

h Ch. 6, 2. De. 10, 8. Ro. 1, 1. Ga. 1, 15. He. 7, 26.

i Ex. 13, 2. Ch. 3, 13. Lu. 2, 23.

delta (See the manner of redeeming the firstborn, ch. 18, 6.)

e Heb., *given*.

zeta (Not to offer sacrifices, but to make an atonement as they ministered to the priests.)

eta (By their worshipping God according to His directions by the people's stead.)

theta 2 Ch. 26, 16. Ch. 1, 53; 16, 46; and 18, 5. 1 Sa. 6, 19.

θ See ver. 13. (It probably consisted in leading them to and fro about the altar, intimating that they were wholly dedicated to the Lord.)

ι (Though the Levites had been most solemnly consecrated, and all legal washings and purifications were duly performed, yet they could not approach God till an atonement had been made for them. Clarke, m Ve. 15. 2 Chr. 30, 15; 31, 2; and 35, 8, 15.

κ (At this age they were admitted to serve, but were not obliged to perform the more burdensome duties before the age of thirty. The five years were probationary, ch. 4, 3.) 1 Chr. 23, 3, 24, 27.

λ Heb., to wear the warfare of, &c. ... This charge I commit unto thee, son Timothy... that thou (mayest) war a good warfare. 1 Ti. 1, 18.

μ Heb., return from the warfare of the service. (They were discharged from the service of the "hard n." but were still obliged to attend the service of the "ministry," and to act as general directors and counsellors.)

n Ex. 12, 2. Le. 23, 5. Ch. 28, 16. De. 16, 1.

ν Heb., between the two evenings. Ex. 12, 6. (This was a special keeping of the passover. It was not again observed during their abode in the wilderness.) Jos. 5, 10.

ξ (Which were perpetuated, not peculiar to that in Egypt.)

unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered^q them as an offering before the Lord; and Aaron made an atonement^r for them to cleanse them. 22 And after^m that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons; as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 And the Lord spake unto Moses, saying, 21 "This is it that belongeth unto the Levites: from twenty^k and five years old and upward they shall go in to wait^h upon the service of the tabernacle of the congregation; 25 and from the age of fifty years they shall ceaseⁿ waiting upon the service thereof, and shall serve no more: 26 but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge."

IX.]

A.M. 3834. B.C. 1607.
MOUSE SINAI.

[121

The second passover, hinting its significance of things future.

(Verses 1—11 of this chapter are not transposed. They make mention of the Passover which was transferred, in the case of those persons who had come to Moses in the first month, to the second, the time of which had arrived, viz., during the time the princes were offering, ch. vii.)

AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, 2 "Let the children of Israel also keep the passover^o at his appointed season. 3 In the fourteenth day of this month, at even,^p ye shall keep it in his appointed season: according to all the rites^q of it, and according to all the ceremonies thereof, shall ye keep it."

4 And Moses spake unto the children of Israel, that they should keep

the passover. 5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled^o by the dead body of a man, that they could not keep the passover on that day: and they came^p before Moses and before Aaron on that day: 7 and those men said unto him, "We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?"

8 And Moses said unto them, "Stand still, and I will hear^o what the Lord will command concerning you."

9 And the Lord spake unto Moses, saying, 10 "Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off,^π yet he shall keep^o the passover unto the Lord. 11 The fourteenth day of the second^q month at even they shall keep it, and eat it with unleavened bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break^r any bone of it: according to all the ordinances^σ of the passover they shall keep it. 13 But the man that is clean, and is not in a journey, and forebareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. 14 And if a stranger^τ shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so^υ shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land."

15 And Moses spake unto the children of Israel, according to all that the Lord commanded Moses, so did the children of Israel.

o (The horn which was filled by the dead was not made till the second month.) Ch. 5, 2, and 19, 14, 16. Jno. 18, 28.

pThe people come unto me to enquire of God. Ex. 18, 15. Ch. 27, 2.

π (So).....Moses brought their (the daughters of Zelophehad) cause before the Lord. Ch. 27, 5.

ρ (That he could not be present at the place which the Lord should choose.)

σ (When his uncleaness is gone, or when he has returned, &c.)

τ (The principle of this covenant was acted on by H-z-kah) ... because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together... 2 Chr. 30, 3.

υWhen they came to Jesus, and saw that he was dead already, they brake not His bones....that the Scripture should be fulfilled, "A bone of Him shall not be broken." Jno. 19, 33, 36.

φ (These mentioned are the standing or firmness. Those peculiar to Egypt were, 1. Taking the lamb on the tenth day. 2. Striking the blood. 3. Laying garbels. 4. Shoes on the feet.)

τ (Who had not been embraced by our religion, but was an idolator.)

υ B-z-i-c-u-m-b-o-d, and his whole family.)

Y (Just prior to the march we have a repetition of the language respecting the signal, Ex. 13, 21, and 10, 38, of marching and encamping. This preparation for departure occurring immediately after the passage we would naturally and improperly recall the extraordinary circumstances attending the exodus.)

(.....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.....Is. 4, 5.

u ...This is love, that we walk after His commandments.....2 Joh. 6.

β Heb., prolonged.All our fathers were under the cloud... 1 Cor. 10, 1.

ψ ...The charge of the tabernacle of testimony, Ch. 1, 53, and 3, 8. (It was not set up if they stayed at a place only a short time. Path.)

ϕ Heb., sees.

ω (Though they were at rest in their beds, if notice were given of the motion of the cloud they rose up and went after it.) When the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.....Ex. 40, 36, 37. 1 Ps. 80, 1, & 105, 39.

ω (Their removals were irregular, at the times of resting unequal, some being four nights or years, some only for one day or one night. They were to march or rest when or where God saw best.)

A.M. 3834. B.C. 1607. [122
Of how the Israelites were guided.

¹⁵AND on the day that the tabernacle was reared up the cloud^x covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. ¹⁶So it was always: ¹⁷the cloud covered it *by day*, and the appearance of fire by night. ¹⁷And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. ¹⁸At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested^w in their tents. ¹⁹And when the cloud tarried^β long upon the tabernacle many days, then the children of Israel kept the charge^ψ of the LORD, and journeyed not. ²⁰And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. ²¹And so it was, when the cloud abode^ϕ from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night^w that the cloud was taken up, they journeyed. ²²(Or whether *it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. ²³At the commandment^ω of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

X.] A.M. 3834. B.C. 1607. KADESH, (in the Wilderness of Paran.) [123
The silver trumpets made. The camp marches onward.

AND the LORD spake unto Moses, ^asaying, ²“Make thee two^β trumpets of silver; of a whole piece^γ shalt thou make them: that thou mayest use them for the calling of the assembly,^δ and for the journeying of the camps. ³And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. ⁴And if they blow *but* with one trumpet, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee. ⁵When ye blow an alarm,^ε then the camps that lie on the east^ε parts shall go forward. ⁶When ye blow an alarm the second time, then the camps that lie on the south side^ε shall take their journey: they shall blow^η an alarm for their journeys. ⁷But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. ⁸And the sons of Aaron, the priests,^ι shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. ⁹And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. ¹⁰Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: *I am* the LORD your God.”

A.M. 3834. B.C. 1607. PARAN. [124

¹¹AND it came to pass on the twentieth^λ day of the second month, in the second year, that the cloud was

α (About the eighteenth day of the second month.)

β (The sons of Aaron at this time were only two; in the time of Solomon there were a hundred & twenty priests sounding with trumpets. 2 Chr. 5, 12.)

γ (For the greater strength and for preserving the more distinct and separate sound. 1 Co. 14, 8.)

δ (“The trumpets,” says Hengstenberg, “had of all instruments the loudest, strongest, and most powerful tone, and on this account were used when the Lord had to say something of importance to His people, or when the people came before Him in a particularly lively and excited state of feeling.”)

ε (With an interrupted & a broken or trembling sound. 1 Sa. 4, 5.)

ζ (Jothab. Ch. 2, 3.)

ζ (Reuben.)

η (The use of the trumpets for what the Lord had to say to His people is treated verses 2-8; their use in what His people had to say to Him, verses 9, 10.)

ι (They alone, ch. 31, 6. Jos. 6, 4, 1 Chr. 15, 24, 2 Chr. 13, 12. Trumpets were used also on the first and tenth day of the seventh month. Ch. 29, 1. Le. 25, 24; and on other great occasions. Ex. 19, 13, &c.)

λ (Having stayed in this twelfth station one year within thirteen days.) Ex. 19, 1. De. 1, 6, 7.)

taken up from off the tabernacle of the testimony. ¹²And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness^π of Paran.

¹³And they first took their journey according to the commandment^ρ of the Lord by the hand of Moses.—

¹⁴In the first place went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab. ¹⁵And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

¹⁶And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon. ¹⁷And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

¹⁸And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur. ¹⁹And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. ²⁰And over the host of the tribe of the children of Gad *was* Eliasaph the son of Denel. ²¹And the Kohathites set forward, bearing the sanctuary: and *the other*^ξ did set up the tabernacle against they came.

²²And the standard of the camp of the children of Ephraim^ς set forward according to their armies: and over his host *was* Elishama the son of Ammiud. ²³And over the host of the tribe of the children of Manassah *was* Gamaliel the son of Pedahzur. ²⁴And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

²⁵And the standard of the camp of the children of Dan: set forward, *which was* the reeward^ς of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. ²⁶And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran. ²⁷And over the host of the tribe of the chil-

dren of Naphtali *was* Ahira the son of Enan. ²⁸Thus^π *were* the journeyings of the children of Israel according to their armies, when they set forward.

²⁹And Moses said unto Hobab,^ρ the son of Ragucl the Midianite, Moses' father in law, "We are journeying unto the place of which the Lord said,^σ I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

³⁰And he said unto him, "I will not go; but I will depart to mine own land, and to my kindred."

³¹And he said, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes."^τ ³²And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."^υ

³³And they departed from the mount^z of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting^ϑ place for them. ³⁴And the cloud^z of the Lord *was* upon them by day, when they went out of the camp.

³⁵And it came to pass, when the ark set forward, that Moses said, "Rise up, Lord, and let Thine enemies be scattered: and let them that hate Thee flee before Thee."^α ³⁶And when it rested, he said, "Return, O Lord, unto the many^ϕ thousands of Israel."

XL.] A.M. 3834. B.C. 1607. [125
The people long with too great impatience for the fish and refreshing vegetables which they had enjoyed in Egypt.

AND when the people complained, it displeaseth the Lord: and the Lord heard it; and His anger was kindled; and the fire of the

π Heb., these.

ρ (Aithra, Hobab, or Ragucl, the father in law of Moses, did return, Ex. 18, 27. This probably *was* his son.)

σ Ge. 12, 7. and often subsequently.

τ (There is no discrepancy. God, through the cloudy pillar, was to guide His people; but Hobab, so well acquainted with the country, would be of the greatest service in preserving the pillar from the flocks and water for the people, when the Lord previously had pointed out the place of encampment, Job 29, 15. Also *partes* took several journeys while the ground *was* army lay still. See ch. xiii, xx, xxxi, & xxxii.)

υ (From subsequent mention of the Kenites, descended from Hobab) it may be inferred that he did not ultimately do him Moses' invitation.) Ju. 1, 16, and 1, 11; 1 Sa. 15, 6; Ch. 24, 21. 1 Chr. 2, 55. Je. 25, 6; 2 Ki. 19, 15, 23.

z Ex. 3, 1.

α Jo. 3, 2.

β Ne. 9, 19.

α Ps. 132, 8. Cited Ps. 68, 1.

ϕ Heb., ten thousand thousands.

γ Or, were as it were complaints. (Though at these three days' march (ch. 10, 33) in the midst of the hot season.) (They may also have expected a change of food with a change of scene.)

δ Heb., it was evil in the eyes of, &c.

μ (There were two stopping places between Sinai and Paran. Ch. 11, 34, 35, and 12, 16. These are not mentioned here, because particulars are not due it upon. It is probable that the whole section, from ch. x, 11 to the end of ch. xii., *was* written after the camp *was* pitched in Paran.)

ν (The will and pleasure of God *was* signified to them by the removal of the cloud, ve. 11, 12, and by His express command. The Lord our God spake unto us in Horeb, saying, "Ye have dwelt long enough in this mount: turn you, and take your journey.".....De. 1, 6, 7.)

ξ That is, The Gershonites and the Merarites. See ve. 17. Ch. 1, 51.

(This they did, that the ark and other holy utensils, carried by the Kohathites, might be forthwith received into their proper places. Kidder.)

ς (This tribe *was* the rear-guard while in camp; it *was* not so on the march. Judah led the tribes before the sanctuary; Ephraim those that followed it.)

ο (The N. side, ch. 4, 2, 5. Here *were* collected such as *was* less able to fight, and those who *were* legally unclean. Ch. 5, 2. Jos. 6, 9, 13.)

β Heb., *sunk*.

γ That is, a *barrening*. De. 9, 22.

δ (The *re-ward* under the standard of *Ben*, comprising the *degs* and *scam* of the people, gathered together from all parts. Bochart.)

ε Heb., *lust'd a lust*.

ζ Heb., *returned and wept* (rather, the children of Israel also sat and wept.)

η (The *Fine-Gree*, known in Egypt under the name of *U-fluh*, is an annual crop, much resembling clover. The young fresh shoots before blossoming are a very delicious food. Pic. Bib.)

θ (Who a *Damietta* was besieged in 1218, many of the more delicate Egyptians, although they had eaten in abundance, pine-apples and dried figs, went of the garlic, onions, fish, herbs, fruits and herbs, to which they had been accustomed. Pic. Bib.)

ι Heb., *eye of it is the eye of*. Ex. 16, 14, 31.

κ (The true secret of much of their conduct was that they had an public spirit—none of that spirit which enables men to understand the necessity of making unusual exertions, and of undergoing great privations, for the attainment of the high objects set before them; wanting this, they looked upon their leaders as children look towards their parents—as those who were bound to keep them in all comfort, and to walk the paths they trod smooth and easy for them. Kitto.)

LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

²And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.^β

³And he called the name of the place *Taberah*: because the fire of the LORD burnt among them.

⁴And the mixt^δ multitude that was among them fell a lusting: ^εand the children of Israel also wept^ζ again, and said, "Who shall give us flesh to eat? ⁵We remember the fish, which we did eat in Egypt freely; and the cucumbers, and the melons, and the leeks,^η and the onions, and the garlick; ⁶but now our soul is dried away: ⁹there is nothing at all, beside this manna, before our eyes."

⁷And the manna was as coriander seed, and the colour^θ thereof as the colour of bdellium. ⁸And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. ⁹And when the dew fell upon the camp in the night, the manna fell upon it.

¹⁰Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

¹¹And Moses said unto the LORD, "Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me? ¹²Have I conceived all this people? have I begotten them, that Thou shouldst say unto me, Carry them in thy bosom, as a nursing^κ father beareth the sucking child, unto the land which Thou swarest unto their fathers? ¹³Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. ¹⁴I am not able to bear all this

people alone, because *it is* too heavy for me. ¹⁵And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see^λ my wretchedness."

¹⁶And the LORD said unto Moses, "Gather unto Me seventy^μ men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand^ν there with thee. ¹⁷And I will come down and talk with thee there: and I will take of the Spirit^θ which is upon thee, and will put *it* upon them; and they shall bear^ς the burden of the people with thee, that thou bear *it* not thyself alone. ¹⁸And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it* was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. ¹⁹Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; ²⁰But even a whole^ο month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before Him, saying, Why came we forth out of Egypt?"

²¹And Moses said, "The people among whom I *am*, are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. ²²Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?"^π

²³And the LORD said unto Moses, "Is the LORD's hand waxed short? ²⁴thou shalt see^ρ now whether My word shall come to pass unto thee or not."

²⁴And Moses went out, and told

λ (That is, let me not suffer. To see death is to die, Ps. 89, 48; Lu. 2, 26; to see salvation is to be saved, Ps. 59, 23, and 91, 16; to see labour & sorrow is to be miserable, Je. 20, 18.)

μ (These seventy elders were appointed about a year after those spoken of, Ex. 18, 25, who by the advice of Jethro had been chosen in civil & smaller matters.)

ν (That they may thereby be the better known to the people. Kidder.)

ς Thou gavest also Thy good Spirit to instruct them... Ne. 9, 20, 1 Sa. 10, 6, 2 Ki. 2, 15. Is. 44, 3, Jo. 2, 28.

θ (Havernick thinks that these "were by no means a standing mystical authority;" they were added to assist Moses in the government of the people in the wilderness. From those the Jewish Sanhedrim took its rise, and the number of the seventy disciples no doubt has reference to it.)

ο Heb., *month of days*.

π (Perhaps the intention of the sacred writer was, by these words, to represent the mortality as consequent upon the awdity with which they fed upon food miraculously furnished.)

ρ Behold, the LORD's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. Is. 59, 1, and 50, 2.

ρ Ps. 78, 27.

p (Rather, they spake under Divine influence. There is no evidence in the narrative of their prophesying in the sense of foretelling future events. Winz apud Maurer.)

σ (Rather, and did not add or repeat it, i.e., they spake with a power and voluntem on this occasion such as by which they were never afterwards distinguished. Maurer, De Wette, with which the Syriac and Septuagint agree. Jouvignart-u concile's with this view.)

τ (Perhaps, as the Jewish commentators think, Moses chose six men out of every tribe, which could leave two over.)

v (Invincing it would lessen Moses' authority if these two men should appear to have no commission under him.)

x (The second time, after a full year, above that time, Ex. 16, 13, which were given at their eighth station before they came to Sinai.)

ψ (These migratory birds must have been well known to the Israelites while in Egypt. At the proper season they resort thither in vast flocks.)

ω Heb., as it were the way of a dry.

a (The Vulgate renders, "Flow in the air at the height of two cubits from the ground;" and so also the Jewish writers.)

β (The homer contained a hundred ounces.) Ex. 16, 36. Ez. 45, 11. (That is, To dry. Herodotus (ii. 77) says that the Egyptians ate undressed quails, &c., which they had preserved with salt.)

the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied,^p and did not cease.^σ

26 But there remained^τ two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp."

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, "My lord Moses, forbid^ν them."

29 And Moses said unto him, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the Lord, and brought^χ quails^ψ from the sea, and let them fall by the camp, as it were a day's journey^ω on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high^a upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers:^β and they spread them all abroad^γ for themselves round about the camp. 33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and

the Lord smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah:^γ because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode^δ at Hazeroth.

XII.] A.M. 3834. B.C. 1607. [126
The sedition of Miriam and Aaron.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married^ε an Ethiopian woman. 2 And they said, "Hath the Lord indeed spoken only by Moses? hath He not spoken also by us?"

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, "Come out ye three unto the tabernacle of the congregation."

And they three came out.

5 And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And He said, "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision,^κ and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful^θ in all Mine house. 8 With him will I speak mouth to mouth, even apparently,^α and not in dark speeches; and the similitude of the Lord shall be behold: wherefore then were ye not afraid to speak against My servant Moses?"

9 And the anger of the Lord was kindled against them; and He departed.

^γ That is, the graves of lust.

^δ Heb., they were on, &c.

^ε Or, Cushite. (That is, Zipporah, who was of the land of Midian, which was in the Arabian ash. Hab. 3, 7. Comp. Eze. 30, 9. 2 Ki. 19, 9. 2 Chr. 11, 9. with 21, 16. 18, 18, 1. Zep. 3, 10.)

^ς Heb., taken. (The law permitted marriage with foreign women, prohibiting it only with the Canaanites.)

^ε Ex. 15, 20. Mi. 6, 4.

^ζ Ge. 29, 33. Ch. 11, 1. 2 Ki. 19, 1. 18, 37, 4. Lz. 35, 12.

^η ("The alliance, which foregoer," says a clever writer, "might naturally enough be seized on as a ground of fictitious complaint, a his obligation to divorce her be urged, nor that he was raised to so peculiar an authority over his countrymen; not to say that, at this particular juncture, his brother and sister may have been stimulated by jealousy of the apprehended influence of the brother or such of Moss' wife.")

^κ (An orygmatical expression. Ge. 15, 1. Ez. 1, 1. Da. 8, 2. Ac. 10, 11.)

^θ He. 3, 2, 5.

^α (The word rendered "vision" in vs. 6 also has the sense of warfare, 1 Co. 13, 12; that used here signifies "contenance," implying the greater directness of the communications made to Moses.)

u (It was the duty of the priest himself to judge of the existence of leprosy in any, & to rebuke it from the camp. "It is not, therefore, without a point," says Kite, "re-matched that Aaron looked." This fact made him the very person to pronounce the sentence upon the shaver of his sin.)

σ Or, before her. (Chardin says that spitting before any one, or spitting upon the ground in speaking of any one's actions, is throughout the East an expression of extreme detestation.)

v (This verse is made the first of the next chapter by the Samaritans, and immediately follows. "Then Moses said, Ye are come, &c. See De. I, 20. Kemnicott.)

ξ (In De. I, 22, the people are represented as instituting this investigation. There is no contention. The people made the request: it was referred to the Lord, and He, from whom all authority proceeded, gave His permission. De. 9, 23.)

o (Called rulers, ver. 2; men of authority among their tribes. Ex. 18, 21.)

h Forty years old was (he) when Moses.... sent (him)... Jos. 11, 7, 13, 14.) Ju. 1, 12.

π (Was: help is Jehovah. Ex. 18, 9; and 32, 17. The Septuagint, *Jesu phos*, and the New Testament call him Jesus. Being appointed to save the people and bring them into the possession of the promised land, he therein was a type of our blessed Saviour.)

¹⁰And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked^u upon Miriam, and, behold, she was leprous.

¹¹And Aaron said unto Moses, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. ¹²Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb."

¹³And Moses cried unto the LORD, saying, "Heal her now, O God, I beseech Thee."

¹⁴And the LORD said unto Moses, "If her father had but spit^σ in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again."

¹⁵And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. ¹⁶And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

XIII.] A. M. 3834. B. C. 1607. [127
The spies sent to view the promised land.

AND the LORD spake unto Moses, saying, ²⁴"Send^ξ thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

³And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads^o of the children of Israel. ⁴And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. ⁵Of the tribe of Simeon, Shaphat the son of Hori. ⁶Of the tribe of Judah, Caleb^h the son of Jephimneh. ⁷Of the tribe of Issachar, Igal the son of Joseph. ⁸Of the tribe of Ephraim, Oshea the son of Num. ⁹Of the tribe of Benjamin, Palti the son of Raphu.

¹⁰Of the tribe of Zebulun, Gaddiel the son of Sodi. ¹¹Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. ¹²Of the tribe of Dan, Ammiel the son of Gemalli. ¹³Of the tribe of Asher, Sethur the son of Michael. ¹⁴Of the tribe of Naphtali, Nahbi the son of Vophsi. ¹⁵Of the tribe of Gad, Geuel the son of Machi.—¹⁶These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Num Jehoshua.^τ

¹⁷And Moses sent^ρ them to spy out the land of Canaan, and said unto them, "Get you up this way southward,^σ and go up into the mountain: ¹⁸and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; ¹⁹and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; ²⁰and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land."

Now the time was the time of the firstripe grapes.

²¹So they went up, and searched the land from the wilderness of Zin^τ unto Rehob,^υ as men come to Hamath.^φ ²²And they ascended by the south, and came unto Hebron; where Ahiman,^ψ Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan^ω in Egypt.) ²³And they came unto the brook^α of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. ²⁴The place was called the brook^β Eshcol,^γ because of the cluster of grapes which the children of Israel cut down from thence.^δ—²⁵And they returned from searching of the land after forty days.

ρ (Not for his own satisfaction or out of any distrust.)

σ (The most dry and barren part of it. Comp. Jos. 14, 1-3. Ju. 1, 15. Ps. 126, 4.)

ι Ge. 14, 10. Ju. 1, 9.

ς (In the month of August, but the cluster they cut in Eshcol was of the season of gathering, viz., September.)

τ (This is not the same as that in Ex. 16, 1.)

υ (On the north-west border, not far from Dan, Ju. 18, 27-29. 2 Sa. 10, 8.)

φ (On the north-west, near Mt. Hermon.)

ψ (These are not the names of individuals but of whole tribes.)

ω (This mention of Zoan (Tanis) was suited to a nation coming out of Egypt and familiar with its antiquities.)

α Or, valley.

β Or, valley.

γ (That is, a cluster of grapes.)

(Mariti, on Italian traveller, tells us that in Syria he has seen grapes of so extraordinary a size that a single person could certainly not carry a bunch far without losing some of them.)

δ (The valley through which lies the communication of the road from Hebron to Jerusalem. This valley is now full of vineyards and olive-yards; the former chiefly in the valley itself, the latter up the sides of the enclosing hills. Kitto's Cyc.)

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit^e of the land. 27 And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit^e of it. 28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children^f of Anak there. 29 The Amalekites^g dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea,^h and by the coast of Jordan."

30 And Calebⁱ stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

31 But the men that went up with him said, "We be not able to go up against the people; for they are stronger than we."

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, "The land, through which we have gone to search it, is a land that catcheth up the inhabitants thereof; and all the people that we saw in it are men of a great^k stature. 33 And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."^l

XIV.] A.M. 3934. B.C. 1607. [128
The conduct of the people on the report of the spies.

AND all the congregation lifted up their voice, and cried; and the people wept^m that night. 2 And all the children of Israel murmured against Moses and against Aaron:

and the whole congregation said unto them, "Would God that we had died in the land of Egypt! or would God we had died" in this wilderness!ⁿ 3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"

4 And they said one to another, "Let us make a captain,^o and let us return into Egypt."

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes; 7 and they spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, is an exceeding good land. 8 If the Lord delight^p in us, then He will bring^q us into this land, and give it us; a land which floweth with milk and honey.^r 9 Only rebel^s not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence^t is departed from them, and the Lord is with us: fear them not."

10 But all the congregation bade^v stone them with stones.

And the glory of the Lord appeared in^b the tabernacle of the congregation before all the children of Israel. 11 And the Lord said unto Moses, "How long will this people provoke^u Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and will make of thee^w a greater nation and mightier than they."

13 And Moses said unto the Lord, "Then the Egyptians shall hear it, (for Thou broughtest up this people

e (They spake as men who needed to say but little, with the material evidence they were able to produce. Kitto.)

f (A tribe of Cushite wanderers from Ebabl, and of the same race as the Philistines.)

g Ex. 17, 8. Ch. 14, 43. Ju. 6, 3. 1 Sa. 14, 48, and 15, 3, &c.

h (The Mediterranean.)

i (Caleb & Joshua were the representatives of the two great tribes of Judah and Ephraim, yet such was the pertinacity of the people that their representations were totally disregarded.)

k (That is, extremely unhealthy, &c. In this they contradict themselves. See ver. 28.)

l Heb., men of stature. (As with the Anakim the Ephraim were a powerful race, but it was false that all the people were gigantic.)

m (Disdain them as Goliath did David, 1 Sa. 17, 42; and they being no spirit and no confidence in God, were discouraged.)

n (With scarcely any mental firmness and with almost no religion, they could bear no reverses and were ever at their wits' end. Clarke.)

o (This which they possibly wish for happens to them. Verses 28, 29.)

p (H'hen)....the Lord smote the people with a very great plague. Ch. 11, 33.

q (T'is it appears to)....in their rebellion appointed a captain to return to their bondage... No. 9, 17, upon both one of the sp's.) Ac. 7, 39.

r (The Lord had a delight in thy fathers to love them, and He chose thee to see after them... De. 10, 15.

s (If ye love us, ye shall love the land which we love.)

t (God will give us the land, and give it us.)

u (The people of the land were bread for us, as we were bread for them, and the Lord is with us: fear them not.)

v (Behold, ye shall be as I, and shall be as I am: ye shall be as I am, and I shall be as ye are: ye shall be as I am, and I shall be as ye are.)

w (The people of the land were bread for us, as we were bread for them, and the Lord is with us: fear them not.)

x (Hath not the Lord said that I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they?)

y (And Moses said unto the Lord, "Then the Egyptians shall hear it, (for Thou broughtest up this people

z Ex. 32, 10.

in Thy might from among them;) ¹⁴and they will tell *it* to the inhabitants of this land: *for* they have heard that Thou LORD *art* among this people, that Thou LORD *art* seen^ψ face to face, and *that* Thy cloud standeth^ψ over them, and *that* Thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. ¹⁵Now *if* Thou shalt kill *all* this people as one man, then the nations which have heard the fame of Thee will speak, saying, ¹⁶Because the LORD was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness. ¹⁷And now, I beseech Thee, let the power of my Lord be great,^ω according as Thou hast spoken, saying, ¹⁸The LORD is long-suffering,^ο and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth generation. ¹⁹Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now."^α

²⁰And the LORD said, "I have pardoned according to thy word: ²¹but *as truly as I live*, all the earth shall be filled with the glory of the LORD,^β ²²Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten^γ times, and have not hearkened to My voice; ²³surely^δ they shall not see the land which I swear^ρ unto their fathers, neither shall any of them that provoked Me see it: ²⁴but My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land wherinto he went; and his seed shall possess^ψ it." ²⁵Now the Amalekites and the Canaanites dwell^ε in the valley. "To-morrow turn you, and get you into

the wilderness by the way of the Red sea." ²⁶And the LORD spake unto Moses and unto Aaron, saying, ²⁷"How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against Me. ²⁸Say unto them, *As truly as I live*, saith the LORD, as^γ ye have spoken in Mine ears, so will I do to you: ²⁹your carcases shall fall in this wilderness: and all that were numbered of you, according to your whole number, from twenty^ς years old and upward, which have murmured against Me, ³⁰doubtless ye shall not come into the land, *concerning* which I swore^γ to make you dwell therein, save Caleb the son of Jephumeh, and Joshua the son of Nun. ³¹But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. ³²But *as for you*,^ς your carcases, they shall fall in this wilderness. ³³And your children shall wander^θ in the wilderness forty^τ years, and bear your whoredoms, until your carcases be wasted in the wilderness. ³⁴After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know My breach of promise.^κ ³⁵I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die."

³⁶And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, ³⁷even those men that did bring up the evil report upon the land, died by the plague^λ before the LORD. ³⁸But Joshua the son of Nun, and Caleb the son of Jephumeh, *which were*

ψ (Known to be present by a visible sign the ref.) Ve. 10. Ex. 15. 11. Jos. 2. 9. and 5. 1.

ψ (It stood at certainties "above" the whole congregation, overshadowing them from the searching rays of the sun. Ps. 105. 39. It was probably from this circumstance that the Lord was used to signify the Divine protection. Clarke.)

ω (In the greatness of Thy mercy.)

ο Ex. 34. 6. Ps. 103. 8. and 145. 8. Jonah 4. 2.

α Or, hitherto.

β (Although this pop^l. be not brought into the promised land, My name shall be honoured among all the inhabitants of the earth who shall hear of these things.)

γ (Very often.) Gen. 31. 7. Ne. 4. 12. Job 19. 3.

δ Heb., If they see the land.

ρ Ps. 95. 11.

θ Moses swore on that day, saying, "Surely the land wheroun thy feet have trodden shall be thine inheritance, and thy children's for ever."... Jos. 11. 9. De. 1. 36.

ε (Rather, dwell; i.e., lie in wait for you at the bottom of the other side of the mountain. Patrick. Therefore do not go forward lest ye fall into their ambushes.)

ρ Ve. 23. Ch. 26. 65; and 32. 11. De. 1. 35. He. 3. 17.

ς (The Levites who were reckoned from a month, ch. 3. 15, are not included in this sense. Ch. 1. 45, and 26. 64.)

η Heb., lifted up My hand. Ge. 14. 22.

ς With many of them God was not well pleased; for they were overthrown in the wilderness. 1 Co. 10. 5. Ch. 26. 65.

θ Or, food (shift as for pasture from one part of the desert to another.)

τ (Reckoned from their coming out of Egypt, thirty-eight and a half years from the present time.)

κ Or, altering of My purpose. (My hostility, Manner, My anger, Father, My abandonment (of you), De Wetle. Then shall ye know what it is when I forsake you. Gieselman. Dr. Waterland says, "This is a harsh translation,.....and not warranted. Some of our older English translations had a juster rendering. Matthew's Bible—"Ye shall feel my vengeance." The Great Bible, "Ye shall know my displeasure.")

λ (Not the plague of medical writers, nor the glandular disease of the East, but a sudden visitation.)

of the men that went to search the land, lived still.^u

³⁹ And Moses told these sayings unto all the children of Israel: and the people mourned^v greatly. ⁴⁰ And they rose up early in the morning, and gat them up into the top of the mountain, saying, "Lo, we be here, and will^w go up unto the place which the LORD hath promised: for we have sinned."

⁴¹ And Moses said, "Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. ⁴² Go not up, for the LORD is not among you; that ye be not smitten before your enemies. ⁴³ For the Amalekites and the Canaanites are there^x before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you."

⁴⁴ But they presumed^y to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

⁴⁵ Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.^z

XV.] A.M. 3834. B.C. 1607. [129
Renewal of the laws respecting offerings.

AND the LORD spake unto Moses, saying, ² "Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, ³ and will make an offering^a by fire unto the LORD, a burnt^b offering, or a sacrifice^c in performing^d a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: ⁴ then shall^e he that offereth his offering unto the LORD bring a meat offering of a tenth deal^f of flour mingled with the fourth part of an hin^g of oil. ⁵ And the fourth part

of an hin of wine^h for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

⁶ Or for a ram, thou shalt prepare for a meat offering twoⁱ tenth deals of flour mingled with the third part of an hin of oil. ⁷ And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

⁸ And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: ⁹ then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. ¹⁰ And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. ¹¹ Thus^j shall it be done for one bullock, or for one ram, or for a lamb, or a kid. ¹² According to the number that ye shall prepare, so shall ye do to every one according to their number. ¹³ All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

¹⁴ And if a stranger^k sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. ¹⁵ One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. ¹⁶ One^l law and one manner shall be for you, and for the stranger that sojourneth with you."

¹⁷ And the LORD spake unto Moses, saying, ¹⁸ "Speak unto the children of Israel, and say unto them, When^m ye come into the land whither I bring ye, ¹⁹ then it shall be, that, whenⁿ ye eat of the bread of the land, ye shall offer up an heave offering unto

^u (From the extraordinary doom which fired every man the extreme limits of his possible existence, and accordingly gave time no object but their deaths, Joshua and Caleb were excepted. Thus the two on whom they were about to inflict death were destined to survive them all. Kitto.)
^v (They refused to take their journey into the wilderness.)
^w (Their enemies ascending the valley on the other side had gained the advantageous post on the hill top.)
^x (With God's promised presence, the people had despaired of taking the land; now, without that presence and in known opposition to the divine will, they dem themselves powerless enough to carry all before them. Masses of men are ever more subject to sudden changes from panic to presumption and the contrary, than are individuals.)
^y (The additions here made to the ritual of burnt & peace offerings deserve notice. Immediately following the plague and the declaration that all of that generation should die in the wilderness these additions, pointing directly to the future and certain occupancy of the promised land, were designed to cherish hope.)
^z (A peace offering, so the word signifies in parts.)
^a Heb., separating.
^b Le. 2, 1, and 6, 11.

^h (The 3rd part of an hin, which was an ephah—see pints.)
ⁱ (A hin was the sixth of an ephah—see gallon two pints.)
^j (Ch. 28, 7, 11.)
^k (Two he pints.)
^l (Three pints.)
^m (The quantities were augmented in proportion to the size of the sacrifice with which it was offered.)
ⁿ (That those foreigners might not be able to introduce any departure from the prescribed ritual.)
^o (The law which placed on the same footing, in respect of their offerings, the Israelite and the stranger should mitigate our views respecting the exclusiveness of the Jewish religion. The stranger was distinguished from the Hebrew in respect to civil privileges, more especially the right of a permanent property in the land. But if he should be willing to make an offering to the Lord, he not only was to do as the Hebrew did, but would experience the same return, even that which was proper to a stranger. It would be a sweet savour unto the Lord, and He, therefore, would be able propitious to him as to the children of Abraham, Chalmers.)
^p (A offering every time they baked, &c. 11, 30. Analogous to grace before meals. Pr. 3, 9. Ec. 26, 2.)

the LORD. ²⁰Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave² offering of the threshing-floor, so shall ye heave it. ²¹Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

²²And if ye have erred,^a and not observed all these commandments, which the LORD hath spoken unto Moses, ²³even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations; ²⁴then it shall be, if *ought* be committed by ignorance without⁷ the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner,⁸ and one kid of the goats for a sin offering.^e ²⁵And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: ²⁶and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

²⁷And if any soul⁵ sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

²⁸And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. ²⁹Ye shall have one law for him that sinneth⁹ through ignorance, *both for him that is born among the children of Israel, and for the stranger that sojourneth among them.*

³⁰But the soul that doeth *ought* presumptuously,⁹ *whether he be born*

in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. ³¹Because he hath despised^b the word of the LORD, and hath broken His commandment, that soul shall utterly be cut off; his iniquity^c shall be upon him."

³²And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. ³³And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. ³⁴And they put him in ward,^c because it was not declared what should be done to him.

³⁵And the LORD said unto Moses, "The man shall be surely put to death;^d all the congregation shall stone him with stones without the camp."

³⁶And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

³⁷And the LORD spake unto Moses, saying, ³⁸"Speak unto the children of Israel, and bid them that they make them fringes^e in the borders of their garments throughout their generations, and that they put upon the fringe of the borders^d a ribband^f of blue: ³⁹and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: ⁴⁰that ye may remember, and do all my commandments,^g and be holy unto your God. ⁴¹I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God."

XVI.] A.M. 3834. B.C. 1607. KADESH. [130
The rebellion of Korah.

NOW Korah,^h the son of Izhar, the son of Kohath, the son of

b 2 Sa. 12, 9.

c Ez. 18, 20.

^c (Not because there were no directions in the matter, Ex. 31, 14, and 35, 2, but because, as in the case Le. 24, 10—16, it was the first instance of the kind, and it was therefore desirable that the punishment should be exemplary & solemn.)

d Pr. 13, 13.

^e (A national costume or badge to be adopted. An appeal is thus made to a powerful principle in our nature. Le Clerc thinks that the selection of blue, the colour of the high priest's robe, Ex. 39, 22, may have been assigned to intimate to the wearer that he belonged to "a kingdom of priests, a holy nation.")

f ... Upon the four quarters (straps) of thy vesture wherewith thou coverest thyself. De. 22, 12.

g Mat. 23, 5.

^h (When a thing is appointed to represent another — no matter how different, that first object becomes the regular representative or sign of the other. The fringes, being appointed by God to represent and bring to mind the commandments of God, the mention or sight of them conveyed the intelligence intended. Clarke.)

v (Korah...took Dathan and Abiram, &c. Maurer. Korah took, i.e., gathered to himself men, made for himself a party. Baumgarten.)

e Le. 2, 14, and 23, 10.

a See Le. 4, 2—13.

7 Hebr. from thy eye's. (See sin of unclean hand.)

8 Or, ordinance.

e (The offerings here are pure, but more costly and longer) than those formerly required, Le. 4, 13—21.

f It may be seen from the opinion that, as the people of Israel were favourable with the law, there was a fitness in requiring a she-goat of the first year for a sin offering.)

g (Any private person...any one of the common people.... Le. 4, 27.)

9 Hebr. doth.

9 Hebr. with an high hand. (The expression of this is, 'you are not to go after your own heart and your own eyes, after which ye use to go a whoring'. See also the note on the word 'whoring' in the margin of the margin.)

ε (This conspiracy," says Kite, "occurred at precisely such a time — if at one time more than another — that we might expect to hear of plots and conspiracies among the people." The overthrow of the political & sacred administration was still recent. The people were depressed, and in a fit state to be tempted with. The late want of success would induce them to listen to any complaints to the fitness of their leaders.

Korah, descended from a brother of Amram, father of Messianic Aaron, belonged probably to the elder branch of the family. Patroon, Abiram, and the wife of Eliab, whose pride would be most hurt of the precedence given to Judah.)

o Heb. It is much for you.

π (Either to pray to God, or to prevail with Him to do as he desires.) Ve. 22. Ch. 14, 5, and 20, 6.

ρ (Will in some way or other justify the elevation of them to their eminent and separate offices.)

1 Sa. 2, 28. Ps. 105, 26. Eze. 11, 15, 16.

γ Ve. 26. Comp. 2 Ti. 2, 19, with ve. 26.

σ (Let the station which you are in, and aspire not after great dignity. Patrick.)

τ (That is, minister in their room and stead.)

ν (The contention that the priesthood ought not to have been appropriated to Aaron and his family.) Jude 11.

Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: ²and they rose^ε up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: ³and they gathered themselves together against Moses and against Aaron, and said unto them, "Ye take too much upon you,^o seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

⁴And when Moses heard it, he fell^π upon his face: ⁵and he spake unto Korah and unto all his company, saying, "Even to morrow the Lord will shew^ρ who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen^σ will He cause to come near^τ unto Him. ⁶This do; Take your censers, Korah, and all his company; ⁷and put fire therein, and put incense in them before the Lord to morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too^ν much upon you, ye sons of Levi."

⁸And Moses said unto Korah, "Hear, I pray you, ye sons of Levi: ⁹seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister^τ unto them? ¹⁰And He hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood^ρ also? ¹¹For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?"

¹²And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, "We will not come up:

¹³is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince^β over us? ¹⁴Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put^λ out the eyes of these men? we will not come up."

¹⁵And Moses was very wroth,^δ and said unto the Lord, "Respect not Thou their offering: I have not taken one ass^ω from them, neither have I hurt one of them."

¹⁶And Moses said unto Korah, "Be thou and all thy company before the Lord, thou, and they,^α and Aaron, to morrow: ¹⁷and take every man his censor, and put incense in them, and bring ye before the Lord every man his censor, two hundred and fifty censers: thou^β also, and Aaron, each of you his censor."

¹⁸And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. ¹⁹And Korah gathered^γ all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

²⁰And the Lord spake unto Moses and unto Aaron, saying, ²¹"Separate yourselves from among this congregation, that I may consume them in a moment,"

²²And they fell upon their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?"

²³And the Lord spake^δ unto Moses, saying, ²⁴"Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram."

²⁵And Moses rose up and went^ς

δ (Brought them out of Egypt, a very plentiful country, who he had no real intention ever to bring them into Canaan; that he designed only to weary them about, through unnumbered difficulties, until he could assure them to separate, and make himself altogether a prince over them Shuckford)

α Heb. here out. That is, do you suppose these men are dead? Dathan. Can you prevent them from seeing what they now see, that your promises cannot be depended upon?

β (Indignant at the universal accusation which were cast upon him.)

ω (Perhaps no feast was celebrated, such as were wont to be presented to great persons, had he not been accepted by him, see Num. 1, 5, 12, 3. Ac. 21, 33. 2 Co. 7, 2.)

α (Let every man of them stand before the Lord at the door of the tabernacle, to do the office of priests.)

β Korah, to stand by Aaron, since he pretended to be Aaron's equal.)

γ (To be witness of the issue of the trial.)

δ (Having granted his petition.)

ε (This seems distant from the text, see 27.)

ς (In the hope of surrounding those who refused to come to him.)

h Ge. 19, 12, 14, 18, 52, 11, 2 Co. 6, 17. Re. 18, 4.

z ("The situation of the two parties says Pilgrimage, 'in relation to one another, when in camp, was such as to afford them all facilities for exciting one another's passions, and maturing the plot. The allotted place of the tents of Ruben was on the south side of the court; and between them & the tabernacle was the encampment of the Kohathites, the division of the Levitical family to which Korah belonged.")

η (The appointing Aaron to be priest, and the Levites to minister, and his undertaking the government, and appointing Korah and his company to take censures. De. 18, 22. Zec. 2, 9, and 4, 9. Jno. 5, 36.)

θ Heb., as every man dieth.

ι Heb., create a creature.

κ (Live, from the Saxon ewic.)

ι Ch. 27, 3. De. 11, 6. Ps. 106, 17.

λ (That is, the servants of Korah, for his sons had not participated in their father's crime, & therefore did not perish with him.)

Notwithstanding the children of Korah died not. Ch. 26, 11. (The sons of Korah are often mentioned in the titles to the Psalms and elsewhere.)

μ (With unhalloved hands.) Who shall stand in His holy place?..he that hath clean hands and a pure heart. Ps. 24, 3, 4.

unto Dathan and Abiram; and the elders of Israel followed him. ²⁶ And he spake unto the congregation, saying, "Depart,^h I pray you, from the tents^s of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins."

²⁷ So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

²⁸ And Moses said, "Hereby ye shall know that the LORD hath sent me to do all these works; ²⁹ for I have not done them of mine own mind.

²⁹ If these men die the common^o death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. ³⁰ But if the LORD make^t a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick^k into the pit; then ye shall understand that these men have provoked the LORD."

³¹ And it came to pass, as he had made an end of speaking all these words, that the ground claveⁱ asunder that was under them: ³² and the earth opened her mouth, and swallowed them up, and their houses, and all the men^λ that appertained unto Korah, and all their goods. ³³ They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. ³⁴ And all Israel that were round about them fled at the cry of them: for they said, "Lest the earth swallow us up also." ³⁵ And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.^μ

³⁶ And the LORD spake unto Moses, saying, ³⁷ "Speak unto Eleazar the son of Aaron the priest, that he

take up the censers out of the burning," and scatter thou the fire yonder; for they are hallowed.^ξ ³⁸ The censers of these sinners against their own souls,^o let them make them broad plates for a covering of the altar: ³⁹ for they offered them before the LORD, therefore they are hallowed: and they shall be a sign^o unto the children of Israel."

³⁹ And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: ⁴⁰ to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

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The people murmur at the punishment of Korah.

⁴¹ BUT on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have killed^σ the people of the LORD."

⁴² And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. ⁴³ And Moses and Aaron came^τ before the tabernacle of the congregation.

⁴⁴ And the LORD spake unto Moses, saying, ⁴⁵ "Get you up from among this congregation, that I may consume them as in a moment."

And they fell upon their faces. ⁴⁶ And Moses said unto Aaron, "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto^ν the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun."

ν (Out of the place where they who offered incense were destroyed by fire, ve. 35.)

ξ (Separated to the use to which God should appoint them.)

o (Who had brought destruction on themselves by their presumption.)

π (Not the altar of incense, for that was overlaid with gold, Ex. 37, 26, and these censers were of brass, but the altar of burnt offering.)

ρ (That God would accept no sacrifices which were not presented by the hands of the sons of Aaron. Aaron was the type of the High Priest of our profession, Christ Jesus.)

σ (They thought that Moses might, as on former occasions, have overruled the punishment if he had interceded with God, & they considered him the cause of their death by having omitted to do so; and not only that indeed, but by actually calling for, or at least declaring, the punishment which befell those whom the earth swallowed up. We can see that the case was one which required strong and summary measures, but the excited multitude would not see this. Pic. Bib.)

τ (Either for safety, or to hear what directions the Lord would give.)

ν (On ordinary occasions incense could only be offered on the golden altar within the holy place, but on this extraordinary occasion an extraordinary remedy was provided. Pic. Bib.)

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. 48 And he stood between the dead and the living; and the plague was stayed. ^ψ

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses upon the door of the tabernacle of the congregation: and ^χ the plague was stayed.

1 And the LORD spake unto Moses, ¹ saying, 2 [XVII.] Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name ^ψ upon his rod. 3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. 4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. 5 And it shall come to pass, that the man's rod, whom I shall choose, ^ω shall blossom: and I will make to cease from Me the murmurings of the children of Israel, whereby they murmur against you."

6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod ^α apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. 7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds,

and bloomed blossoms, and yielded almonds. ^β

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, "Bring Aaron's rod ^κ again before ^γ the testimony, to be kept for a token ^δ against the rebels: and thou shalt quite take away their murmurings from me, that they die not."

11 And Moses did so: as the LORD commanded him, so did he.

The service and responsibility of the priests and the Levites. [13:2

12 AND the children of Israel spake unto Moses, saying, "Behold, we die, ^ς we perish, we all perish. 13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"

1 And the LORD said unto Aaron, [XVIII.] "Thou and thy sons and thy father's house with thee shall bear ^η the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. 2 And thy brethren also of the tribe of Levi, ^θ the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. 3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service ^ι of the tabernacle: and a stranger shall not come nigh unto you. 5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. 6 And I, behold, I have taken ^κ your brethren the Levites from among the

^β This miraculous testimony in favour of Aaron was designed to take advantage of that state of feeling the people were in, in order to prevent a recurrence of the conspiracy.

^κ He. 9, 1.

^γ (That is, before the two tables of the law.)

^δ (A reserved token, in addition to the covering of the brass plates, which was exposed in sight of the children of Israel.)

^ς Heb., children of rebellion.

^ς (This language shows that the whole proceeding, in connection with the previous punishment, had none a satisfactory impression on the minds of the people.)

^η (Lest Aaron and his sons might be too much extolled by recent events, the year told that they must bear the blame of every thing not properly conducted in the ritual service.) (Ch. 17, 13. Ex. 28, 38.)

^θ (The Levites were thus distinguished from the priests, to whom they acted as assistants. Their consecration was subsequent to that of the priests; they were initiated by Aaron, and not by Moses, and a different ceremony accompanied their institution. See ch. 8, 7.)

^ι (It does not appear that the Levites, either when at home, or on service, had any particular dress.)

^κ Ch. 3, 12, 45.

^φ (Thus while Aaron performed the duty of his office, a second divine testimony was given to him by the withdrawal of the plague, as the first had been by its infliction.)

^χ (Rather, "for the plague was stayed," & therefore he returned to the tabernacle, having finished his business.)

^ψ ("The name of each person," Wilkinson's remarks, in reference to the Egyptians, "was frequently written on his stick, instances of which I have seen in those found at Thebes.")

^ω (To minister to Me in the priesthood.)

^α Heb., a rod for one prince, a rod for one prince. (Their staff of office, or sceptre, which had been for some years in use, and was perfectly dry.)

λ (The Levites might not approach to minister at it, nor out of the sacrifices.) He. 9, 3, 6.

μ (The priests hold the tithes jointly of all the Levites, —about the hundredth part of the increase of all Israel. They had also all the firstfruits of all things, from all persons throughout the twelve tribes. De. 18, 4. Nu. 15, 20. They had also all the firstborn of oxen, sheep, and goats which were given them in milk; and the redemption money of the firstborn of all unclean beasts. Nu. 3, 46. Ex. 22, 29, 31, 19. De. 15, 19.

ν The good of all oblations, both voluntary & by law, and the redemption of things devoted to God; all sacrifices for sin and trespass, offerings, as the meat and drink offerings, and be it of rings; the breast-plate; the best of the shoulder in pure offerings; and all the wheat, barley, and all the tithes, firstfruits, and oblations, were to be of the best sorts. They had besides, *Port. aciti* said their suburbs.)

ξ (These were of many sorts: 1. A loaf, Le. 23, 19; 2. Two wares, laws, ch. 28, 26, Le. 23, 15; 3. A cake, ch. 15, 20; 4. In a basket, De. 26, 2; 5. Without any set proportion, De. 18, 4. So Ex. 22, 29; 23, 19; and 31, 22. Le. 2, 12. Ez. 41, 30.)

ζ (These were of many sorts: 1. A loaf, Le. 23, 19; 2. Two wares, laws, ch. 28, 26, Le. 23, 15; 3. A cake, ch. 15, 20; 4. In a basket, De. 26, 2; 5. Without any set proportion, De. 18, 4. So Ex. 22, 29; 23, 19; and 31, 22. Le. 2, 12. Ez. 41, 30.)

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children of Israel: to you *they are* given as a gift for the Lord, to do the service^d of the tabernacle of the congregation. ⁷Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death."

⁸And the Lord spake unto Aaron, "Behold, I also have given thee the charge of Mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. ⁹This shall be thine^e of the most holy things, reserved from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto Me, shall be most holy for thee and for thy sons. ¹⁰In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. ¹¹And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. ¹²All the best^f of the oil, and all the best of the wine, and of the wheat, the firstfruits^g of them which they shall offer unto the Lord, them have I given thee. ¹³And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. ¹⁴Every thing devoted^h in Israel shall be thine. ¹⁵Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the firstborn of manⁱ shalt thou surely redeem, and the

firstling of unclean beasts^j shalt thou redeem. ¹⁶And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five^k shekels, after the shekel of the sanctuary, which is twenty gerahs.^l ¹⁷But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. ¹⁸And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. ¹⁹All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt^m for ever before the Lord unto thee and to thy seed with thee."

²⁰And the Lord spake unto Aaron, "Thou shalt have noⁿ inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. ²¹And, behold, I have given the children of Levi all the tenth^o in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. ²²Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. ²³But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. ²⁴But the tithes^p of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, among the children of Israel they shall have no inheritance."

²⁵And the Lord spake unto Moses, saying, "The Levites shall be a covenant of salt^q before the Lord, and they shall be holy unto the Lord, and shall bear their iniquity, as the children of Israel bear theirs, and shall keep the commandments of the Lord, that they may live, and not die, as the children of Israel die. ²⁶And the Lord spake unto Moses, saying, "The Levites shall be a covenant of salt^r before the Lord, and they shall be holy unto the Lord, and shall bear their iniquity, as the children of Israel bear theirs, and shall keep the commandments of the Lord, that they may live, and not die, as the children of Israel die."

n Le. 27, 27.
o (118, 84.)

p Ex. 29, 13. Le. 27, 25. Ez. 45, 12.

π (A stipulated salary. Bath. When solemn contracts were ratified, a dish of salt, as a symbol of their permanency, was in readiness, that each of the contracting party's might eat a few grains. For this reason an irreversibly, everlastingly, permanent covenant is called, Nu. 18, 19; 2 Chr. 13, 5, a covenant of salt. Rosenmiller.) Le. 2, 13.

ρ (An ordinance tending manifestly to secure their proper attention to their duties, & their dispersion in small settlements of their own, throughout Judaea.)

σ (Thus enabling them to devote their whole attention to their duties, and giving them station and influence among the people. The Levites had thirty-five cities and suburbs, twice at least more than some other tribes had that were double their number. See also ch. 31, 30, 47.)

τ Heb., to die.

θ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite, (because he hath no part nor inheritance with thee).... shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest. De. 14, 28, 29.

ι Mal. 3, 8, 9.

v (Should be as much accepted as if you had received lands with the other tribes, and paid tithes as they did.)

s No. 10, 38.

φ Heb., *fat*, ve. 12.

x (As freely to be used by you, as the increase of any Israelite, whose tithes had been paid.)

t Mat. 10, 10; Lu. 10, 7. 1 Co. 9, 13. 1 Ti. 5, 18.

ψ (Indicative.— Thus ye shall be free from guilt, and (so doing) shall not profane.)

ω (The ordinance of the red heifer was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large were to provide the sacrifice.

(Clarke.)

u If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot (or fault) to God, purge your conscience from dead works to serve the living God. He. 9, 13, 14.

De. 21, 3. 1 Sa. 6, 7.

He. 13, 11.

z (Not Aaron, perhaps, because he was the High Priest upon whose head the anointing oil was poured (who must) ... not go in to any dead body (nor) go out of the sanctuary... Le. 21, 10—12.

25 And the Lord spake unto Moses, saying, 26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, *even* a tenth part of the tithe. 27 And *this* your heave offering shall be reckoned unto you, as though^y it were the corn of the threshingfloor, and as the fulness of the winepress. 28 Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive^s of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest. 29 Out of all your gifts ye shall offer every heave offering of the Lord, of all the best^φ thereof, *even* the hallowed part thereof out of it. 30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as^x the increase of the threshing-floor, and as the increase of the winepress. 31 And ye shall eat it in every place, ye and your households: for it is your reward^t for your service in the tabernacle of the congregation. 32 And ye shall^ψ bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.^v

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DESERT OF WANDERING.
The water of purification.

AND the Lord spake unto Moses and unto Aaron, saying, 24 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children^o of Israel, that they bring thee a red heifer^u without spot, wherein is no blemish, and upon which never came yoke:^r 3 and ye shall give her unto Eleazar the priest, that he may bring her forth without^o the camp, and *one* shall slay her before his face: 4 and Eleazar^c the priest

shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: 5 and *one* shall burn the heifer in his sight; her skin,^y and her flesh, and her blood, with her dung, shall be burn: 6 and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean^a until the even. 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. 9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 He that toucheth the dead^b body of any man^y shall be unclean seven days. 12 He shall purify himself^δ with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. 13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. 15 And every open^z vessel, which hath no

y The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. He. 13, 11. Ex. 29, 11. Le. 4, 11.

a (Every person who had to do with this ordinance, verses 8, 10, 21, become unclean, typifying Him who ... was numbered with the transgressors... Is. 53, 12. Some began to spit on Him, and to cover His face, and to buffet Him..... Ma. 15, 65.

β (The immediate occasion of this law gives it great solemnity. It doubtless had connection with the multitude of the dead bodies of those who perished in the rebellion of Korah. It would undoubtedly serve to procure the speedy increment of the dead.) Le. 21, 1. Ex. 4, 11. Hag. 2, 13.

γ Heb., *soul* of man.

δ (In a symbolical religion like the Mosaic, then typological, for the touch of a dead body was most *very* regarded as forming an interruption to the intercourse between God and His people, as placing them in a condition of external unfitness for approaching the sanctuary of His presence and glory, or even for having food to go on it, and to using the living in Jerusalem. Fairbairn, Le. 15, 31; 21, 1. Ex. 4, 11. Hag. 2, 13.

z Le. 11, 32. Ch. 31, 26.

e (See the practice that resulted from this law. Eze. 39, 14, 15.)

g Heb., dust.

h Heb., living waters shall be given.

o (This water of separation must have been in constant request. For how was it possible that any person could die and be buried without the contact of him by one or more attendants. Chalmers.)

c (So called because the ashes of a scab-micrococcith water, ve. 17, separated from uncleanness, i.e., sanctified.)

x (At ch. 33 we have the names of six stations bearing names apparently given from local circumstances—Kinnon-parez (pomegranates), & Libnah (Frankincense), &c. These afford no clue to their position, and we can only conjecture that their sojourn was to and fro in the region bearing at this day the name of Et-Tah, Desert of Wandering.)

λ (Somewhere in the south of Palestine, west of Idumea. This is a different place from Sin. Ch. 17, 1.)

μ (The first month of the fortieth year.)

ν (She must have been considerably above a hundred and twenty years old.)

ξ (This was the second visit to Kadesh. See ch. 13, 26, but they spoke not then of water; perhaps the water from Horeb had ceased.)

covering bound upon it, is unclean. ¹⁶And whosoever toucheth one that is slain^e with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

¹⁷And for an unclean person they shall take of the ashes^f of the burnt heifer of purification for sin, and running^g water shall be put thereto in a vessel: ¹⁸and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead,^h or a grave: ¹⁹and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. ²⁰But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separationⁱ hath not been sprinkled upon him; he is unclean. ²¹And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

²²And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

²³A period of more than thirty-seven years passes without remark. The children of Israel are again at Kadesh. This locality, on the borders of the promised land, fitly connects the two periods.)

XX.] A.M. 3873. E.C. 1568. KADESH. [134
The people murmur for water.

WHEN came^k the children of Israel, ¹even the whole congregation, into the desert of Zin^l in the first^m month: and the people abode in Kadesh; and Miriamⁿ died there, and was buried there.

²And there was no water^o for the

congregation: and they gathered themselves together against Moses and against Aaron. ³And the people chode with Moses, and spake, saying, "Would God that we had died when our brethren died before the LORD!

⁴And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? ⁵And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil^p place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."^q

⁶And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell^r upon their faces: and the glory of the LORD appeared unto them.

⁷And the LORD spake unto Moses, saying, ⁸"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak^s ye unto the rock before their eyes; and it shall give forth his water,^a and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."

⁹And Moses took the rod from before the LORD, as He commanded him.

¹⁰And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear^t now, ye rebels; must we fetch you water out of this rock?"

¹¹And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank,^b and their beasts also.

¹²And the LORD spake unto Moses and Aaron, "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

¹³This is the water of Meribah;^v because the children of Israel strove

o (It is evident that in the regions where the Israelites had wandered there was found a sufficiency of pasture; this and water now seem to fail.)

π (Possibly during this long time the people had been very obedient, but here, although now in sight of the promised land, the children repeat the folly of the previous. On the slightest privation of their comforts they complain,—fit type of Christians, professing to look to heaven as their home, yet murmuring at their earthly lot.)

ρ (As on every such occasion.)

σ (Perhaps to dissipate any superstitious belief in the virtue of the rock.)

α 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. Is. 48, 21.

τ (In this language impatience, pertulance, and distrust of God are manifested by Moses, and the display is the more improper, as God was about to put the people in possession of the promised land.)

β Ex. 17, 6. De. 8, 15. 1 Co. 10, 4.

ν That is, strife.

b (If the distress were similar, we might beforehand expect to find that the divine aid would be repeated.)

φ Ju. 11, 16, 17.

χ Thou shalt not abhor an Edomite: for he is thy brother...De. 23, 7, and 2, 4, &c. Ob. 10, 12.

φ Heb., found us. Ex. 18, 8.

a (Two hundred and fifteen years. Ex. 12, 40.)

β Ex. 1, 11. De. 26, 6. Ac. 7, 19.

cSighed by reason of the bondage, & they cried, and their cry came up unto God...Ex. 2, 23.

d Ex. 3, 2; 11, 19; 23, 20; & 33, 2. Nu. 21, 21.

e De. 2, 6, 28.

f Ju. 11, 17.

g Ch. 33, 37.

h Ch. 21, 4.

i Ge. 25, 8. Ch. 27, 13, and 1, 31, 2. De. 32, 50.

with the Lord, and He was^β sanctified in them.

¹¹ And Moses sent^φ messengers from Kadesh unto the king of Edom, "Thus saith thy brother^χ Israel, Thou knowest all the travel that hath befallen^ψ us: ¹⁵how our fathers went down into Egypt, and we have dwelt in Egypt a long^α time; and the Egyptians vexed^β us, and our fathers: ¹⁶and when we cried^ε unto the Lord He heard our voice, and sent an Angel,^δ and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: ¹⁷let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders."

¹⁸ And Edom said unto him, "Thou shalt not pass by me, lest I come out against thee with the sword."

¹⁹ And the children of Israel said unto him, "We will go by the high way:^ε and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet."

²⁰ And he said, "Thou shalt not go through."

And Edom came out against him with much people, and with a strong hand. ²¹ Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

²² And the children of Israel, even the whole congregation, journeyed from Kadesh,^g and came unto mount Hor.^h

²³ And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

²⁴ "Aaron shall be gatheredⁱ unto his people: for he shall not enter into the land which I have given

unto the children of Israel, because ye rebelled^k against My word^γ at the water of Meribah. ²⁵ Take Aaron and Eleazar his son, and bring them up unto mount Hor: ²⁶ and strip^γ Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die^m there."

²⁷ And Moses did as the Lord commanded: and they went up into mount Hor^δ in the sight of all the congregation. ²⁸ And Moses stripped Aaron of his garments,^ε and put them upon Eleazar his son; and Aaron died there in the top of the mount:ⁿ and Moses and Eleazar came down from the mount.

²⁹ And when all the congregation saw that Aaron was dead,^o they mourned for Aaron thirty^p days, even all the house of Israel.

XXI.] A.M. 3873. B.C. 1568. [135
MOUNT HOR (Jebel Haroun).
The fiery serpents.

AND when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies: ⁵ then he fought against Israel and took some of them prisoners.

² And Israel vowed a vow unto the Lord, and said, "If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."

³ And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities.

And he called the name of the place Hormah.^q

⁴ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom:^r and the soul of the people was much discouraged^q because of the way. ⁵ And the people spake against God, and against Moses, "Wherefore have ye brought us up out of Egypt to die

k They provoked his spirit, so that he spake unadvisedly with his lips. Ps. 106, 33.

γ Heb., month.

l Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month, and Aaron was an hundred and twenty & three years old when he died...Ch. 33, 38, 39.

m (Christ) because He continueth ever, hath an unchangeable (that passeth not from one to another) priesthood. He. 7, 21.

n (Dr. Wilson, in describing the view from mount Hor, says, "Thou wilt submit, a grandeur, & terror, of the new & wonderful ground around and underneath us, over-awed our souls. We were seated on the very throne, as it appeared to us, of desolation itself.")

o (His priestly robes.)

p Ch. 33, 38.

q He. 7, 23.

r De. 34, 8.

s Rather, the way of Abarim, the proper name of a place in the south of Palestine.)

t That is, utter destruction. (Rather, a dooting to destruction. This was a carrying into effect till after the death of Joshua.)

u Ju. 11, 18.

v Or, grovel. Heb., shortened. Ex. 6, 9.

in the wilderness? for *there is no bread, neither is there any water; and our soul loatheth this light bread.*"

6 And the LORD sent fiery^c serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, "We have sinned,^d for we have spoken against the LORD, and against thee: pray unto the LORD, that He take away the serpents from us."

And Moses prayed for the people.

8 And the LORD said unto Moses, "Make thee a fiery^k serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

9 And Moses made a serpent^l of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and pitched in Oboth. 11 And they journeyed from Oboth, and pitched at Ije-abarim,^m in the wilderness which is beforeⁿ Moab, toward the sunrise. 12 From thence they removed, and pitched in the valley of Zared.^o 13 From thence they removed, and pitched on the other^p side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon^q is the border of Moab, between Moab and the Amorites. 14 Wherefore it is said in the book of the wars of the LORD, "What^r He did in the Red sea, and in the brooks of Arnon, 15 and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth^s upon the border of Moab." 16 And from thence *they went to Beer: that is the*

well whereof the LORD spake unto Moses, "Gather the people together, and I will give them water."

17 Then Israel sang this song,

"Spring^t up, O well;
Sing^u ye unto it:

18 The princes digged the well,
The nobles of the people digged it,
By the direction of the lawgiver,^v
With their staves."

And from the wilderness^w they went to Mattanah: 19 and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 and from Bamoth in the valley, that is in the country^x of Moab, to the top of Pisgah,^x which looketh toward Jeshimon.^y

21 And Israel sent messengers unto Sihon king of the Amorites, saying, 22 "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past^z thy borders."

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz,¹ and fought against Israel. 24 And Israel smote² him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.^a 25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages^b thereof. 26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.³ 27 Wherefore they that speak in proverbs^b say,

"Come into Heshbon,

Let the city of Sihon be built and prepared:

28 For there is a fire^c gone out of Heshbon,

A flame from the city of Sihon:

σ Heb., ascend.

τ Or, answer.

ς (The well which the princes digged the nobles of the people hollowed out, with the serpents, with their staves. Maurer. The sense seems to be, that the princes caused the people to dig it by their authority. Rosenmüller.)

v (In verses 18—20) a survey is first taken of the stations of the Israelites marching through the desert to Arboth Moab; then follows, in verses 21—31, an historical filling up the details.)

φ Heb., field.

χ Or, The hill.

ψ Or, The wilderness.

ω (Though Sihon was devoted to destruction, yet this course rendered him the more irreconcilable, and the justice of his destruction more conspicuous. Kidder.)

τ De. 2, 32, and 29, 7. Ju. 11, 20.

υ Jos. 12, 1, and 24, 8. Ne. 9, 22. Ps. 135, 11, and 136, 19. Am. 2, 9.

α (Mountainous.)

β Heb., daughters.

γ (Borchardt says that this river flows in a rocky bed, in a channel so deep and precipitous as to appear inaccessible. Hence its value as a boundary.)

δ (Hence the poets say, "Come, let Heshbon be rebuilt, let the city of Sihon be re-established.")

ε Je. 48, 15, 46.

c (In De. 8, 15 we are told that the wilderness in which the children of Israel sojourned abounded in "fiery serpents, and scorpions, and drought.") d The testimony of travellers, so striking, respecting the frequency of serpents in these parts is very remarkable.)

e Ps. 78, 34.

f (The epithet "fiery" was probably applied to the serpents both from their colour, and the burning inflammation of their bite.)

g (This seems to typify Christ in "the likeness of sinful flesh, Ro. 8, 3, yet without sin.") h 2 Ki. 18, 4. Jer. 3, 14, 15.

i Or, Hoops of Abarim. Ch. 33, 41.

j That is, east of Moab. The Hebrews, when speaking of the quarters of the heavens, considered themselves as facing the east; hence the expression, "hindere sea," Zec. 14, 8, means western sea—the Mediterranean.)

k (Caleb.....the brook Zared..... De. 2, 13. After this they pitched at Dibon-gad.)

l (At Ammon-dibbathaim. Nu. 33, 46. Je. 48, 22. Eze. 6, 14.)

m De. 2, 21, and 3, 8, 16. Jos. 12, 1. 1s. 16, 2. Je. 48, 20.

n Or, Valeh in Suphah.

o Heb., from th.

¹⁰ I have given
Ar unto the chil-
dren of Lot for
a possession.
De. 2, 9. Is. 15,
1.

^e Jn. 11, 24. 1 Ki.
11, 7. 2 Ki. 23,
13. Je. 48, 7, 13.
(The national god
of the Moabites
and Ammonites.)

⁵ (Verses 27 and
28 record the
great power of
the Amorites; ve.
20, the weakness
of the Moabites;
and ve. 30, the
triumph of the
Israelites. Is.
15, 2.)

^zLazer, and
the land of Gil-
Ead.....was a
place for cattle.
Nu. 32, 1.

^y De. 3, 1, and
20, 7.

^q (One of his chief
towns. Jos. 13,
12. De. 1, 4,
and 3, 1.)

^zOg king of
Bashan remain-
ed the remnant
of giants.
De. 3, 11.

⁰ (These plains
were scarcely
two leagues in
breadth, lying
along the eastern
bank of the Jor-
dan, opposite to
the plains of Jer-
icho. There the
Israelites sur-
rounded at the
time of Balaam's
prophecies, and
during the promy-
gulation of the
law, as given in
Deuteronomy.)

^c (This phrase
may be used in a
twofold point of
view, either as in-
tentionally the po-
sition of the writer,
or as containing
a general and
standing geogra-
phical designa-
tion. The former
is its meaning
here, it having a
subjective refer-
ence to the writer,
being at the time
on the east side
of Jordan, oppo-
site to Jericho.)

It hath consumed Ar¹⁰ of Moab,
And the lords of the high places of Arnon.

²⁰ "Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.

³⁰ "We have shot at them;
Heshbon is perished even unto Dibon,
And we have laid them waste even unto Nophah,
Which reacheth unto Medeba."⁵

³¹ Thus Israel dwelt in the land of
the Amorites.

³² And Moses sent to spy out
Jaazar,^z and they took the villages
thereof, and drove out the Amorites
that were there.

³³ And they turned^y and went up
by the way of Bashan: and Og the
king of Bashan went out against
them, he, and all his people, to the
battle at Edrei.^q

³⁴ And the LORD said unto Moses,
"Fear^z him not: for I have delivered
him into thy hand, and all his people,
and his land; and thou shalt do to
him as thou didst unto Sihon king of
the Amorites; which dwelt at Hesh-
bon."

³⁵ So they smote him, and his sons,
and all his people, until there was
none left him alive: and they pos-
sessed his land.

XXII.] A.M. 3873. B.C. 1568. [136

PETHOR.
Balak king of Moab sends for
Balaam.

AND the children of Israel set for-
ward, and pitched in the plains⁰
of Moab on this^c side Jordan by
Jericho.

² And Balak the son of Zippor saw
all that Israel had done to the Amor-
ites.

³ And Moab was sore afraid of the
people, because they were many: and
Moab was distressed because of the

children of Israel. ⁴ And Moab said
unto the elders of Midian, "Now
shall this company liek up all *that*
are round about us, as the ox licketh
up the grass of the field."

And Balak the son of Zippor *was*
king of the Moabites at that time.

⁵ He sent messengers therefore unto
Balaam the son of Beor to Pethor,^κ
which *is* by the river of the land of
the children of his people, to call
him, saying, "Behold, there is a
people come out from Egypt: behold,
they cover the face^λ of the earth, and
they abide over against me: ⁶ come
now therefore, I pray thee, curse me
this people; for they *are* too mighty
for me: peradventure I shall prevail,
that we may smite them, and *that* I
may drive them out of the land: for
I wot that he whom thou blessest *is*
blessed, and he whom thou cursest
is cursed."^μ

⁷ And the elders of Moab and the
elders of Midian departed with the
rewards of divination in their hand:
and they came unto Balaam, and
spake unto him the words of Balak.

⁸ And he said unto them, "Lodge
here this night, and I will bring you
word again, as the LORD^ρ shall speak
unto me."

And the princes of Moab abode
with Balaam.

⁹ And God came unto Balaam, and
said, "What men *are* these with
thee?"

^κ (In De. 23, 1,
Pethor of Mesopotamia is said
to be Balaam's dwelling place,
and in ch. 23, 7
he declares that
he came from
"Aravn, out of
the mountains
of the east." The
river then is the
Euphrates; Pethor was situated
doubtless among
the highlands of
Mesopotamia,
eighteen or twenty
days' journey
from Moab.)

^λ Heb., eye.

^μ (Balak need not
have feared Is-
rael if he had
known the prohi-
bitions of God to
Israel, De. 2, 9,
which they obey-
ed. Ju. 3, 15,
2 Chr. 20, 10.
They took posses-
sion of the part
of Moab only,
which Sihon had
conquered.)

^ρ (S. it appears
he knew the true
God, as he then
in the habit of
consulting Him.
Clarke)

¹⁰ And Balaam said unto God, "Balak the son of Zippor, king of Moab, hath sent unto me, saying, ¹¹ Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall[§] be able to overcome them, and drive them out."

¹² And God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed."

¹³ And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land: for the Lord refuseth to give me leave to go with you."

¹⁴ And the princes of Moab rose up, and they went unto Balak, and said, "Balaam refuseth^o to come with us."

¹⁵ And Balak sent yet again princes, more, and more honourable than they.

¹⁶ And they came to Balaam, and said to him, "Thus saith Balak the son of Zippor, Let nothing,^π I pray thee, hinder thee from coming unto me: ¹⁷ for I will promote thee unto very great honour,^ρ and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people."

¹⁸ And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. ¹⁹ Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more."^σ

²⁰ And God came unto Balaam at night, and said unto him, "If the men come to call thee, rise^τ up, and go with them; but yet the word which I shall say unto thee, that shalt thou do."

²¹ And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

²² And God's anger was kindled

because he went:^ν and the Angel of the Lord stood in the way for an adversary against^φ him. Now he was riding upon his ass, and his two servants were with him.

²³ And the ass saw the Angel of the Lord standing in the way, and His sword drawn in His hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. ²⁴ But the Angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. ²⁵ And when the ass saw the Angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. ²⁶ And the Angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. ²⁷ And when the ass saw the Angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

²⁸ And the Lord opened^χ the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?"

²⁹ And Balaam said unto the ass, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill^α thee."

³⁰ And the ass said^β unto Balaam, "Am not I thine ass upon^ψ which thou hast ridden ever^ω since I was thine unto this day? was I ever wont to do so unto thee?"

And he said, "Nay."

³¹ Then the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way, and His sword drawn in His hand: and he bowed^ω down his head, and fell flat on his face.

³² And the Angel of the Lord said unto him, "Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand^β

^ν (The Arabic version seems to have preserved the true sense of this passage, "out of aversion," which is confirmed by 2 Pe. 2, 15. Kenicott.)

^φ (God gave him the leave he was evidently so much set upon, interposing, however, a check, viz., "if the men come to call thee," which, if he had given heed to it, might have saved him. This, Balaam, in his eagerness to go, disregarded.)

^χ (The some Divine power which caused the dumb ass, contrary to its nature, to speak, caused the prophet, in like manner, to utter blessings contrary to his inclination.)

^α A righteous man regardeth the life of his beast.....Pr. 12, 10.

^βThe dumb ass speaking with man's voice forbad the madness of the prophet. 2 Pe. 2, 16.

^ψ Heb., who hast ridden upon me.

^ω Or, ever since thou wast, &c.

^α Or, bowed himself.

^β Heb., to be an adversary to thee.

[§] Heb., I shall prevail in fighting against him.

^o ("Observe," says Ainsworth, "Satan's practice against God's word, seeking to lessen the same, and that from hand to hand till he bring it to naught. Balaam told the princes less than God told him, and they relate to Balak less than he told them; so that when the answer came to the king of Moab, it was not the word of God but the word of man; it was simply, Balaam refuseth to come, without ever intimating that God had forbidden him.")

^π Heb., be not thou lifted from, &c.

^ρ (This would have weighed very little with one who had a proper knowledge of men, and of God.)

^σ (Contrast this with the sternness of Micah, 1 Ki. 22, 14, 2 Chr. 18, 13; but the most compliant dispositions are generally the least firm or trustworthy.)

^τ (This appears to contradict ve. 12. In the former passage "to go" is tantamount to "to curse." Comp. ve. 11. In the latter this meaning is excluded by the addition, "but yet the word," &c. Besides, Balaam himself, ch. 23, 19, has the clearest knowledge of the unchangeableness of God.)

γ (Thy way is destructive in my sight, Dathu, De Wette, Maurer, &c.)

δ (How often are the most trivial occurrences instruments of the preservation of our lives, and the salvation of our souls. Clarke.)

ε Heb., be evil in Thine eyes.

ζ (Dr. Chalmers says, "Balaam still persists in his wish to go, and evinces the operation of it, notwithstanding the confession of his sinfulness, by submitting it as a question to be determined by the Angel, whether he should go or not, instead of at once and on his own proper movement, doing the clearly right thing, which was to return.")

η (Strikingly analogous to the progress of a corrupt will under the influence of self-deceit, when the mind gets more set than ever on some alluring objects of temptation, though with the still remaining purpose of holding fast our integrity when the encounter comes. Chalmers.)

θ Or, a city of streets (so the name of the modern city, Strassburg).

(Bamoth-Baal, probably identical with Bamoth, ch. 21, 20, a spur of the Pisgah range, whence even the extremities of the Israelitish camp could be seen)

ι Or, he went solitary. (The marginal reading is confirmed by the Chaldee.)

three, because *thy* way is perverse before Me: ³³and the ass saw Me, and turned from Me these three times: unless ^δ she had turned from Me, surely now also I had slain thee, and saved her alive."

³⁴And Balaam said unto the Angel of the Lord, "I have sinned; for I knew not that Thou stoodest in the way against me: now therefore, if it displeaseth Thee, I will get me back again."⁵

³⁵And the Angel of the Lord said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak."

So Balaam went ^η with the princes of Balak.

³⁶And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

³⁷And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? wherefore earnest thou not unto me? am I not able indeed to promote thee to honour?"

³⁸And Balaam said unto Balak, "Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak."

³⁹And Balaam went with Balak, and they came unto Kirjath-huzoth.^θ

⁴⁰And Balak offered oxen and

sheep, and sent to Balaam, and to the princes that were with him.

A.M. 3973. B.C. 1568. MOAB. Balak seeks to prevail on Balaam to curse Israel. [137

⁴¹AND it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

¹And Balaam said unto Balak, XXIII.] "Build me here seven altars, and prepare me here seven oxen and seven rams."

²And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

³And Balaam said unto Balak, "Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever He sheweth me I will tell thee." And he went to an high place.

⁴And God met Balaam: and he said unto Him, "I have prepared seven altars, and I have offered upon every altar a bullock and a ram."

⁵And the Lord put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak."

⁶And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab. ⁷And he took up his parable, ^α and said,

"Balak the king of Moab hath brought me from Aram, Out of the mountains of the east, ^μ saying, Come, curse me Jacob, And come, defy Israel.

⁸ How shall I curse whom God hath not cursed? Or how shall I defy whom the Lord hath not defied?

⁹ For from the top of the rocks I see Him, And from the hills I behold Him: Lo, the people shall dwell alone, And shall not be reckoned ^β among the nations.

¹⁰ Who can count the dust of Jacob, And the number of the fourth ^ε part of Israel? Let me die the death of the righteous, ^π And let my last end be like his!"

α (Hengstenberg says, "The Jews, 'took up his parable,' and 'formally repeated before the utterances of Balaam, points to an essential distinction between the prophetic discourses of Balaam and that of all other prophets.'" "All this," he continues, "by which Balaam is distinguished from the prophets, proceeds from a common source, the circumstance that Balaam has only the donkey, and not the manum propheticum.")

μ (See ch. 22, 5. The general designation — east, is in accordance with the common usage of the Hebrew writers, who were accustomed to specify only four principal points of the compass. Robins.)

ε Is. 47, 12, 13.

β (A peculiar and separate people from the rest of the nations.)

ν (The reason given for the terror of the Moabites, that "the people are many." Ch. 22, 3.)

ξ (A reference to the fourfold division of the camps of Israel, north, south, east, and west of the tabernacle.)

ο Heb., my soul, or my life.

π (Notwithstanding examples of the contrary, still uprightness and righteousness were the standing habit and destiny of the people." Hengstenberg. And it was thus with which the prophet had more especially to do.)

¹¹ And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether."

¹² And he answered and said, "Must I not take heed to speak that which the LORD hath put in my mouth?"

¹³ And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see^τ them all: and curse me them from thence."

¹⁴ And he brought him into the field

"Rise up, Balak, and hear;

Hearken unto me, thou son of Zippor:

¹⁵ God is not a man that He should lie;

Neither the son of man, that He should repent:

Hath He said, and shall He not do it?

Or hath He spoken, and shall He not make it good?

¹⁶ Behold, I have received *commandment* to bless:

And He hath blessed; and I cannot reverse it.

¹⁷ He hath not beheld iniquity in Jacob,

Neither hath He seen perverseness^τ in Israel:

The LORD his God is with him,

And the shout of a king is among them.

¹⁸ God brought them out of Egypt;

He hath as it were the strength of an unicorn.^ρ

¹⁹ Surely *there is* no enchantment against^ψ Jacob,

Neither *is there* any divination against Israel:

According to this time^χ it shall be said of Jacob

And of Israel, What hath God wrought!

²⁰ Behold, the people shall rise up as a great lion,

And lift up himself as a young lion:

He shall not lie down until he eat of the prey,^d

And drink the blood of the slain."

²¹ And Balak said unto Balaam, "Neither curse them at all, nor bless them at all."

²² But Balaam answered and said unto Balak, "Told not I thee, saying, All that the LORD speaketh, that I must do?"^ψ

²³ And Balak said unto Balaam, "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou

of Zophim,^ρ to the top of Pisgah,^σ and built seven altars, and offered a bullock and a ram on *every* altar.

¹⁵ And he said unto Balak, "Stand here by thy burnt offering, while I meet *the LORD* yonder."

¹⁶ And the LORD met Balaam, and put a word in his mouth, and said, "Go again unto Balak, and say thus."

¹⁷ And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, "What hath the LORD spoken?"

¹⁸ And he took up his parable and said,

v (That this is the buffalo has long ago been shown by valid arguments. Hengstenberg.)

φ Or, in.

χ (That is, in its time -- "at the right time," while divination will be of no avail. God shall make known his designs to Israel in a fitting time. The time is close at hand when, &c. Darhe. Now, already. Maurer.)

d Ge. 49, 9, 27.

ψ (He renews his protestations of the necessity under which he lay, to bless the children of Israel. But this did not prevent a third and last endeavour to elicit an adverse sentence against the people of God. Chalmers.)

mayest curse me them from thence."

²⁴ And Balak brought Balaam to the top of Peor, that looketh toward Jeshimon.

²⁵ And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams."

²⁶ And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

π (There is a difficulty in these words compared with ch. 22, 41.

From Beulah Bowl, the first station, Balaam could only see the extreme part of the Israelitish camp; a far more comprehensive view must have been obtained from the hill of Zophim, though even this view did not contain the whole people. Perhaps ch. 22, 41 means all the people, even the utmost part.)

ρ (Zophim, i.e., of the watchers, doubtless so called from the extensive view it afforded of the motions or approach of enemies. It was evidently in the immediate vicinity of the top of Pisgah, mentioned De. 31, 1.)

σ Or, the hill.

τ (Not absolutely no perverseness, but yet not such iniquity as that for which the Camanitish nations were devoted to destruction.)

XXIV.]

A.M. 3873. B.C. 1568.
MOUNT PEOR.
Balaam's prophecy.

[138

AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments,^a but he set

his face toward the wilderness. ²And Balaam lifted up his eyes, and he saw Israel abiding *in his tents*^a according to their tribes; and the Spirit of God came^c upon him. ³And he took up his parable and said,

⁴ Balaam the son of Beor hath said,
And the man whose eyes are open^b hath said :

⁴ He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling *into a trance*,⁷ but having his eyes open :

⁵ How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel !

⁶ As the valleys are they spread forth
As gardens by the river's side,
As the trees of lign aloes^d which the Lord hath planted,
And as cedar trees beside the waters.

⁷ He shall pour the water out of his buckets,
And his seed *shall be* in many waters,^e
And his king shall be higher than Agag,⁵
And his kingdom shall be exalted.

⁸ God brought him forth out of Egypt ;
He hath as it were the strength of an unicorn :
He shall eat up the nations his enemies,
And shall break their bones,
And pierce *them* through with his arrows.

⁹ He couched, he lay down as a lion,^f
And as a great lion : who shall stir him up ?
—Blessed *is* he that blesseth thee,
And cursed *is* he that curseth thee."

¹⁰ And Balak's anger was kindled against Balaam, and he smote^g his hands together : and Balak said unto Balaam, "I called thee to curse^h mine enemies, and, behold, thou hast altogether blessed *them* these three times. ¹¹Therefore now flee thou to thy place : I thought to promote thee unto great honour ; but, lo, the Lord hath kept thee back from honour."

¹² And Balaam said unto Balak, "Spake I not also to thy messengers which thou sentest unto me, saying,

¹³ If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind ; *but* what the Lord saith, that will I speak ? ¹³ And now, behold, I go unto my people : come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days."

¹⁴ And he took up his parable, and said,

¹⁴ Balaam the son of Beor hath said,
And the man whose eyes are open hath said :

¹⁶ He hath said, which heard the words of God,
And knew the knowledge of the most High,
Which saw the vision of the Almighty,
Falling *into a trance*, but having his eyes open :

^a (His seed shall (spread itself) into many waters, i.e. this people shall receive a great increase. Maurer.) Is. 48, 1. Je. 47, 2. Ps. 144, 7. Re. 17, 15.

⁵ (This was doubtless the common appellation of the kings of Amalek, as was Pharaoh for those of Egypt. This is entirely in harmony with the spirit and form of the prophecies of Balaam. Individuals are not mentioned in them.)

^f Ge. 49, 9. (In the prophecies of Balaam there is a gradual development of God's purposes. The first prophecy dwells upon the favour which God shows to His people ; the second unfolds the certainty of absolute success ; the third more vividly represents that prosperity ; and the fourth particularly the hostile nations.)

^g Eze. 21, 14, 17, and 22, 13.

^h Ch. 23, 11. De. 23, 4, 5. Jos. 21, 9, 10. No. 13, 2

^a Heb., to the meeting of enchantments. (Finding them ineffectual, he leaves them off as unprofitable, and makes an experiment direct on heaven.)

^a (From Peor the whole camp of the Israelites was visible.)

^c Ch. 11, 25. 1 Sa. 10, 10, and 19, 20, 23. 2 Chr. 15, 1.

^b Heb., the man of unveiled eyes. (That is, he from whose mind the veil had been removed, which hides from mortals the secret purposes of Jehovah. Heider-son.)

^d (Who hears the words of God, who beholds the visions of the Almighty ; falling down, and with his eyes open, i.e. the eyes of the mind. Maurer.)

^e (The exocaria agallocha of Linnaeus. This odoriferous tree, growing in India, has an uncommonly beautiful appearance. The people in the East suppose it to have been one of the indigenous trees of Paradise.)

q (The star is such a natural image and symbol of royal power and splendour, that the us of it exists among almost all nations.
Hengstenberg.)

h (It is more natural to refer this passage to David, who) ... smote Moab, and measured them with a line, casting them down to the ground.....2 Sa. 8, 2.

θ Or, smite through the princes of Moab. Je. 48, 15. (Both the Ammonites & Moabites. Ge. 19, 38.)

i 2 Sa. 8, 14. Ps. 60, 8, 9, 12. See also Am. 1, 11.

ι Or, the first of the nations that warred against Israel. Ex. 17, 8. (Chief, most ancient, and noble of the nations. Maurer. See ve. 7.)

κ Or, shall be even to destruction. Ex. 17, 14. 1 Sa. 15, 3, 8.

λ Heb. Kain, Ge. 15, 19. (It is the Canaanitish Kenite who is meant.)

μ (Lethal dwelling place be strong, and let thy nest be placed in the rock; get it shall be the destruction of Kain. How long (shall it be) till Assyria leads thee captive. Maurer, De Wette. Fulfilled, 1 Chr. 5, 26. Je. 25, 9—11.)

ν Or, how long shall it be ere Asshur carry thee away captive.

ξ (It is probable that Chittim is here used to designate Cyprus. This island was the principal station for ships to towards the west. See Is. 23, 1.)

17 I shall see him, but not now :
I shall behold him, but not nigh :
There shall come a star^q out of Jacob,
And a sceptre^h shall rise out of Israel,
And shall smite the corners of Moab,^θ
And destroy all the children of Sheth.
18 And Edomⁱ shall be a possession
Scir also shall be a possession for his enemies ;
And Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.”

20 And when he looked on Amalek, he took up his parable and said,
“ Amalek was the first^ι of the nations ;
But his latter end shall^κ be that he perish for ever.”

21 And he looked on the Kenites, and took up his parable, and said,
“ Strong is thy dwellingplace,
And thou puttest thy nest in a roek.
22 Nevertheless the Kenite^λ shall be wasted,^μ
Until^ν Asshur shall carry thee away captive.”

23 And he took up his parable, and said,
“ Alas, who shall live when God doeth this !
24 And ships shall come from the coast of Chittim,^ξ
And shall afflict Asshur, and shall afflict Eber,^ο
And he also shall perish for ever.”

25 And Balaam rose up, and went and returned to his place:^ρ and Balak also went his way.

XXV.] A.M. 3873. B.C. 1568. [139
SHITTIM (a place in the plains of Moab, east of the Dead Sea, the last encampment before crossing the Jordan).
The people seduced by the Moabites.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baal-peor:^σ and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, “ Take all the heads of the people, and hang them^τ up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.”

5 And Moses said unto the judges of Israel, “ Slay ye every one his men^υ that were joined unto Baal-peor.”

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish^φ woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping^ψ before the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; 8 and he went after the man of Israel into the tent, and thrust^ω both of them through, the man of Israel, and the woman through her belly. So the plague was stayed^x from the children of Israel. 9 And those that died^η in the plague were twenty and four thousand.

ο (A general denomination including Asshur. See Ge. 10, 21.)

ρ (He was found among the Midianites, ch. 31, 8, whom he seems to have counselled to entice the Israelites to idolatry, ch. 31, 16. Re. 2, 14.)

ι Jos. 22, 17. Ps. 106, 28. Hos. 9, 10.

κ (Who was worshipped with obscene rites.) Ps. 106, 29.

λ (Not the heads, for they are the “judges” of ve. 5, but the people who had sinned.)

μ (One thousand were thus slain.) Compare ve. 9 with 1 Co. 10, 8.

ν (The same is here said of the Midianites as in ve. 1 of the Moabites.)

φ (And saying, Spare thy people, O Lord, and give not thine heritage to reproach; or, ye chiefs, repining.)

ψ Then stood up Phinehas, and executed judgment: and so the plague was stayed. Ps. 106, 30.

χ (It is certain that God approved of the action, ve. 11, and it may well be concluded that, as he did it without the consent of Moses, so he did it by the direction of God Himself.)

η ... All the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. De. 4, 3.

ψ Heb., with My zeal. See 2 Co. 11, 2.

ο They provoked Him to jealousy with strange gods, with abominations provoked Him to anger. He 32, 16.

ω (Prosperity.)

α (It continued in Phinehas line for nine hundred and fifty, in that of Ithamar only a hundred and fifty. Eli was of the latter, Ezra of the line of Phinehas.)

β Heb., house of a father.

γ (In the next census we find the Simeonites had decreased 1 from fifty-nine thousand three hundred to twenty-two thousand two hundred 4; perhaps the example of their prince had been extensively followed.)

δ (One of the princes of Midian whom Moses smote).....which were dukes of Sihon, dwelling in the country. Jos. 13, 21. Ch. 31, 8.

ρ ...They warred against the Midianites.....slew all the males.....slew the kings of Midian.....burnt all their cities.....and all their goodly castles.....and took all the spoil..... Ch. 31, 7—12.

q Ch. 31, 16.

τ Ch. 25, 9.

σ Ex. 30, 12, and 38, 25, 26. Ch. 1, 2.

ε (The number was now taken, in order to the dividing the land among them, ve. 53, which they were now ready to possess.)

ζ Ve. 63. Ch. 22, 1; 31, 12; 33, 48; and 35, 1.

¹⁰ And the Lord spake unto Moses, saying, ¹¹ Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, while he was zealous for My sake^ψ among them, that I consumed not the children of Israel in My jealousy.^ο ¹² Wherefore say, "Behold I give unto him My covenant of peace;"^ω ¹³ and he shall have it, and his seed after him, *even* the covenant of an everlasting^α priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

¹⁴ Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house^β among the Simeonites.^γ ¹⁵ And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur;^δ he was head over a people, *and* of a chief house in Midian.

¹⁶ And the Lord spake unto Moses, saying, ¹⁷ "Vex the Midianites and smite^ρ them:" ¹⁸ for they vex you with their wives,^q wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

XXVI.] A.M. 3873. B.C. 1568. [140
SITTIM.
The third census.

AND it came to pass after^r the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, ² "Take the sum^s of all the congregation^t of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel."

³ And Moses and Eleazar the priest spake with them in the plains^u of Moab by Jordan near Jericho, saying, ⁴ "Take the sum^v of the people, from twenty years old and upward;

as the Lord commanded Moses and the children of Israel, which went⁵ forth out of the land of Egypt."

⁵ Reuben^w the eldest son of Israel: the children of Reuben; Hanoch^x of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: ⁶ of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. ⁷ These *are* the families of the Reubenites: and they that were numbered of them were forty^y and three thousand and seven hundred and thirty. ⁸ And the sons of Eliab; Eliab, and the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, which were famous^z in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord: ¹⁰ and the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.^θ ¹¹ Notwithstanding the children^ω of Korah died not.

¹² The sons of Simeon after their families: of Nemuel,^κ the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin,^λ the family of the Jachinites: ¹³ of Zerah,^μ the family of the Zarahites: of Shaul, the family of the Shaulites. ¹⁴ These *are* the families of the Simeonites, twenty and two thousand and two hundred.^ν

¹⁵ The children of Gad after their families: of Zephon,^ξ the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: ¹⁶ of Ozni,^ς the family of the Oznites: of Eri, the family of the Erites: ¹⁷ of Arod,^ζ the family of the Arodites: of Areli, the family of the Arelites. ¹⁸ These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.^η

ζ (None was all the generation of men dead who were excluded the land for their murmuring: ch. 11, 22, with ch. 26, 64, 65. The remainder of them probably being slain by the plague, ch. 25, 9. Hence this number is required to be taken after the plague. Kidder.)

η Ge. 46, 8. Ex. 6, 14. 1 Chr. 5, 1.

θ (When they were numbered, ch. 1, they were forty-six thousand five hundred.)

κ Ch. 16, 1.

λ (A sad example to others.) Ch. 16, 38. 1 Co. 10, 6. 2 Pe. 2, 6.

μ Ex. 6, 21. 1 Chr. 6, 22.

ν Ge. 46, 10. Ex. 6, 15. Jemuel.

ξ 1 Chr. 4, 24. Jarib.

ς Ge. 46, 10. Zohar.

ζ (At the last census they were fifty-nine thousand three hundred.) See ch. 25, 11.)

η Ge. 46, 16. Zephion.

θ Or, Ezbou, Ge. 46, 16.

ο Ge. 46, 16. Aroli.

π (Their number, ch. 1, was forty-six thousand six hundred and fifty. At the tribes of the standard of Reuben had remarkably decreased.)

<p>z Ge. 38, 2, &c., and 46, 12.</p>	<p>19The sons^z of Judah were Er and Onan: and Er and Onan died in the land of Canaan. 20And the sons of Judah^y after their families were; of Shelah, the family of the Shelanites; of Pharez, the family of the Pharezites; of Zerah, the family of the Zarbites. 21And the sons of Pharez were; of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. 22These are the families of Judah^y according to those that were numbered of them, threescore, and sixteen thousand and five hundred.</p>	<p>Hoglah, Mileah, and Tirzah. 34These are the families of Manasseh, and those that were numbered of them, fifty^y and two thousand and seven hundred.</p>	<p>ψ (An increase of twenty thousand five hundred, so that each tribe belonging to the standard of Judah was increased in number.)</p>
<p>y 1 Chr. 2, 3.</p>	<p>23Of the sons of Issachar^z after their families: of Tola, the family of the Tolaites; of Pua,^σ the family of the Puites; 24of Jashub,^τ the family of the Jashubites; of Shimron, the family of the Shimronites. 25These are the families of Issachar according to those that were numbered of them, threescore^y and four thousand and three hundred.</p>	<p>35These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites; of Becher,^ω the family of the Bachrites; of Tahan, the family of the Tahauites. 36And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37These are the families of the sons of Ephraim^α according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.</p>	<p>ω 1 Chr. 7, 20, Bered. α (They had suffered a decrease of eight thousand.)</p>
<p>ρ (An increase from that in ch. 1, of one thousand nine hundred.)</p>	<p>26Of the sons of Zebulun^α after their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. 27These are the families of the Zebulunites according to those that were numbered^β of them, threescore thousand and five hundred.</p>	<p>38The sons of Benjamin^ε after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram,^β the family of the Ahiramites; 39of Shupham,^γ the family of the Shuphamites; of Hupham, the family of the Huphanites. 40And the sons of Bela were Ard^δ and Naaman: of Ard, the family of the Ardites; and of Naaman, the family of the Naamites. 41These are the sons of Benjamin^ε after their families: and they that were numbered of them were forty and five thousand and six hundred.</p>	<p>ε Ge. 46, 21, 1 Chr. 7, 6. β Ge. 46, 21, Ehi, and 1 Chr. 8, 1, Aharah. γ Ge. 46, 21, Muppin and Hoppin. δ 1 Chr. 8, 3, Adar.</p>
<p>z Ge. 46, 13, Chr. 7, 1.</p>	<p>28The sons of Joseph^β after their families were Manasseh and Ephraim. 29Of the sons of Manasseh: of Machir,^ε the family of the Machirites; and Machir begat Gilead: of Gilead come the family of the Gileadites.</p>	<p>42These are the sons of Dan^ζ after their families: of Shuham,^ζ the family of the Shuhamites. These are the families of Dan after their families. 43All the families of the Shuhamites, according to those that were numbered of them, were threescore^η and four thousand and four hundred.</p>	<p>ε (An increase of ten thousand two hundred from ch. 1, 37.) ζ Ge. 46, 23. ζ Or, Hushim.</p>
<p>σ Or, Phovah.</p>	<p>30These are the sons of Gilead: of Jeezer,^χ the family of the Jeezerites; of Helek, the family of the Helekites; 31and of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechenites; 32and of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites.</p>	<p>44Of the children of Asher^θ after their families: of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Beriutes. 45Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 46And the name of the daughter of Asher was Sarah. 47These are the families of the sons of Asher^θ according to those that</p>	<p>η (An increase of one thousand seven hundred.) θ Ge. 46, 17, 1 Chr. 7, 30. θ Ge. 46, 24, 1 Chr. 7, 13.</p>
<p>τ Or, Job.</p>	<p>33And Zelophehad^ι the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah,</p>		
<p>ν (An increase of nine thousand nine hundred. Ch. 1, 29.)</p>			
<p>α Ge. 46, 14.</p>			
<p>φ (An increase of three thousand one hundred. Ch. 1, 31. Increase might have been the rub. of them all, had not their frequent rebellions caused God to cut them off.)</p>			
<p>β Ge. 46, 20.</p>			
<p>ε Jos. 17, 1, 1 Chr. 7, 14, 15.</p>			
<p>χ Called Abiezer, Jos. 17, 2. Ju. 6, 11, 21, 34.</p>			
<p>ι Ch. 27, 1, and 36, 11.</p>			

θ (An increase of eleven thousand nine hundred, from ch. 1, 11.)
 ι 1 Chr. 7, 13, Shalum.
 κ (A decrease of eight thousand.)
 λ (There is a decrease on the whole number from that in ch. 1, 46, thirty-nine years before, of eighteen hundred and twenty. If there were not one person now alive of those whom Moses and Aaron had numbered in the wilderness of Sinai, and consequently not a man above sixty years of age, except Moses himself and Caleb and Joshua.)
 ι Jos. 11, 23, and 14, 1.
 κ Ch. 33, 51.
 μ Heb., multiply his inheritance.
 ν Heb., diminish his inheritance.
 ξ (From the Anglo-Saxon, to divide or portion out, i.e., fortuitously. It was a sort of appeal to God, and was peculiar to the theocracy. Pr. 16, 33.)
 ο (As God was ever supposed to be the whole disposer in such matters, whatever fell out in the course of God's providence is called a lot. Is. 17, 14. Ac. 8, 21. Clarke.)
 ρ (These several provinces of the whole land were by lot adjudged to the several tribes, but each tribe was assigned a greater or less portion of that tract where his lot fell, as the number of its families were more or fewer. Kinder.)
 (Whom Atha bare to him in Egypt. Goddess.)

were numbered of them; *who were* fifty^θ and three thousand and four hundred.
 48 (Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49 of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50) These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty^κ and five thousand and four hundred.
 51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.^λ
 52 And the LORD spake unto Moses, saying, 53 "Unto these the land shall be divided for an inheritance according to the number of names. 54 To many^κ thou shalt give^μ the more inheritance, and to few thou shalt give^ν the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. 55 Notwithstanding the land shall be divided by lot:ξ according to the names of the tribes of their fathers they shall inherit. 56 According to the lot^ο shall the possession thereof be divided between many and few."^ρ
 57 And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. 58 These *are* the families of the Levites: the family of the Libmites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. 59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother*^ρ bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. 60 And unto Aaron was born Nadab, and Abihu,

Eleazar, and Ithamar. 61 And Nadab and Abihu died,^ι when they offered strange fire before the LORD. 62 And those that were numbered of them were twenty and three thousand,^σ all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance^ζ given them among the children of Israel.
 63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. 64 But among these there was not a man^τ of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. 65 For the LORD had said of them, "They shall surely die^υ in the wilderness."^ϕ And there was not left a man of them, save Caleb^υ the son of Jephummeh, and Joshua the son of Nun.
 XXVII.] A.M. 3873. B.C. 1568. [141
 PLAINS OF MOAB.
 Law of succession. Joshua's appointment.
 WHEN came the daughters^φ of Zelophehad,^μ the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, 3 "Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. 4 Why should the name of our father be done^δ away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father."^ω

ιDied before their father, and had no children. 1 Chr. 21, 2. Le. 10, 1.
 σ (An increase of only seven hundred since the former numbering at Sinai, ch. 3, 39.)
 ζ ...The sacrifices of the LORD God made by fire are their inheritance..... Jos. 23, 14, and 14, 3. Ch. 18, 20. De. 10, 9.
 τ That is, of the fighting men among the tribes to whom the land was to be divided by lot.)
 υ ...Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb... & Joshua. Ch. 14, 30.
 φ (According to the arrangements but recently made, the descendants of Zelophehad, for want of male representatives, have no portion in the territory of their tribe. Hence the enactment of an additional law.)
 μ Ch. 26, 33, and 36, 1-11. Jos. 17, 3.
 ω (As an ordinary siner, on whom, as on all, death falls in the common way.)
 δ Heb., diminished.
 ω (In honour of our father, let his land become ours, and be possessed by our posterity in his name.)

β (In ch. 36, there is a more particular account of the terms under which this concession was made to the daughters, viz., that they should not marry out of their own tribe.)

γ (Their request was complied with, and the law of succession is in other respects also settled with more precision.)

δ (That is, on the supposition that his father was dead, ver. 10, it being otherwise improbable that his brethren should inherit rather than he, especially when it is provided that the inheritance shall pass to him that is next to the family of him who has deceased, ver. 11.)

ε (Abarim, a chain which forms the mountainous district east of the Dead Sea.)

η Ch. 20, 21, 28, and 31, 2. De. 10, 6.

ζ (In De. 1, 37; 3, 26; 4, 21, the blame is also laid on the people. Both are correct. In the principal account, ch. 20, 1-13, as Hengstenberg says, the guilt of the leader is manifestly recognized as a result of the guilt of the people.)

η (Openly to proclaim Me to be the Holy One of Israel.)

θ De. 31, 2. 1 Sa. 8, 20, and 18, 13. 2 Chr. 1, 10.

θ (The public recognition of Joshua, in the lifetime of Moses, would seem to prepare the way for his undisputed assumption of the leadership, when Moses should be no more.)

⁵And Moses brought their cause before the LORD.

⁶And the LORD spake unto Moses, saying, ⁷“The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father’s brethren; and thou shalt cause the inheritance of their father to pass ^β unto them.”

⁸And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. ⁹And if he have no daughter, then ye shall give his inheritance unto his brethren. ¹⁰And if he have no brethren, then ye shall give his inheritance unto his father’s brethren. ¹¹And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.”

¹²And the LORD said unto Moses, ¹³“Get thee up into this mount Abarim, ^ε and see the land which I have given unto the children of Israel. ¹⁴And when thou hast seen it, thou also shalt be gathered ^η unto thy people, as Aaron thy brother was gathered. ¹⁵For ye rebelled ^ζ against My commandment in the desert of Zin, in the strife of the congregation, to sanctify ^η Me at the water before their eyes.” (That is the water of Meribah in Kadesh in the wilderness of Zin.)

¹⁶And Moses spake unto the LORD, saying, ¹⁷“Let the LORD, the God of the spirits of all flesh, set a man over the congregation, ¹⁸which may go out before ^η them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.”

¹⁹And the LORD said unto Moses, ²⁰“Take ^θ thee Joshua the son of Nun, a man in whom is the Spirit, and

lay thine hand upon him; ¹⁹and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. ²⁰And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.” ²¹And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment ^ρ of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.”

²²And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: ²³and he laid his hands upon him, and gave him a charge, ^τ as the LORD commanded by the hand of Moses.

XXVIII.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. The various offerings. [142

AND the LORD spake unto Moses, ¹saying, ²“Command the children of Israel, and say unto them, My offering, *and* My bread ^σ for My sacrifices made by fire, *for* a sweet ^κ savour unto Me, shall ye observe to offer unto Me in their due season. ³And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ^λ day ^μ by day, ⁴for a continual burnt offering. ⁵“The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;” ⁶and a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil. ⁷It is a continual ^ν burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. ⁸And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for*

ρ Jos. 1, 17.

τ Ex. 28, 30.

σ Charge Joshua, and encourage him, & strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. De. 3, 28, and 31, 7.

κ (Another instance of the prophetic character of the law. As has been well said, “A more costly and imposing ceremonial was now imposed, just as the improved circumstances of the people would have forth admitted.”)

λ Le. 3, 11, & 21, 6, 8. Mal. 1, 7, 12.

μ Heb., a saviour of My rest.

A Heb., in a day.

ν (Mention is first made of daily sacrifice, ver. 3, 4, then of weekly ver. 9, 10, then of monthly, ver. 11-15, & lastly of annual offerings, 16-31.)

ξ Heb., between the two evenings. Ex. 12, 6. (This period was regarded by the Samaritans and the Karaites as being the interval between sunset and deep twilight, but the Pharisees and Rabbins place it between the declining and setting sun. At the time of Josephus (Ant., xiv, 4, 3) we know that the daily sacrifice was offered at the ninth hour, or three o’clock.)

ζ Ex. 29, 42. See Am. 5, 25.

a drink offering. ⁸And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

⁹And on the sabbath day two^u lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: ¹⁰*this is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

¹¹And in the beginnings^v of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; ¹²and three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram; ¹³and a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. ¹⁴And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this is the burnt offering of every month^z throughout the months of the year. ¹⁵And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

¹⁶And in the fourteenth^w day of the first month *is* the passover of the LORD. ¹⁷And in the fifteenth day of this month *is* the feast:^x seven days shall unleavened bread be eaten. ¹⁸In the first^y day *shall be* an holy convocation; ye shall do no manner of servile work *therein*: ¹⁹but ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year; they shall be unto you without blemish:^z ²⁰and their meat offering *shall*

be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; ²¹a several tenth deal shalt thou offer for every lamb, throughout the seven lambs: ²²and one goat *for* a sin offering, to make an atonement for you. ²³Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering. ²⁴After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. ²⁵And on the seventh^a day ye shall have an holy convocation; ye shall do no servile work.

²⁶Also in the day of the first-fruits,^b when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: ²⁷but ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; ²⁸and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, ²⁹a several tenth deal unto one lamb, throughout the seven lambs; ³⁰and one kid of the goats, to make an atonement for you. ³¹Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."

XXIX.]

A.M. 3873. B.C. 1568.
PLAINS OF MOAB.
The several festivals.

[143

AND in the seventh^b month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing^c the trumpets unto you.^b

²And ye shall offer a burnt offering^r for a sweet savour unto the LORD: one young bullock, one ram, and seven lambs of the first year without

^u Ex. 12, 16, and 13, 6. Le. 23, 8.

^o (That is, the feast of Pentecost. Ex. 23, 16, and 34, 22. Le. 23, 10. De. 16, 10. Ac. 2, 1.)

^π (Besides what is required Le. 23, 18, viz., seven lambs, one bullock, and two rams.)

^p (The month Tisri, the first month of the civil year, the seventh of the ecclesiastical.)

^σ (The feast of trumpets was probably so called because the blowing would be louder, and would be continued longer, ushering in what might be termed the sacred month of the year, in which month the great day of atonement and the feast of tabernacles took place.)

^b Le. 23, 24.

^r (This offering was to be over the additional offering which belonged to this day, as it was the first day of a month, when they were obliged to offer two bullocks. Ch. 28, 11, compared with ch. 29, 6. The seeming difference between Le. 23, 18, and ch. 28, 27, may hence be fairly reconciled, for the two bullocks, one ram, and seven lambs which were required at Pentecost, ch. 28, 27, were to be added to the seven lambs, one bullock, and two rams, which were to be offered with the bread. Le. 23, 18.)

^u (It was said to Ezekiel).... the burnt offering that the prince shall offer unto the Lord on the sabbath day shall be six lambs without blemish, and a ram without blemish. Eze. 46, 4.

^v (Solomon says) Behold, I build an house to the name of 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, & on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. 2 Chr. 2, 4.

^z (It would appear from Amos 8, 5, that the day of the new moon was, like the Sabbath, made a day of exception from ordinary work. The two are brought together as being alike a warning to the profane & worldly. When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? Am. 8, 5. Chalmers.) Is. 1, 13. Cot. 2, 16.

^y Ex. 12, 16, 18. Le. 23, 5. Ch. 9, 3. De. 16, 1. Eze. 45, 21.

...Of unleavened bread.....Le. 23, 6.

Ex. 12, 16. Le. 23, 7.

Ye. 31. Le. 22, 30. Ch. 29, 8. De. 15, 21.

blemish: ³and their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, ⁴and one tenth deal for one lamb, throughout the seven lambs: ⁵and one kid of the goats for a sin offering, to make an atonement for you: ⁶beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

⁷And ye shall have on the tenth day of this seventh month an holy convocation; ^cand ye shall afflict your souls: ^dye shall not do any work therein: ^ebut ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: ⁹and their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, ¹⁰a several tenth deal for one lamb, throughout the seven lambs: ¹¹one kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

¹²And on the fifteenth^v day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: ¹³and ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen^φ lambs of the first year; they shall be without blemish: ¹⁴and their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, ¹⁵and a several tenth deal to each lamb of the fourteen lambs: ¹⁶and one kid of the goats for a sin offering; be-

side the continual burnt offering, his meat offering, and his drink offering.

¹⁷And on the second day ye shall offer twelve^x young bullocks, two rams, fourteen lambs of the first year without spot: ¹⁸and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ^f¹⁹and one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

²⁰And on the third day eleven^ψ bullocks, two rams, fourteen lambs of the first year without blemish: ²¹and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ²²and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

²³And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: ²⁴their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ²⁵and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

²⁶And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: ²⁷and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number after the manner: ²⁸and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

²⁹And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: ³⁰and their meat offering and their drink offerings for the bullocks, for

X (Here is an abatement of one bullock for each of the seven days.)

f Verses 3, 4, 9, 10. Ch. 15, 12, and 28, 7, 14.

ψ (On each succeeding day one bullock less, till on the seventh there were only seven, but making in all seventy. There were annually offered to God, independently of trespass offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, a hundred and thirty-two bullocks, and eleven hundred and one lambs. But this is little when compared with the lambs slain every year at the passover, which amounted in one year to the immense number of two hundred & fifty-five thousand six hundred, which was the answer which Cestius received, when he asked the priests how many persons had come to Jerusalem at their annual festivals. Clarke.)

c From that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. Le. 16, 24, and 23, 27.

d Ps. 35, 13. Is. 58, 5.

v (On this day the feast of tabernacles commenced. Great prosperity is given to the just here. It was designed for a commemoration of what had not been consummated at any earlier period. "The saviour in boots," says Polleg, "in the wilderness had been hitherto matter of anticipation and expectation. From this time forward it was to be remembered as an interesting incident, belonging to the day of small things in the national history. Le. 23, 31, De. 16, 13. Eze. 45, 25.)

e Eze. 3, 4.

φ (It was kept at the close of their evening and harvest: and being a time of 14 days & of plenty, God thought fit to oblige the Israelites to a long attendance & a greater number of sacrifices than He required at the other festivals. Kidder.)

^a (The last day of the feast of tabernacles, as the last feast day of the year, was commencing with ceremonies of a character altogether special, in which account it was called "the great day." *Jo. 7, 37. Olshausen.*)

^b *Le. 23, 36.*
^c (Though the day was solemn and the "great day," yet the sacrifices were fewer than on the preceding day by six bullocks and one ram. This might hint "the weakness (unprofitableness thereof)." *Dr. Chalmers says, "We cannot discover a principle for these numbers, or in the decrease from day to day, nevertheless they were determined by an All-wise Arbitr."*)

^d Or, offer.

^e (At the public charge there were annually offered to God fifteen goats, twenty-one kids, seventy-two rams, a hundred & thirty-two bullocks, eleven hundred and one lambs.)

^f (Viz, those offered upon emergencies, or by voluntary devotion and inclination of those who were so disposed.)

^g (These reputations in chapters xxviii. and xxix. of previous injunctions were given to remind the new generation about to enter Canaan of the obligations laid upon their fathers, & which were to continue in force.)

(That is, make a religious promise unto the Lord.)
(These regulations were designed to diminish the frequency of vows.)

the rams, and for the lambs, shall be according to their number, after the manner: ³¹and one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

³²And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: ³³and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ³⁴and one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

³⁵(On the eighth^o day ye shall have a solemn^a assembly: ye shall do no servile work therein: ³⁶but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one^b ram, seven lambs of the first year without blemish: ³⁷their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, ⁷ after the manner: ³⁸and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

³⁹These things ye shall do^b unto the Lord in your set^c feasts, beside^c your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings."

⁴⁰And Moses told^d the children of Israel according to all that the Lord commanded Moses.

XXX.] A.M. 3873. B.C. 1568. [144
PLAINS OF MOAB.
Of vows.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, "This is the thing which the Lord hath commanded. ²If a man vow^o a vow^t unto the Lord, or swear an oath to

bind his soul with a bond; he shall not break^s his word, he shall do^a according^g to all that proceedeth out of his mouth.

³If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's^u house in her youth; ⁴and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. ⁵But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul shall stand: and the Lord shall^v forgive her, because her father disallowed her. ⁶And if she had at all an husband, when she vowed,⁵ or uttered ought out of her lips, wherewith she bound her soul; ⁷and her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. ⁸But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her. ⁹But every vow of a widow,^o and of her that is divorced, wherewith they have bound their souls, shall stand against her. ¹⁰And if she vowed^r in her husband's house, or bound her soul by a bond with an oath; ¹¹and her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.^p ¹²But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. ¹³Every vow,

^k Heb., profane. Ps. 55, 20.

^l (Provided what he vows is a lawful thing, not such as that in Ma. 6, 23. *Jo. 17, 3.*)

^m *Jo. 22, 27. Ps. 22, 25, and 50, 11; 66, 13; 116, 14. Na. 1, 15.*

ⁿ (In the family, and under the government of her father, not yet disposed of in marriage; tho' she may bring, that those under subjection are not to dispose of themselves without the consent of their superiors.)

^v (That is, will not impute to her the non-performance of her vow.)

⁵ Heb., her vows were upon her. Ps. 56, 12.

^o (Made in her widowhood, and when she had power to dispose of herself, and over her actions.)

^r (If she that is now a widow or divorced, did make her vow during her husband's life, or before she was divorced.)

^p (Those vows which she then made shall bind her in her widowhood.)

σ (Vows of fast-
ing, Le. 16, 23.
The Nazirite, ch.
vi. Gifts, Le. 7,
16. Mms. De.
23, 21.)

τ (That is, if the
husband, after
he has by his si-
lence establish-
ed the vow of his
wife, shall by his
power and au-
thority over her
hinder her from
performing such
a vow, the sin in
this case shall
not be imputed to
the wife (who was
ready to perform
her vow) but to
her husband who
restrained her.)

v ("The war with
the Midianites,"
says Haverick,
"had no other
object than that
of taking ven-
geance on them
for the wicked-
ness they had
practised on Is-
rael; its aim was
not conquest.")

φ Ch. 27, 13.
χ Heb., a thou-
sand of a tribe, a
thousand of a
tribe.

ψ (This priest
seems to have ac-
companied the
host to take
charge of the
"holy instru-
ments.")

ω (The Urim and
Thouminim.) 1
Sa. 30, 7. Ch.
10, 9.

α (Not the whole
Midianitish na-
tion, but only
those that lay in
the neighbour-
hood of the Is-
raelites, and had
sought to star-
ve them to death.)
Ve. 2. Ch. 25,
16.)

h De. 20, 13. Ju.
21, 11. 1 Sa. 27,
9. 1 Ki. 11, 15.

β (Vassals of Si-
hon called, Jos.
13, 21, dukes of
Sihon living in
the country.)

and every binding oath to afflict^σ the soul, her husband may establish it, or her husband may make it void. ¹⁴But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard them. ¹⁵But if he shall any ways make them void after that he hath heard them; then he^τ shall bear her iniquity."

¹⁶These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

XXXI.] A.M. 3873. B.C. 1568. [145
PLAINS OF MOAB.
The destruction of five Midianitish tribes.

AND the LORD spake unto Moses, saying, ²"Avenge^v the children of Israel of the Midianites: afterward shalt thou be gathered^φ unto thy people."

³And Moses spake unto the people, saying, "Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. ⁴Of every tribe a thousand,^χ throughout all the tribes of Israel, shall ye send to the war."

⁵So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

⁶And Moses sent them to the war, a thousand of every tribe, them and Phinchas^ψ the son of Eleazar the priest, to the war, with the holy instruments,^ω and the trumpets to blow in his hand. ⁷And they warred against the Midianites, as the LORD commanded Moses; and they slew all^α the males.^h ⁸And they slew the kings^β of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and

Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. ⁹And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. ¹⁰And they burnt all their cities wherein they dwelt, and all their goodly castles with fire. ¹¹And they took all the spoil,ⁱ and all the prey, *both* of men and of beasts. ¹²And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

¹³And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

¹⁴And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.^γ ¹⁵And Moses said unto them, "Have ye saved all the women^δ alive? ¹⁶Behold, these caused the children of Israel, through the counsel^ε of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague^ς among the congregation of the LORD. ¹⁷Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.^ζ ¹⁸But all the women children, that have not known a man by lying with him, keep alive for yourselves.^θ

¹⁹And do ye abide^κ without the camp seven days: whosoever hath killed any person, and whosoever hath touched^λ any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. ²⁰And purify all *your* raiment, and all that is made of skins,^ε and all work of goats' hair, and all things made of wood."

²¹And Eleazar the priest said unto

i The women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; & thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. De. 20, 14.

γ Heb., host of war.

δ (If we estimate the number of women who had seduced the Israelites to sin, by that of the men slain (twenty-four thousand), and also by the proportion of young women who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor. Pic. Bib.)

ε Ch. 24, 14. 2 Pe. 2, 15. Re. 2, 14.

ς Ch. 25, 9.

η Heb., a male.

θ (By employing them as domestics. The laws protected them from improper treatment.)

κ ...Whosoever is defiled by the dead ...without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. ...Ch. 5, 2, 3.

λ He that toucheth the dead body of any man shall be unclean seven days. Ch. 19, 11.

ε Heb., instrument or vessel of skins.

the men of war which went to the battle, "This is the ordinance of the law which the LORD commanded Moses; ²²only the gold,* and the silver, the brass, the iron, the tin, and the lead, ²³every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation:²⁴ and all that abideth not the fire ye shall make go through the water.

²⁴And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp."²⁷

²⁵And the LORD spake unto Moses, saying, ²⁶"Take the sum of the prey²⁴ that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: ²⁷and divide the prey into two²⁶ parts; between them that took the war upon them, who went out to battle, and between all the congregation: ²⁸and levy a tribute unto the LORD of the men of war which went out to battle: one soul of five²⁵ hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: ²⁹take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD. ³⁰And of the children of Israel's half, thou shalt take one portion of fifty,²⁹ of the persons, of the beeves, of the asses, and of the flocks,²⁷ of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD."

³¹And Moses and Eleazar the priest did as the LORD commanded Moses. ³²And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, ³³and threescore and twelve thousand beeves, ³⁴and threescore and one thousand asses, ³⁵and thirty and two thousand persons in all, of women that had not known man by lying with him.

³¹And Moses and Eleazar the priest did as the LORD commanded Moses. ³²And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, ³³and threescore and twelve thousand beeves, ³⁴and threescore and one thousand asses, ³⁵and thirty and two thousand persons in all, of women that had not known man by lying with him.

²⁶And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: ²⁷and the LORD's tribute of the sheep was six²⁸ hundred and threescore and fifteen. ²⁸And the beeves were thirty and six thousand; of which the LORD's tribute was threescore and twelve. ²⁹And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one. ³⁰And the persons were sixteen thousand; of which the LORD's tribute was thirty and two persons.

⁴¹And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses. ⁴²And of the children of Israel's half, which Moses divided from the men that warred, ⁴³(now the half that pertained unto the congregation was three²⁶ hundred thousand and thirty thousand and seven thousand and five hundred sheep, ⁴¹and thirty and six thousand beeves, ⁴⁵and thirty thousand asses and five hundred, ⁴⁶and sixteen thousand persons;) ³⁷even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

⁴⁸And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: ⁴⁹and they said unto Moses, "Thy servants have taken the sum of the men of war which are under our charge,⁷ and there lacketh not one man of us. ⁵⁰We have therefore brought an oblation²⁹ for the LORD, what every man hath gotten,²⁶ of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement²⁹ for our souls before the LORD."

⁵¹And Moses and Eleazar the priest

²⁶ (Exactly the proportion of one to five hundred, en-joined vs. 28.)

²⁶ (It has been observed that it is difficult not to recognize in verses 32-46 an inventory and calculation made at the time.)

²⁷ Heb., hand.

²⁹ (As a token of thankfulness for His preservation of us.)

²⁶ Heb., found.

²⁹ When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them when thou numberest them. Ex. 30, 12.

* (This was not provided for in ch. xiv.)

²⁴ (The water with which the ashes of the red heifer was mingled, Ch. 8, 7; 19, 2.)

²⁴ Heb., of the captivity. (The prey taken of the Midianites was of three kinds,—persons, vs. 18; beasts, vs. 32; moveables, verses 22, 30.)

²⁶ (This war, bringing much spoil to the captors, gave occasion to Moses to establish the regulation respecting the division of the spoil taken in war. This was especially desirable, as the career of conquest had begun, and as the great sanguinary wars about to die.)

²⁶ (This is but the tenth part of what was taken out of the other half belonging to the congregation, this being taken for the priests, the other for the Levites. The same proportion is observed here as in the tithes.)

²⁶ (The congregation not having hazarded their lives are enjoined to part with ten times as much as those who went to battle, and in such a proportion as the number of those that went to battle held to the whole congregation, which was about the fiftieth part; for that is the proportion between twelve thousand men of war, and the six hundred thousand of the whole congregation.)

²⁶ Or, goats.

v Heb., *heav offering.*

n Ex. 30, 16.

q *(It is well to remark that Reuben and Gad were placed together under the same standard.)*

w Ch. 21, 32. Jos. 13, 25. 2 Sa. 24, 5.

a *(Distinguished for its rich pastures (De. 3, 12, 13. Je. 50, 19. Mi. 7, 14) and aromatic simples, from which latter different sorts of balsam were prepared. The whole district is covered with groups of limestone mountains int resct dby fertile valleys, (Michelson.)*

b *Beth-Nimrah. (Cutting off the former part of names of places is not unusual in Scriptures, as Saron, Shittim, Lehi.)*

y *(Shibmah, Heshbon, Ebalah, and Shebam are described as famous for their vines in Is. 16, 9, 10. Je. 48, 32, 34.)*

δ *Hail-stone. Jo. 45, 23. Jos. 13, 17. Eze. 25, 9.*

o *Moses sent to spy out Jazer; and they took the villages thereof, & drove out the Amorites that were there. Ch. 21, 32.*

ε Heb., *break.*

p De. 1, 22.

q Ch. 13, 3, 26.

took the gold of them, *even* all wrought jewels. ⁵²And all the gold of the offering^x that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.—⁵³*(For the men of war had taken spoil, every man for himself.)*—⁵⁴And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial^v for the children of Israel before the LORD.

XXXII.] A.M. 3373. B.C. 1568. [146
PLAINS OF MOAB.
The request of the Reubenites, &c.

NOW the children of Reuben^v and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer,^w and the land of Gilead,^a that, behold, the place *was* a place for cattle: ²the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, ³“Ataroth, and Dibon, and Jazer, and Nimrah,^b and Heshbon, and Elealeh, and Shebam,^y and Nebo, and Beon,^δ *even* the country which the LORD smote^o before the congregation of Israel, *is* a land for cattle, and thy servants have cattle: ⁵wherefore,” said they, “if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.”

⁶And Moses said unto the children of Gad and to the children of Reuben, “Shall your brethren go to war, and shall ye sit here? ⁷And wherefore discourage^ε ye the heart of the children of Israel from going over into the land which the LORD hath given them? ⁸Thus did your fathers, when I^p sent them from Kadesh-barnea to see the land. ⁹For when^q they went up unto the valley of Esheol, and saw the land, they discouraged the

heart of the children of Israel, that they should not go into the land which the LORD had given them.

¹⁰And the LORD’s anger^r was kindled the same time, and He swore, saying, ¹¹Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see^s the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they^t have not wholly⁵ followed Me: ¹²save Caleb the son of Jephunneh the Kenezite,^η and Joshua the son of Nun: for they have wholly followed the LORD.

¹³And the LORD’s anger was kindled against Israel, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. ¹⁴And, behold, ye are risen up in your fathers’ stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. ¹⁵For if ye turn^u away from after Him, He will yet again leave them in the wilderness; and ye shall destroy all this people.”

¹⁶And they came near unto him, and said, “We will build sheepfolds here for our cattle, and cities^θ for our little ones: ¹⁷but we ourselves will go ready armed^v before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. ¹⁸We will not return^w unto our houses, until the children of Israel have inherited every man his inheritance. ¹⁹For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this^e side Jordan eastward.”

²⁰And Moses said^y unto them, “If ye will do this thing, if ye will go armed before the LORD to war, ²¹and will go all of you armed^z over Jordan before the LORD, until He hath driven out His enemies from before Him, ²²and the land be subdued^a before

r Ch. 14, 11, 21. De. 1, 34.

s Ch. 14, 28, 29. De. 1, 35.

t Ch. 14, 22, 23.

ζ Heb., *fulfilled after me.*

η *(There was a Kenaz, brother to Caleb, Comp. 1 Chr. 4, 13, 15. with Jos. 15, 17. Perhaps the father of Jephunneh was so called.)*

u De. 30, 17. Jos. 22, 16, 18. 2 Chr. 7, 19, and 15, 2.

θ *(It would seem that, as but forty thousand armed men from these tribes passed over Jordan, seventy thousand, five hundred & eighty men remained to defend the recently acquired territory.)*

v About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho. Jos. 4, 13.

w *(After the conquest) Joshua said unto them...ye have not left your brethren these many days (six years)...but have kept the charge of the commandment of the LORD your God. Jos. 22, 3.*

x Ver. 33. Jos. 12, 1, and 13, 8.

y De. 3, 18. Jos. 1, 14, and 4, 12, 13.

z *(Joshua said) Remember the word which Moses...commanded...ye shall pass before your brethren armed (marshalled by five, Ex. 13, 18, mar.), and help them. Jos. 1, 14.*

a Jos. 11, 23.

the LORD: then afterward ye shall return, and be guiltless^b before the LORD, and before Israel; and this land shall be your possession before the LORD. ²³But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. ²¹Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

²⁵And the children of Gad and the children of Reuben spake unto Moses, saying, "Thy servants will do as my lord commandeth. ²⁶Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: ²⁷but thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith."^c

²⁸So concerning them Moses commanded^e Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: ²⁹and Moses said unto them, "If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: ³⁰but if they will not pass over with you armed, they shall have^a possessions among you in the land of Canaan."

³¹And the children of Gad and the children of Reuben answered,^μ saying, "As the LORD hath said unto thy servants, so will we do. ³²We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be our's."

³³And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasse^ρ the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with

the cities thereof in the coasts, *even* the cities of the country round about.

³⁴And the children of Gad built^ε Dibon, and Ataroth, and Aroer, ³⁵and Atroth, Shophan, and Jaazer,^ο and Jogbehah, ³⁶and Beth-nimrah,^π and Beth-haran, fenced cities: and folds for sheep.

³⁷And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, ³⁸and Nebo, and Baal-meon, (their names being changed,^ρ and Shibmah: and gave other^σ names unto the cities which they builded.

³⁹And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

⁴⁰And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

⁴¹And Jair^τ the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

⁴²And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

XXXIII.] A. M. 3873. B. C. 1568. [14-7
PLAINS OF MOAB.
1. Recapitulation of the journeys.
Comprising EX. XII.—XIX.

THESE are the journeys^υ of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

²And Moses wrote their goings^φ out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. ³And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. ⁴For the Egyptians buried^χ all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. ⁵And the children of

^ε ("The word build-
ing," says Heng-
stenberg, "is not
unusually,
when cities are
spoken of that
have been long
built, receives
from the con-
nection the sense of
fortifying. That
the word is used
so here there can
be no doubt.")
Compare 1 Ki.
15, 17.]

^ο Ve. 3, Jaazer.

^π Ve. 3, Nimrah.

^ρ (This was a very
common proce-
dure on the part
of conquerors. A
reminiscence of
this fact occurs
many passages in
the Bible, from
confusion. Of
course this class-
is noted here be-
cause Nebo and
Baal were tri-
dities among the
vanquished na-
tions.)

^σ Heh, they call-
ed by names the
nouns of the
cities.

^τ (Jair was, by
his mother's side,
of Manasseh. See
1 Chr. 2, 21, 22.
De. 3, 14, Jos.
13, 4, and 17, 1.
His father was
Sogah of Judah,
& contemporary
with Moses.)

^υ (It would seem
that Moses before
his death, by com-
mand of God,
wrote out full
particulars of the
journeys in the
work-book.)

^φ Havernick says
that this cata-
logue "was in-
tended to present
a review of the
whole route of
the journey, and
how to contain
the names of in-
dividual places
only so far as
they were those
where the Israe-
lites had remain-
ed.")

^χ (An addition to
the previous his-
torical narrative
in Ex. 12, 29.)

^δ Ex. 12, 12, and
18, 11, 18, 19, 1.
Re. 12, 8.

^b Joshua blessed them, and sent them away; and they went unto their tents. Jos. 22, 6.

^c (Ye shall know your sin when evils overtake you.)

^e (So) they (also) answered Joshua. All that thou commandest us we will do, and whithersoever thou sendest us we will go. Jos. 1, 16.

^a (Left it in charge with those who had the government of affairs under him.)

^a (Take what falls to their share there; and this country be disposed of as God shall direct.)

^μ (Havernick remarks, that "the prolixity in the account is evidence of a feeling of interest which could not be excited when all were in quiet possession of their own territories.")

^ν (It does not appear that the half tribe of Manasseh had joined the tribes of Reuben and Gad in their request. Moses allotted to the half tribe of Manasseh a possession east of Jordan, either because he thought the whole con-
querred region too large for the two tribes, or because circumstances connected with the tribe itself (its increase was twenty thousand five hundred, nearly double that of any other) rendered its division desirable.)
De. 3, 12, and 29, 8. Jos. 12, 6, and 13, 8.

^e Ex. 12, 37, and 13, 20.

^f Ex. 11, 2, 9.

^g He. 11, 29.

^h Ex. 15, 27.

ⁱ Ex. 16, 1.

^k Ex. 17, 1, and 19, 2.

^m Ex. 16, 1, and 19, 1, 2.

ⁿ (They proceeded down Wady-sheik in a north-west direction, but having come to a gorge in the mountains, they struck into a north-north-east direction across a sandy plain; and then passed over the Jebel-let-Tigh, and came down the Wady Zalabeh to the station Taberah, Ch. 11, 3. De. 9, 22. This was the first regular encampment after leaving Sinai, and it took them three days to reach it.)

^o That is, The graves of lust.

^a (Here) Miriam and Aaron spake against Moses, Ch. 12, 1. (From Hazeroth they came to Kadesh, in the wilderness of Paran, which was).... eleven days' journey from Horeb, by the way of Mount Seir.... De. 1, 2, (from which place the spies were sent, about the first day of the third month of the second year of their departure out of Egypt.)

^b (Dr. Kitto says, "This period embraces the period of thirty-eight years, from the departure of the Israelites from Kadesh till their return thither.")

^y (Some think that between these two places were many years' wandering, of which the places named ve, 20—36 were the later part.)

Israel removed from Rameses, and pitched in Succoth.^e ⁶ And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. ⁷ And they removed from Etham, and turned again unto Pi-hahiroth,^f which is before Baal-zephon: and they pitched before Migdol. ⁸ And they departed from before Pi-hahiroth, and passed through the midst of the sea^g into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. ⁹ And they removed from Marah, and came unto Elim:^h and in Elim were twelve fountains of water, and three-score and ten palm trees; and they pitched there.

¹⁰ And they removed from Elim, and encamped by the Red sea. ¹¹ And they removed from the Red sea, and encamped in the wildernessⁱ of Sin. ¹² And they took their journey out of the wilderness of Sin, and encamped in Dophkah. ¹³ And they departed from Dophkah, and encamped in Alush. ¹⁴ And they removed from Alush, and encamped at Replhidim,^k where was no water for the people to drink. ¹⁵ And they departed from Replhidim, and pitched in the wilderness^m of Sinai.

2. From Sinai to Kadesh.
Comprising Nu. x.—xiv.

¹⁶ And they removedⁿ from the desert of Sinai, and pitched at Kibroth-hattaavah.^o ¹⁷ And they departed from Kibroth-hattaavah, and encamped at Hazeroth.^a ¹⁸ And they departed from Hazeroth, and pitched in Rithmah.

3. The wandering.

¹⁹ And they departed from Rithmah,^b and pitched at Rimmon-parez.^y ²⁰ And they departed from Rimmon-parez, and pitched in Libnah. ²¹ And they removed from Libnah, and pitched at Rissah. ²² And they journeyed from Rissah, and pitched in Kehelathah. ²³ And they went from Kehelathah, and pitched in mount Sha-

pher. ²⁴ And they removed from mount Shapher, and encamped in Haradah. ²⁵ And they removed from Haradah, and pitched in Makheloth. ²⁶ And they removed from Makheloth, and encamped at Tahath. ²⁷ And they departed from Tahath, and pitched at Tarah. ²⁸ And they removed from Tarah, and pitched in Mitheah. ²⁹ And they went from Mitheah, and pitched in Hashmonah. ³⁰ And they departed from Hashmonah, and encamped at Moseroth. ³¹ And they departed from Moseroth, and pitched in Bene-jaakan. ³² And they removed from Bene-jaakan,^o and encamped at Hor-hagidgad. ³³ And they went from Hor-hagidgad, and pitched in Jotbathah. ³⁴ And they removed from Jotbathah, and encamped at Ebronah. ³⁵ And they departed from Ebronah, and encamped at Ezion-gaber.^p ³⁶ And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.⁸ ³⁷ And they removed from Kadesh, and pitched^e in mount Hor, in the edge of the land of Edom.

4. From Kadesh to the Plains of Moab.
Nu. xx. 21—xxi. 33.

³⁸ And Aaron the priest went up into mount Hor at the commandment^q of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. ³⁹ And Aaron was an hundred and twenty and three years old when he died in mount Hor.

⁴⁰ And king Arad^s the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. ⁴¹ And they departed from mount Hor, and pitched in Zalmonah. ⁴² And they departed from Zalmonah, and pitched in Punon. ⁴³ And they departed from Punon, and pitched in Oboth. ⁴⁴ And they departed from Oboth, and pitched in Ije-abarim,⁹ in the border of Moab. ⁴⁵ And they departed from Iim, and pitched in Dibon-gad.⁹ ⁴⁶ And they

^o Ge. 36, 27. De. 10, 6. 1 Chr. 1, 42.

^p De. 2, 8. 1 Ki. 9, 26, and 22, 48.

⁸ (Here, and at this time, died Miriam, ch. 20, 1, and water was brought out of the rock, ch. 20, 11, and 27, 14.)

^e (Compare with ve. 37—47 the immediately preceding chapters from xx., and De. 1, 2, 10; 2, 8; and 10, 6, 7.)

^q Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the water of Meribah. Ch. 20, 24.

^s (Rather, the king of Arad, a Canaanite. He heard of their purpose, and obtained some successes against them. Ch. 21, 1.)

⁹ Or, Heaps of Abarim.... In the wilderness which is before Moab, toward the sun rising. Ch. 21, 11.

⁹ (So called from having been rebuilt by the tribe of Gad, ch. 32, 34. It is the Dimon of Is. 15, 8; we find it afterwards in the possession of the Moabites. Je. 48, 22.)

r Eze. 6, 14.
(The scene of the transactions between Balaam and Balaak, chapters xxii.—xxv.)
Or, The plains of Shittim. Ch. 25, 1. Jos. 3, 1.
De. 7, 1, 2, and 9, 1. Jos. 3, 17.
tThe Hittites ...seven nations greater and mightier than thou. De. 7, 1. Ex. 23, 24, 33, and 34, 13. De. 7, 25, and 12, 3. Jos. 11, 12. Ju. 3, 2.
A (Sculptured stones, Le. 26, 1. De. 16, 22, including everything similar to those in later times, where..... every form of creeping things, and abominable beasts, and all... idols (were)..... portrayed..... Eze. 8, 10.
u (Statues, or, pillars, De. 7, 5, mar.)
v Ch. 26, 53.
y Heb., multiply his inheritance.
z Heb., diminish his inheritance.
a Jos. 23, 13.
b ...They served their idols: which were a snare unto them.Thus were they defiled..... Therefore was the wrath of the Lord kindled... inasmuch that He abhorred (them). Ps. 106, 36—40. Ex. 23, 33. Ju. 2, 3. Eze. 28, 24.
c Ps. 106, 41.
(Dr. Chalmers says, "We are here told of the extreme danger that there is in companying with the ungodly; and of the awful distance that we ought to maintain from all that would expose us to the deadly influence of a worldly atmosphere.")

removed from Dibon-gad, and encamped in Amnon-diblathaim.^r 47 And they removed from Amnon-diblathaim, and pitched in the mountains of Abarim, before Nebo.^s 48 And they departed from the mountains of Abarim, and pitched in the plains^t of Moab by Jordan near Jericho. 49 And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim^u in the plains of Moab.

A.M. 3873. B.C. 1568. PLAINS OF MOAB. [148
The boundaries of the land.

50 AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, 51 "Speak unto the children of Israel, and say unto them, When^v ye are passed over Jordan into the land of Canaan; 52 then ye shall drive out all the inhabitants^w of the land from before you, and destroy all their pictures,^x and destroy all their molten images,^y and quite pluck down all their high places; 53 and ye shall dispossess the inhabitants^z of the land, and dwell therein: for I have given you the land to possess it. 54 And ye shall divide^a the land by lot for an inheritance among your families: and to the more ye shall give^b the more inheritance, and to the fewer ye shall give^c the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks^d in your eyes, and thorns^e in your sides, and shall vex you in the land wherein ye dwell. 56 Moreover it shall come to pass, that I shall do^f unto you, as I thought to do unto them."^g

1 And the LORD spake unto Moses, XXXIV.] saying, 2 "Command the children of Israel, and say unto them, When ye come into

the land of Canaan;^h (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof;) 3 then your southⁱ quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt^j sea eastward: 4 and your border shall turn^k from the south to the ascent of Akrabbin, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: 5 and the border shall fetch^l a compass from Azmon unto the river of Egypt, and the goings^m out of it shall be at the sea. 6 And as for the western border, ye shall even have the greatⁿ sea for a border: this shall be your west border. 7 And this shall be your north border: from the great sea ye shall point out for you mount Hor: 8 from mount Hor ye shall point out your border unto the entrance^o of Hamath; and the goings forth of the border shall be to Zedad:^p 9 and the border shall go on to Ziphron,^q and the goings out of it shall be at Hazar-enan:^r this shall be your north border. 10 And ye shall point out your east border from Hazar-enan to Shepham: 11 and the coast shall go down from Shepham to Riblah,^s on the east side of Ain:^t and the border shall descend, and shall reach unto the side^u of the sea of Chinnereth^v eastward: 12 and the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about."

13 And Moses commanded the children of Israel, saying, "This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: 14 for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house

y Ge. 17, 8. De. 1, 7. Ps. 78, 55, and 105, 11. Eze. 47, 14.
π (The south-west corner of your southern boundary shall be where the wilderness of Zin touches on the border of Edom.)
ρ (The Dead Sea, or Lake of Sodom.) Ge. 14, 3. Jos. 15, 2.
σ (Winding about the south side of the heights of Akrabbin, Borchardt says that the ascent of Akrabbin is to be referred to the acclivity of the west-mountain of Akabah.)
τ (Wind about the torrent of Egypt to Wady El-Arish, and terminate at the Great Sea.) Ge. 15, 18. Jos. 15, 4, 47. 1 Ki. 8, 65. 18, 27, 32.
υ (It is impossible to define exactly the boundary on the south, but it no doubt hit a considerable desert between Egypt and the promised land.)
φ (The Mediterranean.)
χ (Lit., mountain of the mountain, i.e., the eminent mountain—Lebanon. Jos. 13, 5.)
z (Ch. 13, 21. 2 Ki. 14, 25.)
a (Places along the different parts of the two ranges of Lebanon.) Eze. 47, 17.
b (On the north border of Palestine.)
c (A great fountain called Ain, and a village bearing the same name, still exists.)
d Heb., shoulder.
e (Called also the sea of Galilee, the sea of Tiberias, and the lake of Gennesareth.)

d (The valley of Jordan varies in width from five to ten miles. Within this is a lower valley about half a mile wide, covered with trees and bushes. The distance between the two lakes in a direct line is about sixty miles.)

h Jos. 14, 1, and 19, 51.

c Ch. 1, 4, 16.

e (It is worthy of remark that Moses does not follow any order hitherto used of placing the tribes, neither that in ch. i., nor that in ch. vii., nor that in ch. xxvi., nor any other; but places them here exactly in that order in which they possessed the land. (Clarke.)

g (They dwell in the south.) Jos. 15, 1, and 18, 5.

d The second lot came forth to Simeon... their inheritance was within the inheritance of the children of Judah. Jos. 19, 1.

g Jos. 18, 11. (Joshua cast lots for the seven tribes; of these Benjamin came up first. Jos. 18, 10, 11.)

e The seventh lot... (in the country of the Philistines.) Jos. 19, 40, 41.

f Jos. 16, 1.

g Jos. 16, 5.

h The third lot. Jos. 19, 10.

i The fourth lot. Jos. 19, 17.

k The fifth lot. Jos. 19, 24.

l The sixth lot. Jos. 19, 32.

of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance: ¹⁵the two tribes and the half tribe have received their inheritance on this side Jordan^h near Jericho eastward, toward the sunrising.^g

¹⁶And the LORD spake unto Moses, saying, ¹⁷“These are the names of the men which shall divide the land unto you: Eleazar^b the priest, and Joshua the son of Num. ¹⁸And ye shall take one prince^c of every tribe, to divide the land by inheritance. ¹⁹And the names^e of the men are these: Of the tribe of Judah,^g Caleb the son of Jephunneh. ²⁰And of the tribe of the children of Simeon,^d Shemuel the son of Ammihud. ²¹Of the tribe of Benjamin,^g Elidad the son of Chislon. ²²And the prince of the tribe of the children of Dan,^e Bukki the son of Jogli. ²³The prince of the children of Joseph, for the tribe of the children of Manasseh,^f Hanniel the son of Ephod. ²⁴And the prince of the tribe of the children of Ephraim,^g Kemmel the son of Shiphthan. ²⁵And the prince of the tribe of the children of Zebulun, Elizaphan^b the son of Parnach. ²⁶And the prince of the tribe of the children of Issachar,ⁱ Paltiel the son of Azzah. ²⁷And the prince of the tribe of the children of Asher,^k Abihud the son of Shelomi. ²⁸And the prince of the tribe of the children of Naphtali,^l Pedahel the son of Ammihud.”

²⁹These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

XXXV.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. [149
The cities of refuge.

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, ²“Command the children of Israel, that they give unto the Levites, of the inheritance

of their possession, cities^m to dwell^o in; and ye shall give also unto the Levites suburbs for the cities round about them. ³And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. ⁴And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. ⁵And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousandⁿ cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this^a shall be to them the suburbs of the cities.

⁶And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer,^u that he may flee thither: and to them ye shall add^v forty and two cities.

⁷So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. ⁸And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.^w ⁹And the LORD spake unto Moses, saying, ¹⁰“Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; ¹¹then ye shall appointⁿ you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.^o ¹²And they shall be unto you cities for refuge from the avenger;^p that the manslayer die^p not, until he stand before the congregation in judgment. ¹³And of these

m Jos. 14, 3, & 21, 2. Ez. 45, 1, & 48, 8.

o (The Levites were by no means the exclusive occupants, as appears from what is said of Gibeon, Hebron, &c.)

l (Five hundred and eighty-three yards. About one-third of an English mile.)

k (One thousand one hundred and sixty-six yards. About two-thirds of an English mile.)

u (“The suburbs,” says Maimonides, “of the cities are expressed in the law to be three thousand cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards.”)

u (The object of these regulations was to guard against the evils of the usage, which rendered it a point of honour, indispensable and remorseless, for the nearest relative of a person slain to become the avenger of his blood. (Pic. Bib.)

v Heb., above them ye shall give.

g Heb., they inherit.

n Ex. 21, 13.

o Heb., by error.

p (The Hebrew signifies a Redeemer, Job 19, 25. In this sense it occurs several times in Isaiah. The right belonged to the nearest of kin.)

p Jos. 20, 4.

q Moses severed three cities on this side Jordan, ...Dezer, ...Hamoth, and Golan....De. 4, 41, 42.

rThey appointed Kadesh....Shechem.... & Kirjath-arba, which is Hebron....Jos. 20, 7.

s Ch. 15, 16.

t If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally.... De. 19, 11.

u Heb., with a stone of the hand.

v If a man come presumptuously upon his neighbour, to slay him with guile....Ex. 21, 14.

w De. 19, 12.

x Ge. 4, 8. 2 Sa. 3, 27, and 20, 10. 1 Ki. 2, 31, 32.

(The law aimed at enforcing a salutary caution against all occasion of fatal accident, by subjecting even the unintentional slayer to the consequences of a long exile from home.)

Jos. 20, 5.

Jos. 20, 6.

(“An uncertain time,” says one, “but one likely to be long enough to suffer the excited feelings of the venger to cool, as well as for reflection to come to his aid, and that of those who had urged him on.” Our redemption and liberty from the guilt of our sins is owing to the death of Christ, our great High Priest.)

Ex. 29, 7. Le. 3, and 21, 10.

cities which ye shall give, six cities shall ye have for refuge. ¹⁴Ye shall give three^e cities on this side Jordan, and three cities ye give in the land of Canaan, ^fwhich shall be cities of refuge. ¹⁵These six cities shall be a refuge, both for the children of Israel, and for the stranger, ^gand for the sojourner among them: that every one that killeth any person unawares may flee thither.

¹⁶And if he smite him with an instrument of iron, so that he die, he is a murderer: ^hthe murderer shall surely be put to death. ¹⁷And if he smite him withⁱ throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. ¹⁸Or if he smite^e him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

¹⁹The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. ²⁰But if he thrust him of hatred, or hurl at him by laying of wait, that he die; ²¹or in emnity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth^j him. ²²But if he thrust^k him suddenly without emnity, or have cast upon him any thing without laying of wait, ²³or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: ²⁴then the congregation shall judge^c between the slayer and the revenger of blood according to these judgments: ²⁵and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide^l in it unto the death of the high priest, ^mwhich was anointedⁿ with the holy oil. ²⁶But if the slayer

shall at any time come without the border of the city of his refuge, whither he was fled; ²⁷and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: ²⁸because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest shall the slayer return into the land of his possession.

²⁹So these things shall be for a statute^b of judgment unto you throughout your generations in all your dwellings.

³⁰Whoso killeth any person, the murderer shall be put to death by the mouth^e of witnesses: but one^f witness shall not testify against any person to cause him to die.

³¹Moreover ye shall take no satisfaction for the life of a murderer, which is guilty^x of death: but he shall be surely^d put to death.

³²And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

³³So ye shall not pollute the land wherein ye are: for blood it defileth^f the land: and the land^g cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. ³⁴Defile^o not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

XXXVI.]

(of heresse.

[150

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: ²and they said, “The Lord commanded my lord to give the land^a for

r Heb., no blood shall be to him. Ex. 22, 2.

b Ch. 27, 11.

c De. 17, 6, and 19, 15. Mat. 18, 16. 2 Co. 13, 1. He. 10, 28.

d (One man may mistake, or be so violently prejudiced as even to impose on his own judgment, or wicked....but it was not likely that two or more should be so. (Clarke.)

x Heb., faulty to die.

d Whoso sheddeth man's blood, by man shall his blood be shed. Ge. 9, 6.

e Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. De. 19, 13.

f Ps. 106, 38. Mi. 4, 11.

g Heb., there can be no expiation for the land.

o Le. 18, 25. De. 21, 23. (Both the greater penalty for murder, and the lesser for manslaughter, as put forth in this chapter, evince how peremptory the divine law is on the matter of shedding man's blood. Chalmers.)

a (A law had previously been enacted, to the effect that daughters might inherit land. The heads of the tribe of Manasseh represented to Moses that if the daughters of Zephobad married into another tribe, part of the hereditary Manasseh would pass over to that tribe. Hence it is here enacted that heresses should not marry out of their own tribe.)

gThe land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. Ch. 26, 55. Jos. 17, 3.

h Ch. 27, 7. Jos. 17, 4.

β Heb., unto whom they shall be.

γ (And cause such great confusion, as that the distinction of tribes might, in time, be lost.)

δ Le. 25, 10. (That which was designed for preserving inheritances will not remedy this.)

i See ch. 27, 1-7.

ε Heb., be wives.

ζ (Daughters are not to be forced to marry such as they like not. Ge. 24, 57, 58.)

η (The law designed the preservation of the family, as well as of the tribe, and this was one reason why the law of marrying a brother's wife was made. See De. 25, 6. Tobit 1, 9.)

an inheritance by lot^g to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.^h ³And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto^β they are received: so shall it be taken from the lot of our inheritance.^γ ⁴And when the jubilee^δ of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritanceⁱ of the tribe of our fathers.⁷

⁵And Moses commanded the children of Israel according to the word of the LORD, saying, "The tribe of the sons of Joseph hath said well. ⁶This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry^ε to whom they think best; ⁵only to the family^η of the tribe of their father shall they marry. ⁷So shall not the inheritance of the chil-

dren of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance^k of the tribe of his fathers. ⁸And every daughter,^θ that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. ⁹Neither shall the inheritance remove from one tribe to another tribe: but every one of the tribes of the children of Israel shall keepⁱ himself to his own inheritance."⁷

¹⁰Even as the LORD commanded Moses, so^κ did the daughters of Zelophehad: ¹¹for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: ¹²and they were married into^λ the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

¹³These^μ are the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel, in the plains of Moab, by Jordan near Jericho.

k ...Naboth said to Ahab, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee." 1 Ki. 21, 3.

θ (This law affected none but heiresses; sons might marry into other tribes, so might Levites. 2 Chr. 22, 11. Ezr. 2, 61. Lu. 1, 5, 36, and 3, 23, 31.)

ι Heb., cleave to the, &c.

κ (Their present compliance was in accordance with the spirit of their former request, "Why should the name of our father be done away from among his family?" Ch. 27, 4)

λ Heb., to some that were of the families.

μ (The period of time embraced in the book of Numbers is thirty-eight years nine months. Carpz., ii., 127.)

THE
FIFTH BOOK OF MOSES
CALLED
DEUTERONOMY.

THE book of Deuteronomy (*Δευτερονόμιον, second law*) was so called by the Alexandrine Jews because it contained a repetition of the law. For the same reason the Rabbins named it *שׁוּבָה*, or *repetition*. Its connexion with the previous books is most intimate, as it everywhere presupposes their historical contents, and refers to their legal enactments. It comprises a series of addresses given by Moses to the Israelites *immediately prior to their entering the promised land*. To that important step, and to the settled occupancy of the country by the Israelites, everything points. Hence the constant recurrence of the formulae, "When the Lord thy God shall bring thee into the land," "go in and possess the land," "the land whither ye go to possess it," &c., the frequent reference to the place "which God should choose as a sanctuary," and the adaptation of many of the laws to the condition of a settled population. "It nowhere," says Hävernick, "loses the point of view, that the Israelites are now for the first time just about to effect that occupation. Its laws have that occupation in view as a whole: they do not bear on a certain period, or one particular object, but have regard to the relations of the life of the people in general: they proceed from the nearest time, the present, and reach even to the most distant future."

With this book the labours of the great lawgiver end. It is his sacred legacy. He herein speaks with the affection and solicitude of an old man about to die, and with a freedom, boldness, and vehemence no one else could with any propriety have used. "Hence," says a writer, "the tone of the *law* falls here considerably in the background, and the individuality of the *lawgiver*, and his peculiar relations to his people, stand out more prominently." He continually reveals himself as the writer. "He who speaks," says Jahn, "in Deuteronomy, enters so thoroughly into the circumstances and feelings which must have been peculiar to Moses, and what he utters corresponds so exactly to the peculiar circumstances of the people addressed, that no other but the original speaker could ever have had so perfect a regard to these circumstances, or could ever have preserved it so completely, as nowhere to betray himself."

The book itself was, doubtless, written in the plains of Moab, beside the Jordan, near Jericho. In Deuteronomy the locality is, with but one exception, styled "the land of Moab," not "the plains of Moab," as was the designation in Numbers, because, since the book contemplated the occupancy of the promised land as the great object to be ensured, exacter definitions of the place of encampment east of Jordan, heretofore important, naturally gave place to the more general term. Deuteronomy embraces an account of the Israelites from the first day of the eleventh month of the fortieth year to the seventh day of the twelfth month. It may be divided into three sections; I. A review of the past history of the nation, ch. i.—xi. This contains three distinct portions; the *first*, ch. i.—vi. 43; the *second*, iv. 44—viii. 20; and the *third*, ix.—xi. II. A promulgation of laws, with a special reference to a settled residence in Canaan. Hence they are in part repeated and made more definite, and in part now first announced, ch. xii.—xxvi. III. The blessings which would result from obedience, and the punishment which would be the consequence of disobedience, together with the last acts of Moses, giving solemnity to the whole, xxvii.—xxxiii. Ch. xxxiv. must be regarded as a supplement to Deuteronomy, added by another hand. It seems to have been intended as a point of transition to the following book. This best explains the term *וַיִּבְרַח*, Josh. i. 1. It doubtless came from the same author as the book of Joshua—from Joshua himself.

(Ve. 1—5 are an accurate description of the place where Moses delivered and did what is contained in it.)
Jos. 9, 1, 10, and 22, 4, 7.

I.] A.M. 3873. B.C. 1568. (Fortieth year of the Exodus, eleventh month.)
KADESH-BARNEA, a village, the Saf of Burekhardt.)

THESE^a be the words which Moses spake unto all Israel on this^b side

Jordan in the wilderness, in the plain over against the Red^b sea, between Paran,^γ and Tophel, and Laban, and Hazeroth, and Di Zahab. ² There are eleven days' journey from Horeb by

^β *Or, Zaph.*
^γ (Not the stations mentioned in ch. xxxiii, but places near the southern extremity of the Red Sea.)

e (The long stay in the wilderness was the reason not to be imputed to the length of the way.)

b Nu. 21, 24, 33.

§ (Sinai is the more general name of the mountain; Horeb, the appellation of one peak.)

η (They abode nearly a year there. Ex. 19, 1. Nu. 10, 11.)

θ Heb., all his neighbours.

ι Heb., given.

c Ge. 12, 7; 15, 18; 17, 7, 8; 26, 4; and 28, 13.

d Ex. 18, 18.

e Ge. 15, 5. Ch. 10, 22, and 28, 62.

f 2 Sa. 24, 3.

g Ge. 15, 5; 22, 17; and 26, 4. Ex. 32, 13.

h (Solomon said) ...who is able to judge this? Thy so great a people? I Ki. 3, 9.

κ Heb., give.

λ (It would seem from this passage that Moses himself proposed the appointment of these officers, whereas from Ex. 18, 17—26 it appears to have been the advice of Jethro. In the latter, the private conversation on the subject is referred to; in the former, the arrangement at comes from Moses, as the proper source whence authoritative regulations should proceed.)

ιAble men, such as fear God, men of truth, hating covetousness... Ex. 18, 21.

μ Heb., gave.

the way of mount Scir unto^c Kadesh-barnea.)

³And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; ⁴after he had slain^b Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth, in Edrei: ⁵on this side Jordan, in the land of Moab, began Moses to declare this law, saying, ⁶“The LORD our God spake unto us in Horeb,[§] saying, Ye have dwelt long enough^η in this mount: ⁷turn you, and take your journey, and go to the mount of the Amorites, and unto all the *places*^θ nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. ⁸Behold, I have set^ι the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham,^c Isaac, and Jacob, to give unto them and to their seed after them.

⁹And I spake^κ unto you at that time, saying, I am not able to bear you myself alone: ¹⁰the LORD your God hath multiplied you, and, behold, ye *are* this day as the stars^λ of heaven for multitude. ¹¹(The LORD God of your fathers make you a thousand^ι times so many more as ye *are*, and bless you, as He hath promised^μ you!) ¹²How can I myself alone bear^h your cumbrance, and your burden, and your strife? ¹³Take^κ you wise men, and understanding, and known among your tribes, and I will make them rulers^λ over you. ¹⁴And ye answered me, and said, The thing which thou hast spoken *is* good for us to do. ¹⁵So I took the chief of your tribes, wise^ι men, and known, and made^μ them heads over you, cap-

tains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. ¹⁶And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge^κ righteously between *every* man and his brother,^ι and the stranger *that is* with him. ¹⁷Ye shall not respect^ν persons in judgment;^μ but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's:^π and the cause that is too hard for you, bring^ρ it unto me, and I will hear it.

¹⁸And I commanded you at that time all the things which ye should do. ¹⁹And when we departed from Horeb, we went through all that great and terrible wilderness,^ξ which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. ²⁰And I said unto you, Ye are come unto the mountain^ο of the Amorites, which the LORD our God doth give unto us. ²¹Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

²²And ye came near unto me every one of you, and said, We will^π send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. ²³And the saying pleased^ρ me well: and I took twelve men of you, one of a tribe: ²⁴and they turned and went up into the mountain,^ο and came unto the valley of Eschol, and searched it out. ²⁵And they took of the fruit^ρ of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good^σ land which the LORD our God doth give us.

²⁶Notwithstanding ye would^ρ not go up, but rebelled against the com-

κ Ch. 16, 18.

ι Le. 24, 22.

ν Heb., acknowledge faces.

μ Le. 19, 15. Ch. 16, 19. 1 Sa. 16, 7. Pr. 24, 23. Ja. 2, 1.

π ...For ye judge not for man, but for the LORD, who is with you in the judgment. 2 Chr. 19, 6.

ρ Ex. 18, 22, 26.

ξ (Pirau(Feiran), the whole of the desert region from Sinai to Kadesh. Nu. 10, 12. Ch. 8, 15. Je. 2, 6.)

ο (The stronghold of the Amorites, the province of whom they had heard of in Egypt.)

π (In Nu. 13, 1, 2, Moses relates the authority which he had for sending the spies; but in Deuteronomy, as he is directing his address to the people, he reminds them of their share in the measure. They were responsible for it; they suggested it themselves, God sanctioned the proposal they made. Thus it is true both that the Lord directed Moses to send the spies, and that the people earnestly urged the proposal. Dr. Davidson.)

ρ Nu. 13, 3.

σ (The mountains of Judah, in the south of Canaan. Nu. 13, 22—24.)

τ Nu. 13, 23.

υ Nu. 13, 27.

φ All the congregation lifted up their voice, and cried: and the people wept.... Nu. 14, 1.

uWherefore hath the Lord brought us into this land, to fall by the sword?... Nu. 14, 3.

σ Heb., melted. Jos. 2, 11.

v Nu. 13, 28. Ch. 9, 1, 2.

τ (A common hyperbole, intimating that the walls were very high. Being situated on lofty elevations, they would indeed seem high to those who had come out of the level region of Goshen.)

w When Israel was a child, then I loved him, and called My son out of Egypt. Hos. 11, 3. Ex. 19, 4. Ch. 32, 11, 12. Is. 46, 3, 4, and 63, 9.

xAbout the time of forty years suffered He their manners....(Bare or fed them as a nurse bereth or feedeth her child. Septuagint, and so Chrysostom.) mar. Ac. 13, 18.

y Ex. 13, 21. Nu. 10, 33. Ps. 78, 14.

z Heb., fulfilled to gratify. Nu. 11, 24. Jos. 11, 9.

h (Not in the second year, when the spies were sent, Nu. xiii., but in the fourth year. Nu. 20, 1, 2, 12, and 27, 11. Ch. 3, 26; and 4, 21; and 34, 4. Ps. 106, 32.)

Nu. 14, 30.

(Waits upon thee. Ex. 21, 13, and 33, 11. See 1 Sa. 16, 22.)

Nu. 27, 20. Ch. 31, 7, 23.

(Attended twenty years of age.) Nu. 14, 31.

Nu. 14, 3.

mandment of the Lord your God: ²⁷and ye murmured^u in your tents, and said, Because the Lord hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. ²⁸Whither shall we go up? our brethren have discouraged^σ our heart, saying, The people *is* greater and taller^τ than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

²⁹Then I said unto you, Dread not, neither be afraid of them. ³⁰The Lord your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; ³¹and in the wilderness, where thou hast seen how that the Lord thy God bare^σ thee, as a man doth bear^τ his son, in all the way that ye went, until ye came into this place. ³²Yet in this thing ye did not believe the Lord your God, ³³who went^υ in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

³⁴And the Lord heard the voice of your words, and was wroth, and sware, saying, ³⁵Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, ³⁶save Caleb the son of Jephthuneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly^υ followed the Lord.

³⁷Also the Lord was angry^ϕ with me for your sakes, saying, Thou also shalt not go in thither. ³⁸But Joshua^z the son of Nun, which standeth^h before thee, he shall go in thither: encourage^a him: for he shall cause Israel to inherit it.

³⁹Moreover your little^υ ones, which ye said should be a prey,^b and your children, which in that day had no knowledge between good and evil,

they shall go in thither, and unto them will I give it, and they shall possess it. ⁴⁰But *as for you*, turn you, and take your journey into the wilderness by the way of the Red sea.

⁴¹Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready^ω to go up into the hill.

⁴²And the Lord said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

⁴³So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and went^ε presumptuously up into the hill. ⁴⁴And the Amorites,^ε which dwell in that mountain, came out against you, and chased you, as bees^β do, and destroyed you in Seir, *even* unto Hormah. ⁴⁵And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.^γ ⁴⁶So ye abode in Kadesh many^δ days, according unto the days that ye abode *there*.

II. A.M. 3873. B.C. 1568. KADESH-BARNEA. [152
Neither the Edomites, the Moabites, nor the Ammonites to be attacked.

WHEN we turned, and took our journey into the wilderness by the way of the Red sea, as^d the Lord spake unto me: and we compassed mount Seir^e many^ς days.

²And the Lord spake unto me, saying, ³Ye have compassed this mountain long enough: turn you northward. ⁴And command thou the people, saying, Ye *are*^η to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto your-

ω (Ye rashly went up. Manner. Ye made light of the matter, and went up. Gesenius, *lxx.* Rossmüller.)

α Heb., ye were presumptuous, & went up.

εThe Canaanites which dwell in that hill....Nu. 14, 45.

β (Disturbed in their hive.)

γ ("The result," says Dr. Chalmers, "strikingly marks the difference that there is between a man being exposed to the dangers of a situation, into which he has been brought by the will of God, and his being exposed to the very same dangers, because he has presumptuously put himself into the very same situation, against or without God's will.")

δ (Either forty days, or about a year.)

d Nu. 11, 25. Ch. 1, 40.

e (That is, the country of the Edomites.) Vv. 5. Ge. 36, 8. Jos. 21, 4.

ς (Enter this expression as included the whole thirty-seven years' wandering.)

η (In the first month of the fourth year, Nu. 20, 1.)

^θ Heb., even to the treading of the sole of the foot.

^ε Nu. 20, 21.

^ζ (At the head of the gulf the Wady el-Arabah extends into a plain nine or ten miles in length, from east to west. It affords good pasturage. Pic. Bib.)

^κ (The modern Arab.) 1 Ki. 9, 26. 2 Ki. 8, 20; and 14, 22; and 16, 6.

^λ Or, use no hostility against Moab.

^μ (The Emims, "the terrible people," are considered by Miss F. Colburn as no other than the daring & dreaded Shams of the Egyptian inscriptions. Ge. 14, 6.)

^ν Na. 13, 22, 23. Ch. 9, 2. (The word signifies "necklace," but this race were doubtless men of great stature.)

^ξ (Originally, as their name imports, "dwellers in caverns." Jerome in his time speaks of the whole region of Idumea, from Eleutheropolis even to Petra and Aila, as abounding in caverns used as dwellings by the inhabitants: a account of the excessive heat.)

^ο Heb., inherited them. Vc. 22, Ge. 14, 6, and 36, 20.

^φ Or, roam.

^ψ (Fr. a v. 10—12, and from v. 20—23 inclusive, we have certain historical remarks introduced which interrupt the unity of the book as the production of Moses.)

^χ Or, valley. Nu. 13, 23.

[↓] (The southern border of Moab appears to have been the brook Zered.)

selves therefore: ⁵meddle not with them; for I will not give you of their land, no, not so much as a foot breadth;^θ because I have given mount Seir unto Esau for a possession. ⁶Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. ⁷For the Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

⁸And when we passed^ζ by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain^κ from Elath,^κ and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

⁹And the Lord said unto me, Distress^λ not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

¹⁰The Emims^μ dwelt therein in times past, a people great, and many, and tall, as the Anakims;^ν ¹¹which also were accounted giants, as the Anakims; but the Moabites call them Emims. ¹²The Horims^ξ also dwelt in Seir beforetime; but the children of Esau succeeded^ο them, when they had destroyed them from before them, and dwelt in their stead;^φ as Israel did unto the land of his possession, which the Lord gave unto them.^ψ

¹³Now rise up, said I, and get you over the brook^χ Zered.^ψ And we went over the brook Zered. ¹⁴And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them. ¹⁵For indeed the

hand of the Lord was against them, to destroy them from among the host, until they were consumed.

¹⁶So it came to pass, when all the men of war were consumed and dead from among the people, ¹⁷that the Lord spake unto me, saying, ¹⁸Thou art to pass over through Ar, the coast of Moab, this day: ¹⁹and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. ²⁰(That also was accounted a land of giants: giants^ω dwelt therein in old time; and the Ammonites call them Zamzummims;^α ²¹a people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead: ²²as He did to the children of Esau, which dwelt in Seir, when He destroyed the Horims^ξ from before them; and they succeeded them, and dwelt in their stead even unto this day: ²³and the Avims^β which dwelt in Hazerim, even unto Azzah,^γ the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

²⁴Rise ye up, take your journey, and pass over the river Arnon: behold, I have given unto thine hand Sihon the Amorite, king of Heshbon, and his land: begin^δ to possess it, and contend with him in battle. ²⁵This day will I begin to put the dread^ζ of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

²⁶AND I sent messengers out of the wilderness of Kedemoth,^ε unto Sihon king of Heshbon, with words of

^ω (The Rephaim, people so called, inhabited it; but there seems to have been several races of gigantic men. Ch. 2, 11, and 3, 11, 13. Nu. 13, 33. See further, Ge. 6, 4. 1 Sa. 17, 4. 2 Sa. 21, 16, 22.)

^α (The crafty people.) Called, Ge. 14, 5, Zuzims.

^β ...The sons of Seir the Horite. Ge. 36, 20—30, and 14, 6.

^γ (Apparently the aborigines of the country of the Philistines. The Caphtorim were the ancestors of the Philistines. Jos. 13, 3. Ge. 10, 14. Am. 9, 7.)

^δ (Gaza, still called Ghazze. Je. 25, 20.)

^ε Heb., begin, possess.

^ζ ...All the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you ...and what ye did unto the two kings of the Amorites...Sihon, and Og....and as soon as we had heard...our hearts did melt. Jos. 2, 9—11. Ex. 15, 14, 15. Ch. 11, 25.

^ε (A district near the city of Kedemoth. Jos. 13, 18, and 21, 37. 1 Chr. 6, 79.)

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KADESH-BARNEA.

Occupation of the land of the Amorites.

[153]

hUnto my place.....Ju. 11, 19.

i ...We will not turn into the fields, or into the vineyards; we will not drink of the waters of the well. Nu. 21, 22.

ξ (It was the Edomites of Kadesh who were unfriendly. Those of Seir, the king of whom was Hadar, and the name of his city... Pan, and his wife's name Mehetabel, Ge. 36, 39,treated them differently.)

kThey came by the east side of the land of Moab...Ju. 11, 18.

l ...Sihon trusted not Israel to pass through his coast...Ju. 11, 20. Ex. 4, 21. Jos. 11, 20.

m Ch. 7, 2, and 20, 16. Nu. 21, 21. Ch. 29, 7.

n Heb., every city of men and women and little ones. 1e. 27, 28. Ch. 7, 2, 26.

o (Burchardt found the ruins of this city, now called Aroer, on the edge of a precipice overlooking the river. Ch. 3, 12; 4, 48. Jos. 13, 9.)

(Dr. Wette refers these words to Aroer. Rosenmüller writes, "And the city, i.e., other cities situated on this stream." Kist thinks Ar of Moab is meant. See Jos. 13, 9, 16. There is great probability in this last opinion.) See Nu. 21, 15.

Israel took not away the land... of the children of Ammon...Ju. 11, 15.

(Situate eastward of the Jordan, to the north of Gilead.)

Nu. 21, 33. Ch. 29, 7.

peace, saying, ²⁷Let me pass through thy land; ²⁸I will go along by the high way, I will neither turn unto the right hand nor to the left. ²⁸Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; ²⁹(as the children of Esau which dwell in Seir, ^ξ and the Moabites ^k which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

³⁰But Sihon king of Heshbon would not let us pass by him: ¹for the LORD thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand, as appeareth this day.

³¹And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

³²Then Sihon came out against us, he and all his people, to fight at Jahaz. ³³And the LORD our God delivered him before us; and we smote ^mhim, and his sons, and all his people.

³⁴And we took all his cities at that time, and utterly destroyed the men, ⁿ and the women, and the little ones, of every city, we left none to remain: ³⁵only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

³⁶From Aroer, ^o which is by the brink of the river of Arnon, and from the city ^t that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us: ³⁷only unto the land of the children of Ammon thou camest ^u not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us. ¹Then we turned and

III.] went up the way to Bashan: ² and Og ^v the king of Bashan came out against us, he and all his people, to battle at Edrei. ^σ

²And the LORD said unto me,

Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

³So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. ⁴And we took all his cities at that time, there was not a city which we took not from them, threescore cities, ^λ all the region of Argob, the kingdom of Og in Bashan. ⁵All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. ⁶And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. ⁷But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

⁸And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon: ⁹(which Hermon the Sidonians call Sirion; ^μ and the Amorites call it Shenir;) ¹⁰all the cities of the plain, and all Gilead, and all Bashan, unto Salehah and Edrei, cities of the kingdom of Og in Bashan. ¹¹For only Og king of Bashan remained of the remnant of giants; ^ν behold, his bedstead ^ξ was a bedstead of iron; is it not in Rabbath of the children of Ammon? ^ο nine ^π cubits was the length thereof, and four ^ρ cubits the breadth of it, after the cubit of a man.

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Appointment of the land. Moses' prayer, v. 23.

¹²AND this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. ¹³And the rest

σ (A district in Bashan, east of the Lake of Gennesareth.) 1 Ki. 4, 13.

λ (Baalath abnais in this district. The immense number of walled cities in ancient Bashan is a matter of surprise to travellers even at the present day.)

μ (Mount Hermon was also called Sion, De. 4, 48. By the Sidonians it was called Sirion, most probably from its resemblance to a breast-plate; according to Abulfeda, part of Anti-Libanus, north of Ammanus, is now called S-sair. Subsequently the two are distinguished from each other, 1 Chr. 5, 23. Ca. 4, 8. It is the highest mountain in Palestine.)

ν (The last of the race of the Rephaim.)

ξ (We must bear in mind that Moses wrote especially for posterity. Hence the desirableness of transmitting the account of what was well known to his contemporaries. His design in this statement was to give a striking representation of the power & strength of the conquered enemy, and of the greatness of God's grace in securing the victory.)

ο (Got by the Ammonites as a trophy, or entrusted to them by Og, or sold to them by the Israelites.)

π (Fifteen feet nine inches. His height, therefore, would be about ten feet six inches.)

ρ (Seven feet.)

p (Though this fact happened only in the latter part of Moses' time, yet as Hieronimus remarks, "certainly Moses might as well say that the name Jair's villages, which originated at the time there spoken of, had been preserved to the time when he recorded the statement, as a later writer might so express himself.")

p Nu. 32, 41. 1
Chr. 2, 22.

q Nu. 32, 29.

r 2 Sa. 24, 5.

σ Or, under the springs of Pisgah; or, the hill. (The ravines or declivities of Pisgah.)

r Heb., sons of power. Nu. 32, 20.

s ...Joshua called (them)... & said, ...Ye have kept all that Moses... commanded.... ye have not left your brethren.... therefore now return ye... Jos. 22, 1-4.

t I know that the Lord is great, and that our Lord is above all gods.... Who smote great nations, and slew mighty kings, Sihon.... and Og. Ps. 135, 5, 10.

of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. ¹⁴Jair^p the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair,^p unto this day. ¹⁵And I gave Gilead^q unto Machir. ¹⁶And unto the Reubenites, and unto the Gadites,^r I gave from Gilead, even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon; ¹⁷the plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdath-pisgah^r eastward.

¹⁸And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are meet*^r for the war. ¹⁹But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you; ²⁰until the Lord have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the Lord your God hath given them beyond Jordan: and *then* shall ye return^s every man unto his possession, which I have given you.

²¹And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest. ²²Ye shall not fear them: for the Lord your God He shall fight for you.

²³And I besought the Lord at that time, saying, ²⁴O Lord God, Thou hast begun^t to shew Thy servant Thy greatness, and Thy mighty hand: for what God *is there* in hea-

ven or in earth, that can do according to Thy works, and according to Thy might? ²⁵I pray Thee, let me go over, and see the good^u land that *is* beyond Jordan, that goodly mountain,^φ and Lebanon.

²⁶But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter. ²⁷Get^v thee up into the top of Pisgah,^x and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. ²⁸But charge Joshua, and encourage him, and strengthen^w him: for he shall go over before this people, and he^x shall cause them to inherit the land which thou shalt see.

²⁹So we abode in the valley over against Beth-peor.

IV.] A.M. 3873. B.C. 1568. KADESH. [155
An exhortation to obedience. The cities of refuge, ve. 41.

NOW therefore hearken, O Israel, unto the statutes^y and unto the judgments,^ω which I teach you, for to do *them*, that ye may live,^z and go in and possess the land which the Lord God of your fathers giveth you.

²Ye shall not add^z unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you. ³Your eyes have seen what the Lord did because of Baal-peor:^a for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. ⁴But ye that did cleave unto the Lord your God *are* alive every one of you this day.

⁵Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. ⁶Keep therefore

u Ex. 3, 8. Ch. 4, 22.

φ (Rossmüller takes this collectively, "that most fertile mountain region," and regards it as referring to Galilee. Without the ability of the people, there would have been no *abundance* of faith in Moses.) They angered him.... at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips. Ps. 106, 32, 33. Nu. 27, 1-13, and 27, 14.

v Nu. 17, 12.

x Or, the hill.

w ...Moses called unto Joshua, and said... Thou must go with this people unto the land which the Lord has sworn unto their fathers... Ch. 31, 7.

yThe Lord. He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed. Ch. 31, 8.

z (The laws which concern the worship and service of God.)

ω (The laws concerning their duties to men.)

y Eze. 20, 11. Le. 19, 37; 20, 8; and 22, 31. Ch. 5, 1, and 8, 1. Ro. 10, 5.

z Add thou not unto His words, lest He reprove thee... Pr. 30, 6.

aThey provoked Him to anger with their inventions: and the plague brake in upon them. Ps. 106, 29. Nu. 25, 4. Jos. 22, 17.

b ... Be-hold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28, 28. Ps. 19, 7, and 111, 19. Pr. 1, 7.

e 2 Sa. 7, 23.

d Ps. 36, 1; 115, 18; and 118, 11. Is. 55, 6.

e ... Israel...cried, and their cry came up unto God...and God heard their groaning....Ex. 2, 23, 24.

f Right-ousness exalteth a nation...Pr. 14, 31.

h Keep thy heart with all diligence (chase all ke-pi-ur, mar.) Pr. 4, 23.

i ...Declare them to their children, that they might set their hope in God, and not forget the works of God...Ps. 78, 6, 7.

k Ex. 19, 9, 16, and 20, 18. He. 12, 18, 19.

l Ch. 5, 23.

h Heb., hart.

m ...Ye have seen that I have talked with you from heaven...Ex. 24, 22. 1 Ki. 19, 12.

3 Heb., save a voice.
(Vt... Christ, for Jesus said)... Ye have neither heard His (Father's) voice at any time, nor seen His shape. Joh. 5, 37.

Ex. 31, 28.

Ex. 21, 12, and 31, 18.

.....These are the judgments which thou shalt set before them. Ex. 21, 1.

Is. 40, 18.

Ex. 32, 7.

Jo. 1, 23

and do them; for this is your wisdom^b and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. ⁷For what nation^c is there so great, who hath God so mighty unto them, as the Lord our God is in all things that we call upon him for? ⁸And what nation is there so great, that hath statutes and judgments so righteous^d as all this law, which I set before you this day? ⁹Only take heed to thyself, and keep^e thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach^f them thy sons, and thy sons' sons; ¹⁰specially the day that thou stoodest before the Lord thy God in Horeb,^h when the Lord said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.

¹¹And ye came near and stood under the mountain; and the mountain burnedⁱ with fire unto the midst^a of heaven, with darkness, clouds, and thick darkness. ¹²And the Lord spake unto you out of the midst of the fire: ye heard the voice^m of the words, but saw no similitude; only³ ye heard a voice. ¹³And He³ declared unto you His covenant, which He commanded you to perform, even ten commandments;ⁿ and He wrote them upon two tables^o of stone.

¹⁴And the Lord commanded^p me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

¹⁵Take ye therefore good heed unto yourselves; for ye saw no manner of similitude⁷ on the day that the Lord spake unto you in Horeb out of the midst of the fire: ¹⁶lest ye corrupt^r yourselves, and make^s you a graven

image, the similitude of any figure, the likeness of male or female, ¹⁷the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, ¹⁸the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: ¹⁹and lest thou lift up thine eyes unto heaven, and when thou seest the sun,^l and the moon, and the stars, even all the host of heaven, shouldst be driven to worship^u them, and serve them, which the Lord thy God hath divided⁵ unto all nations under the whole heaven. ²⁰But the Lord hath taken you, and brought you forth out of the iron^c furnace, even out of Egypt, to be unto him a people of inheritance^e as ye are this day.

²¹Furthermore the Lord was angry with me⁵ for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance: ²²but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. ²³Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. ²⁴For the Lord thy God is a consuming^w fire, even a jealous^x God.

²⁵When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt^y yourselves, and make a graven image, or the likeness of any thing, and shall do evil⁹ in the sight of the Lord thy God, to provoke Him to anger: ²⁶I call^z heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong^{aa} your days upon it, but shall utterly be destroyed. ²⁷And the

y (There is a remarkable parallelism between this passage and that in Ro. 1.)

t ...When it shined, or the moon walking in brightness. Job 31, 26.

u They left all the commandments of the Lord their God, and made them molten images, even two calves, and a grove, and worshipped all the host of heaven...2 Ki. 17, 16, and 21, 3, 10. 1, 25.

5 Heb., imparted. (For use for all, not for worship to any.)

e (The 702 was doubtless a furnace for smelting metals. The ser- pents of the children of Israel are thus metaphorically described. 1 Ki. 8, 51. Jo. 11, 1.)

v Ex. 19, 5. Ch. 9, 29, and 32, 9.

z (And if with me, can you think to escape?)

w ...Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Is. 33, 14. He. 12, 29.

x I am the Lord; that is My name; and My glory will not give to another, neither My praise to graven images. Is. 42, 8.

aa 2 Ki. 17, 17.

z Ch. 30, 18, 19. Is. 1, 2. Mi. 6, 2.

Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. ²⁵And there ye shall serve gods,^a the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

²⁹But if from thence thou shalt seek the Lord thy God, thou shalt find^b Him, if thou seek Him with all thy heart and with all thy soul. ³⁰When thou art in tribulation, and all these things are come^c upon thee, even in the latter^c days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; ³¹(for the Lord thy God is a merciful^d God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them.

³²For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? ³³Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?^e ³⁴Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations,^f by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? ³⁵Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else beside Him.^g

³⁶Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He shewed thee His great fire; and thou heardest His words out of the midst of the fire.^f ³⁷And because He loved thy fathers,^g therefore He chose their seed after them, and brought thee

out in His sight with His mighty power out of Egypt; ³⁸to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

³⁹Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else. ⁴⁰Thou shalt keep^h therefore His statutes, and His commandments, which I command thee this day, that it may go wellⁱ with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.^j

⁴¹Then Moses severed three^k cities on this side Jordan toward the sun rising; ⁴²that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: ⁴³namely,^l Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

⁴⁴And this is the law which Moses set before the children of Israel: ⁴⁵these are the testimonies,^m and the statutes, and the judgments, which Moses spake unto the children of Israel, afterⁿ they came forth out of Egypt, ⁴⁶on this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote,^h after they were come forth out of Egypt: ⁴⁷and they possessed his land, and the land of Og^d king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising; ⁴⁸from Aroer,^m which is by the bank of the river Arnon, even unto mount Zion,^o which is Hermon, ⁴⁹and all the plain on this side Jordan eastward, even unto

a ...Other gods day and night, where I will not shew you favour. Je. 16, 13.

b ...One shall cry unto him, yet can he not answer, nor save him out of his trouble. Is. 46, 7.

c Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. Je. 29, 12.

d Heb. have found thee. Ex. 18, 8. Ch. 31, 17.

e Ge. 49, 1. Ch. 31, 29. Je. 23, 20. Ho. 3, 5.

f The Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him... 2 Chr. 30, 9. Ne. 9, 31. Ps. 116, 5. Jonah 4, 2.

g (Dr. Clarke says, "It seems to have been a general belief, that if God appeared to man, it was for the purpose of destroying them.")

h (That is, trials: for the miracles which God wrought in Egypt were trials both to the Egyptians and to the Israelites.)

i Look unto Me, and be saved, all the ends of the earth; for I am God & there is none else. Is. 5, 22. Ch. 32, 20. 1 Sa. 2, 2. Na. 12, 29, 32.

j The glory of the Lord abode upon Mount Sinai, and the cloud covered it six days... Ex. 24, 16. He. 12, 18.

k Ch. 10, 15.

g Ye. 35. Jos. 2, 11.

h Le. 22, 31.

i Ch. 5, 16; 6, 3, 18; 12, 25, 28; 22, 7. Ep. 6, 3.

k (The three cities of refuge, from the conquered territory east of Jordan, are now pointed out. The selection of the other three is left, until the land west of the river be possessed. Six cities of refuge in all were to be set apart. Nu. 35, 11; Jos. 11, 17; 12, 5; and 13, 5. 1 Chr. 5, 23.)

l ("In Nu. 35, 14," says Havernick, "Moses gives the general appointment with reference to the cities; here he appoints the three beyond Jordan, while the others naturally receive their appointment afterwards.")

m (All that relates to divine worship, ceremonial rites, and civil institutions.)

n (In the fortieth year.)

o Nu. 21, 24. Ch. 1, 1.

p Nu. 21, 25. Ch. 3, 3, 4.

q Ch. 2, 36; 3, 12.

r Ch. 3, 9. (This might be written Zion — "elevated," which would more clearly distinguish it from Sion. Ro. 9, 33, and 11, 26.)

the sea of the plain, under the springs of Pishgah.

V.] A.M. 3873. B.C. 1568. [156 Of the delivery of the decalogue.

AND Moses called^o all Israel, and A said unto them, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep^r and do them. ²The Lord our God made a covenant with us in Horeb. ³The Lord made not this covenant with our fathers,^p but with us, even us, who are all of us here alive this day.

⁴The Lord talked^r with you face to face in the mount out of the midst of the fire, ⁵[I stood^u between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount; saying, ⁶I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage.^r

⁷Thou shalt have none other gods before Me.^v

⁸Thou shalt not make thee any graven^h image, or any likeness^v of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

⁹thou shalt not bow down thyself unto them, nor serve^h them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, ¹⁰and shewing mercy unto thousands of them that love Me and keep My commandments.

¹¹Thou shalt not take the name of the Lord thy God in vain:^o for the Lord thy God will hold him guiltless that taketh His name in vain.

¹²Keep^o the sabbath day to sanctify it, as the Lord thy God hath commanded thee. ¹³Six days thou shalt labour,^a and do all thy work: ¹⁴but the seventh day is the sabbath^o of the Lord thy God: in it thou

shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. ¹⁵And ^hremember^t that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

¹⁶Honour^r thy father and thy mother, as the Lord thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

¹⁷Thou shalt not kill.^s

¹⁸Neither shalt thou commit adultery.^t

¹⁹Neither shalt thou steal.^u

²⁰Neither shalt thou bear false witness^o against thy neighbour.

²¹Neither shalt thou desire^e thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

²²These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more.^h And He wrote them in two tables of stone, and delivered them unto me. ²³And it came to pass, when ye heard the voice out of the midst of the darkness, for the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders: ²⁴and ye said, Behold, the Lord our God hath shewed us His glory and His greatness, and we have heard^v His voice out of the midst of the fire: we have seen this day that God doth

o (The appointment of the cities had caused a short interruption.)

r Heb., keep to do them.

p (Abraham, Isaac, and Jacob.)

o (Clearly and distinctly, though not in any visible shape.) Ex. 19, 9, 13, and 20, 22. Ch. 1, 33, 35, and 34, 10.

r (The Law... was ordained by angels in the hand of a mediator. Ga. 3, 19.)

r Heb., servants.

v (This repetition of the law was the more solemn, as Moses was surrounded by a new generation, and as the people were about to enjoy the promised occupancy of the land, which the covenant of the law were to be obeyed; this repetition would be the more impressive as the great language was soon to die.)

h (State of wood, stone, &c.)

h (Picture drawn in colours.)

h (Shalt not use any gesture signifying reverence.)

o Le. 19, 12. Ex. 20, 7. Mat. 5, 33.

o (The Jewish writers remark, that the word used here is not "remember," alluding to the occasion, but to the observance, watch, the Sabbath, which while in Egypt they could not do. See ve. 15.)

a (It is perhaps worthy of notice, that "labour" on the six days is common.) Ex. 23, 12, and 35, 2. Psa. 20, 12.

p Ge. 2, 2. Ex. 16, 29, 30. He. 4, 4.

h (God enforces the observance of the Sabbath by different notices. In Exodus, the notice is to abstain from any kind of rest after the creation; here, on the delivery of the law from Egypt, Ch. 4, 31, 37.)

g Ch. 15, 15; 16, 12; and 21, 18, 22.

r Ex. 20, 12. Le. 19, 3. Ch. 21, 16. Ep. 6, 2, 3. Col. 3, 20.

g (This is an addition to Ex. 20, 12. It seems to prove that the law was not a precept, but a promise.)

s ...No murderer hath eternal life abiding in him. 1. Jno. 3, 15. Ex. 20, 13. Mat. 5, 21.

t Ex. 20, 14. Lu. 18, 20. 1. 2, 11.

u Ex. 20, 15. Ro. 13, 9.

v Ex. 20, 16.

x Ex. 20, 17. Mt. 2, 2. Lu. 2, 30. Lu. 12, 15. 16. 7, 7. and 13, 9.

h (That the law was written on tables of stone, and delivered to Moses, is a fact which is not only proved by the text, but also by the fact that the law is written on tables of stone.)

y Ex. 19, 19.

e (Compare Ex. 33, 20, which will show, that when- ever the Lord appeared either to Moses or the Israelites, it was in a pillar of fire, or the pillar of a cloud, not with the appearance of a face.)

ζ Heb., add to hear.

c (The effect of so near a manifestation of the Divinity on the mind of the people, should, perhaps, reconcile us to our present state of distance from the lively and spiritual apprehension of God. Chalmers.)

...They entreated that the word should not be spoken to them any more...He. 12, 19.

a He. 12, 21.

κ (Signifying that if faith and obedience be not produced in them, everything shall have been done in vain.) Ch. 32, 29. Ps. 81, 13. Is. 48, 18. Mat. 23, 37. Lu. 19, 42.

b Gal. 3, 19.

c Ponder the path of thy feet, and let all thy ways be established (or, all thy ways shall be ordered aright, mat.) Pr. 4, 25. Ch. 17, 20; 28, 11. Jos. 1, 7; 25, 6.

d Ch. 10, 12. Ps. 119, 6. Je. 7, 23. Lu. 1, 6.

λ (Moral laws.)

μ (Ritual observances.)

ν (Civil institutions.)

ξ Heb., pass over. (The fear of God, being the principle of obedience, is proc'd only in Scripture put for the whole of religion, or godliness.)

talk^e with man, and he liveth. ²⁵Now therefore why should we die? for this great fire will consume us; if we hear^s the voice of the LORD our God any more, then we shall die. ²⁶For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? ²⁷Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee; ²⁸and we will hear ^{it}, and do ^{it}.

²⁸And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well^u said all that they have spoken. ²⁹O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!^k

³⁰Go say to them, Get you into your tents again; ³¹but as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou^b shalt teach them, that they may do ^{them} in the land which I give them to possess it.

³²Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside^c to the right hand or to the left. ³³Ye shall walk^d in all the ways which the LORD your God hath commanded you, that ye may live, and that ^{it} may be well with you, and that ye may prolong ^{your} days in the land which ye shall possess.

¹Now these ^{are} the commandments,^λ the statutes,^μ and the VI.] judgments,^ν which the LORD your God commanded to teach you, that ye might do ^{them} in the land whither ye go^ξ to possess it: ²that thou mightest fear^o the LORD thy God, to keep all His statutes and His

commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.^e

³Hear therefore, O Israel, and observe to do ^{it}; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

⁴Hear, O Israel: The LORD our God is one^f LORD: ⁵and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.^g

⁶And these words, which I command thee this day, shall be in thine heart: ⁷and thou shalt teach^h them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸And thou shalt bind them for a sign upon thine hand,^σ and they shall be as frontlets between thine eyes. ⁹And thou shalt write them upon the posts of thy house, and on thy gates.⁷

¹⁰And it shall be, when the LORD thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst^h not, ¹¹and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full, ¹²then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.⁹

¹³Thou shalt fear the LORD thy God, and serveⁱ Him, and shalt swear by His Name.^k

¹⁴Ye shall not go after other^l gods, of the gods of the people which ^{are} round about you; ¹⁵(for the LORD thy God is a jealous^m God among you) lest the anger of the LORD thy

e Length of days ... & peace shall they add unto thee. Pr. 3, 2.

f One God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. 1 Co. 8, 6.

g Ma. 12, 33. Ch. 10, 12. Mat. 22, 37. Lu. 10, 27.

π (If the law of our God is in our heart, none of our steps (or goings) shall slide. Ps. 37, 31; 40, 8; 119, 11, 98. Pr. 3, 3. Is. 51, 7.

ρ Heb., whet or sharpen.

σ ("On the hand," says Jerome, "that they may be obeyed in effort; "before the eyes" that they may be meditated upon, day and night.")

τ (That thy thankfulness may be perpetual.)

h ... I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Jos. 24, 13. Ps. 105, 44.

v Heb., bondmen, or, servants.

i Thou shalt worship the LORD thy God, and Him only shalt thou serve. Matt. 4, 10. Lu. 4, 8.

k Is. 45, 23.

l Ch. 8, 19; 11, 28. Je. 25, 6.

m Ex. 20, 5. Ch. 4, 21.

God be kindled against thee, and destroy thee from off the face of the earth.

¹⁶Ye shall not tempt^ϕ the Lord your God, as ye tempted *Him* in Massah.^ϕ

¹⁷Ye shall diligently^ρ keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee. ¹⁸And thou shalt do *that which is right and good in the sight of the Lord*: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, ¹⁹to cast out all thine enemies from before thee, as the Lord hath spoken.

²⁰And when thy son asketh thee in time^ξ to come, saying, What mean the testimonies,^ψ and the statutes, and the judgments, which the Lord our God hath commanded you?

²¹Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: ²²and the Lord shewed^ϑ signs and wonders, great and sore,^ω upon Egypt, upon Pharaoh, and upon all his household, before our eyes: ²³and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. ²⁴And the Lord commanded us to do all these statutes, to fear^τ the Lord our God, for our^ϑ good always, that He might preserve^ς us alive, as *it is* at this day. ²⁵And it shall be our righteousness,^ι if we observe to do all these commandments before the Lord our God, as He hath commanded us.

¹When the Lord thy God shall bring^α thee into the land which
VII.] ther thou goest to possess^ι, and hath cast out many nations^ρ before thee, the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater^ω and mightier than

thou; ²and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy^τ them; thou shalt make no covenant^α with them, nor shew mercy unto them: ³neither shalt thou make marriages^ρ with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. ⁴For they will turn^β away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

⁵But thus shall ye deal with them; ye shall destroy their altars, and break down their images,^γ and cut down their groves, and burn their graven images with fire. ⁶For thou art an holy^τ people unto the Lord thy God; the Lord thy God hath chosen thee to be a special^α people unto Himself, above all people that are upon the face of the earth. ⁷The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest^β of all people: ⁸but because the Lord loved you, and because He would keep the oath^κ which He had sworn unto your fathers, hath the Lord brought^ι you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

⁹Know therefore that the Lord thy God, He is God, the faithful God, which keepeth^κ covenant and mercy with them that love Him and keep His commandments to a thousand generations; ¹⁰and repayeth^μ them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. ¹¹Thou shalt therefore^β keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

¹²Wherefore it shall come to pass, if^κ ye hearken to these judgments, and keep, and do them, that the Lord thy

¹ Lev. 27, 28. Nu. 33, 52. Ch. 20, 16. Jos. 6, 17; 8, 21; 9, 21; 10, 28; 40; and 11, 11.

² *(The Gibeonites were received by reason of their civilities.)* And... Joshua... made a league with them, to let them live... Jos. 9, 15.

³ Jos. 23, 12. 1 Ki. 11, 2. Ezz. 9, 2.

⁴ *(From the sins of man to evil, there was more reason to fear that their wives would draw them to idolatry, than to hope they would be converted to the truth.)*

⁵ Heb., statues, or, pillars.

⁶ Jo. 2, 3. Ex. 19, 6. Ch. 11, 2. and 26, 19. 1st. 50, 5.

⁷ 1 Pe. 2, 9. Ex. 19, 5. Am. 3, 2.

⁸ De. 10, 22.

⁹ Ex. 32, 13. Ps. 105, 8, 9, 19. Lu. 1, 55, 74, 73.

¹⁰ Ex. 13, 3, 11.

¹¹ Is. 49, 7. 1 Co. 1, 9; and 10, 13. 2 Co. 1, 18. 1 Th. 5, 24. 2 Th. 3, 3. 2 Ti. 2, 13. He. 11, 11. 1 Jno. 1, 9.

¹² Ex. 20, 6. Ch. 5, 10. Ne. 1, 5. Da. 9, 4.

¹³ Is. 59, 18. Nu. 1, 2. Ch. 32, 35.

¹⁴ We love Him, because He first loved us. 1 Jno. 1, 19. *(It is on the out ear disposition on the part of each, there is said, so it each, or finally, the effect of a reciprocal relation.)*

¹⁵ Heb., because, Is. 26, 3. Ch. 28, 1.

^ϕ *(Quoted by the Lord Jesus Christ to Satan.)* Mat. 4, 7. Lu. 1, 12.

^ρ *nuncius*—Saying, "Is the Lord among us or not?" Ex. 17, 7.

^σ *Thou hast commanded us to keep thy precepts diligently.* Ps. 119, 4.

^χ Heb., to move, or.

^ψ *(Viz., those laws especially which were moral, or witnesses, of something; pist., e. g., the piss-over, Sabbath, &c.)*

^τ Ex. vii.—xii. Ps. 135, 9.

^ω Heb., evil.

^ξ Ve. 2.

^ι *If thou be righteous, what givest thou Him? or what receiveth He of thine hand?* Job 25, 7. Ch. 10, 13. Je. 32, 39.

^κ Ch. 4, 1, and 8, 1. Lu. 10, 28.

^λ *Moses describeth the righteousness which is of the Law, that the man which doeth those things shall live by them.* Ro. 10, 5. Le. 18, 5. Ch. 21, 13.

^μ *...They got not the land in possession by their own sword... And Thy right hand, and Thine arm, and the light of Thy countenance...* Ps. 41, 3.

^ν Ge. 15, 19. &c. Ex. 33, 2.

^ξ Ch. 1, 38, and 4, 1.

h Jno. 14, 21.

God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: ¹³and He will love^b thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee. ¹⁴Thou shalt be blessed above all people: there shall not be male or female barren^c among you, or among your cattle. ¹⁵And the Lord will take away from thee all sickness, and will put none of the evil diseases^d of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

i Ex. 23, 25.

ζ (Such as the boils, the pestilence, and the itch of Egypt. Ex. 9, 11, and 15, 26. Ch. 28, 27, 67.)

k Ch. 13, 8; 19, 13, 21; and 25, 12.

η (Teaching the necessity of cutting off all occasions of sin, and resolving to shun all temptations from which we unavoidably receive.) Ex. 23, 33, Ch. 12, 30, Jn. 8, 27. Ps. 106, 35.

θ (This, many critics think, is to be taken metaphorically, as a symbol of the error and punishment from God, upon the evening, by which they were visited & routed, as if slain to millions.) Ex. 23, 28. Jos. 24, 12.

l Nu. 11, 20; 14, 9; 14, 12; 16, 3, Jos. 3, 10.

c Heb., pluck off.

κ (Compare the instructive passage, 2 Ki. 17, 25, 26. The prophets frequently included wild beasts among the punishments they denounce. See Jer. 5, 6; 15, 3. Ez. 14, 15, 21.)

λ Heb., before thy face, ve. 2.

¹⁶And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity^k upon them; neither shalt thou serve their gods; for that will be a snareⁿ unto thee. ¹⁷If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? ¹⁸Thou shalt not be afraid of them; but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; ¹⁹the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

²⁰Moreover the Lord thy God will send the hornet^θ among them, until they that are left, and hide themselves from thee, be destroyed. ²¹Thou shalt not be affrighted at them; for the Lord thy God is among^l you, a mighty God and terrible.

²²And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts^κ of the field increase upon thee. ²³But the Lord thy God shall deliver them unto thee,^λ and shall destroy them

with a mighty destruction, until they be destroyed. ²⁴And He shall deliver their kings^m into thine hand, and thou shalt destroy their name from under heaven: there shall no man be ableⁿ to stand before thee, until thou have destroyed them. ²⁵The graven images of their gods shall ye burn^o with fire: thou shalt not desire^p the silver or gold that is on them, nor take it unto thee, lest thou be snared^q therein: for it is an abomination to the Lord thy God. ²⁶Neither shalt thou bring an abomination into thine house, lest thou be a cursed^r thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

¹All the commandments which I command thee this day shall VIII.] ye observe to do, that ye may live,^a and multiply, and go in and possess the land which the Lord sware unto your fathers. ²And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart,^s whether thou wouldest keep His commandments, or no. ³And He humbled^t thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. ⁴Thy raiment waxed not old upon thee, neither did thy foot swell,^u these forty years.

⁵Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth^v thee. ⁶Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him.

⁷For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; ⁸a

m Jos. 10, 24, 42; 12, 1, &c.

n The Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. Jos. 23, 9.

o When (the Philistines) had left their gods (at Baal-perazin), David gave a commandment, and they were burnt with fire. 1 Chr. 14, 12. Ex. 32, 20. Ch. 12, 3.

p Jos. 7, 1, 21.

q...of the golden earrings...ornaments...and chains...Gideon made an ephod...which became a snare to Gideon, and to his house. Jn. 8, 26, 27. Zep. 1, 3.

r Ex. 27, 28. Ch. 15, 17. Jos. 6, 17, 8; 7, 1.

s (That is, happily and prosperously. Life, in Scripture phrase, often signifying more than bare existence. Comp. 1 Sa. 25, 6. Le. 12, 35. Da. 6, 21. 1 Th. 3, 8.)

t (See) God left (Hezekiah), to try him, that he might know all that was in his heart. 2 Ch. 32, 31.

u (If our affections are properly fixed, we shall consider our daily and most ordinary blessings as unspeakably great.)

t Ch. 29, 5. Ne. 9, 21.

v...Visit their transgression...nevertheless My loving kindness will I not utterly take from (them)...Ps. 89, 32, 33. 2 Sa. 7, 14. Pr. 3, 12. He. 12, 5, 6. Re. 3, 19.

§ This strikingly appears from 1 Ki. 5, 11. Ac. 12, 20.

o Heb. of olive tree of oil.

π (Hence the vast number of churches of iron mentioned in the wars of the Jews. Iron abounds in Lebanon. The mountains of Kessaron and of the Druses are full of it. Josephus speaks of an iron mountain near Ptole.)

ρ (More properly copper. This was found in the mines of Phoenicia, between Petra & Zabar.)

σ (The usual effect of great riches.)

τ What hast thou that thou didst not receive?..if thou didst receive it, why dost thou glory as if thou didst not receive it? 1 Co. 4, 7.

υ They forgot God their Saviour....Ps. 106, 21

ϕ Is. 63, 12—11. Je. 2, 6.

χ Nu. 21, 6. Ho. 13, 5.

(The more receives the true Christian receives, the more sensibly he feels his unworthiness of the least mercy.)

ψ By this...shall he iniquity...be urged; & this s all the fruit, o take away his in...Is. 27, 9.

φ Pr. 10, 22. Ho. 8, 8.

θ He hath condemned His words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil....Da. 12.

land of wheat,^ε and barley, and vines, and fig trees, and pomegranates; a land of oil^o olive, and honey; ⁹ a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron,^π and out of whose hills thou mayest dig brass.^ρ

¹⁰When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.

¹⁴Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: ¹²lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

¹³and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; ¹⁴then thine heart be lifted^σ up, and thou^τ forget^π the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; ¹⁵who led^υ thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought,^ϕ where there was no water; who brought thee forth water out of the rock of flint; ¹⁶who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble^χ thee, and that He might prove thee, to do thee good at thy latter end;²

¹⁷and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. ¹⁸But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth,^α that He may establish His covenant which He swore unto thy fathers, as it is this day.

¹⁹And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify^β against you this day that ye shall surely perish. ²⁰As the nations which the

Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

¹Hear, O Israel; Thou art to pass over Jordan this^υ day, to go in to possess nations greater^π and mightier than thyself, cities great and fenced up to heaven,^ε ²a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

³Understand therefore this day, that the Lord thy God is He which goeth^δ over before thee; as a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

⁴Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. ⁵Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness^ο of these nations the Lord thy God doth drive them out from before thee, and that He may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob

⁶Understand therefore, that the Lord thy God giveth^π thee not this good land to possess it for thy righteousness; for thou art a stiffnecked^δ people. ⁷Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. ⁸Also in Horeb ye provoked the Lord to wrath,^ϑ so that the Lord was angry with you to have destroyed you.

v (At this time. This was uttered in the seventh month of the year of the exodus. It was not till the first month of the following year that the Israelites crossed over Jordan.) Ch. 11, 31. Jos. 3, 16; 4, 19.

c Ch. 1, 38; 7, 1; 11, 23.

ε (A common hyperbole, intimating that the walls were very high. In any situation, by precautions, they would indeed seem high, to those who had come out of the low region of Goshen.)

δ Ch. 31, 3. Jos. 3, 11.

ο (You occupy their place solely on account of that faith which they want. Be not related then with your present satisfaction, but possess it with fear and trembling. Ro. 11, 20. Shuttleworth.)

α Ge. 12, 7; 13, 15; 15, 7. 17, 8; 26, 4; 28, 13.

β (Repeated for the third time, that it might be more impressive.)

γ Ex. 32, 9; 33, 3; 34, 9.

ϑ ...because they made the calf... Ex. 32, 35. Ps. 106, 19.

⁹When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water;^k ¹⁰and the LORD delivered unto me two tables of stone written with the finger of God;ⁱ and on them *was written* according to all the words, which the LORD spake with you in the mount out of the fire in the day of the assembly.^k

¹¹And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant. ¹²And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.^m

¹³Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiff-necked people:ⁿ ¹⁴let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.^o

¹⁵So I turned and came^p down from the mount, and the mount^q burned with fire: and the two tables of the covenant *were* in my two hands. ¹⁶And I looked,^r and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. ¹⁷And I took the two tables, and cast^s them out of my two hands, and brake them before your eyes. ¹⁸And I fell down before^t the LORD, as at the first, forty days and forty^s nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke Him to anger.

¹⁹For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened^u unto me at that time also.

²⁰And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

²¹And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

²²And at Taberah,^v and at Massabuh,^w and at Kibroth-tattavah, ye provoked the LORD to wrath.^v

²³Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled^x against the commandment of the LORD your God, and ye believed Him not, nor hearkened to His voice.

²⁴Ye have been rebellious against the LORD from the day that I knew you.

²⁵Thus I fell down before the LORD forty days and forty nights, as I fell down^x at the first; because the LORD had said He would destroy you.

²⁶I prayed^y therefore unto the LORD, and said, O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand. ²⁷Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: ²⁸lest the land^z whence Thou broughtest us out say, Because the LORD was not able to bring them into the land which He promised them, and because He hated them, He hath brought them out to slay them in the wilderness. ²⁹Yet they *are* Thy people and Thine inheritance,^z which thou broughtest out

t...The LORD repented Him of the evil which He thought to do unto His people. Ex. 32, 14, and Ex. 33, 17. Ch. 10, 10.

σ (Complaining of the toils and privations of the march.)

v Ex. 17, 7.

w...Said, "Who shall give us flesh to eat?" Nu. 11, 4.

x...Murmured... wherefore hath the LORD brought us unto this land, to fall by the sword?... Nu. 14, 3.

x Ve. 18.

y Ex. 32, 11.

z (According to Duthé, the Samaritan reading, "the inhabitants of the land," should be adopted here. All the versions are opposed to the Hebrew. But the addition is needless. We read, Ge. 41, 55, "All the land of Egypt was famished." And ve. 57, "All countries came." 1 Sa. 14, 25, "All (they) of the land.")

z Ch. 4, 20. 1 Ki. 8, 51. Ne. 1, 10. Ps. 95, 7.

h...Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights. Ex. 24, 18. (This was Moses' first fast.)

i...He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony.... Ex. 31, 18.

k Ex. 19, 17, and 20, 1. Ch. 4, 10; 10, 4; and 18, 16.

m Ex. 32, 8.

n (Of the Israelites in being thus stiff-necked)...They...hardened their necks, like to the neck of their fathers...and they rejected His statutes, and His covenant...and they followed vanity...&c. went after the heathen that were round about them...2 Ki. 17, 14, 15. Ve. 6, Ch. 19, 16, and 31, 27.

o Nu. 14, 12.

p Ex. 32, 15.

q Ex. 19, 18. Ch. 4, 11, and 5, 23.

r...As soon as (Moses) came nigh unto the camp...he saw the calf and the dancing.... Ex. 32, 19.

s (Not using probably) so, skitte, "Perchance to intimate that, in like manner, the recent covenant betwixt God and them was broken on their part, and, in consequence, re-scinded on His.")

t Ps. 104, 23. Ex. 31, 28.

u (This was Moses' second fast.)

a Ex. 31, 4, 2.

b Ex. 25, 21.

v (In Ex. 31, 27, 28, it at first seems as though Moses wrote the law, but vs. 27 refers to what goes before. Jehovah, not Moses, is the subject of the expression in vs. 28;—"He wrote.")

c Ex. 37, 1, 2.

φ (Heb., words... the words of the covenant..... Ex. 34, 28.)

d Ex. 34, 29.

x (Much criticism has been expended on vs. 6-9. Duth encloses them in brackets, as parenthetical and added by a different hand than Moses. They seem to contradict Nu. 33, 31, reversing the order; but the explanation is easy. The passage in Numbers has reference to the first journey to Kadesh. The Israelites marched from Mosroth to Beer-jabkan. They then turned back after their covenant, & went over Hor-hagilyd, to Jotbath. In Deuteronomy the second journey is described. They then marched from Beer-jabkan down to Mosera, thence to Gudgodah, and thence to Jotbath. Thus in Numbers the route proceeds first upwards; & then downwards; in Deuteronomy, from the first it goes downwards.)

(Situated at foot of Mount Hor.)

(The connection between vs. 6-9 and what goes before, seems to be that, owing to his intercession, the favour of God was regained, for the journey was stopped, and the Levites continued to minister.)

by Thy mighty power and by Thy stretched out arm.

¹At that time the LORD said unto me, Hew^a thee two tables of X.] stone like unto the first, and come up unto Me into the mount, and make thee an ark^b of wood. ²And I will write^v on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

³And I made^c an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. ⁴And He wrote on the tables, according to the first writing, the ten commandments,^φ which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

⁵And I turned myself and came down from the mount,^d and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

⁶And x the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera:^ψ there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

⁷From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

⁸At that time^ω the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto Him, and to bless in His name, unto this day. ⁹Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

¹⁰And I stayed in the mount, according to the first^a time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

¹¹And the LORD said unto me, Arise, take^β thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

¹²And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God, with all thy heart and with all thy soul,¹³ to keep the commandments of the LORD, and His statutes, which I command thee this day for thy good? ¹⁴Behold, the heaven^r and the heaven of heavens is the LORD's thy God, the earth^f also, with all that therein is.

¹⁵Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day. ¹⁶(Circumcise therefore the foreskin of your heart,^g and be no more stiffnecked.

¹⁷For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: ¹⁸He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. ¹⁹Love ye therefore the stranger: for ye were strangers in the land of Egypt.

²⁰Thou shalt fear^γ the LORD thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name. ²¹He is thy praise,^h and He is thy God, that hath doneⁱ for thee these great and terrible things, which thine eyes have seen. ²²Thy fathers went down^k into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars^l of heaven for multitude.

²³Therefore thou shalt love^m the LORD thy God, and keep His XI.] charge, and His statutes, and His judgments, and His commandments, always.

²⁴And know^δ ye this day: for I speak not with your children which

a Or, former days.

β Heb., go in journey.

γ 1 Ki. 8, 27. Ps. 115, 16; 148, 4.

f Ge. 14, 19. Ex. 19, 5. Ps. 24, 1.

g Circumcision is that of the heart, in the spirit, and not in the letter. ...Ro. 2, 29.

h (Those who fear the Lord, cleave to and serve Him, may swear by His name at a time and in a place calling for it. When such an oath was administered, it was in the name of the Lord..... that brought up the children of Israel out of the land of Egypt. Je. 16, 14.)

i Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for Thou art my praise. Je. 17, 14.

k Fear the LORD, and serve Him in truth with all your heart; for consider how great things He hath done for you. 1 Sa. 12, 21. 2 Sa. 7, 23. Ps. 106, 21, 22.

l All the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt already. Ex. 1, 5. Ge. 46, 27. Ac. 7, 11.

m Ge. 15, 5. Ch. 1, 10; 28, 62.

nThat thou mayest obey His voice, and that thou mayest cleave into Him; for He is thy life. Ch. 30, 20.

δ That is, consider; as Is. 1, 3. Ec. 5, 1.

ε (They lived near enough the time to be perfectly assured of all the events referred to; and those who were above fifty might have recollect'd all.)

n Ps. 78, 12; 135, 9.

o Nu. 16, 32, and 27, 3. Ps. 106, 17.

p Ex. 14, 27, 28, and 15, 9, 10. Ps. 106, 11.

ς Or, living substance which followed them.

η Heb., was at their feet.

q Ch. 5, 3; 7, 19.

r Jos. 1, 6, 7.

s Pr. 10, 27. Ch. 4, 40; 5, 16.

θ (In its being said that it was not a land like Egypt, which is artificially watered, is clearly shewn that the writer was thinking of Egypt, as the better known object, which he employs to give a more exact description of the land to be possessed. Hävernäck.)

ι (On the plateau was fixed a small cart for the crop, which a wire, seated on a level with the axis, wound up, by pulling the upper part of the reel towards him with his hand, while he at the same time pushed the lower part from him with the foot. This way not improbably have been the ancient Egyptian manner of watering with the foot." Dr. Robinson.)

κ Heb., seeketh.

have not known, and which have not seen^ε the chastisement of the LORD your God, His greatness, His mighty hand, and His stretched out arm, ^βand His miracles,^α and His acts, which He did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; ^γand what He did unto the army of Egypt, unto their horses, and to their chariots; how He made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed^δ them unto this day; ^δand what He did unto you in the wilderness, until ye came into this place; ^εand what He did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed^ζ them up, and their households, and their tents, and all the substance^ς that *was* in their possession,^η in the midst of all Israel: ^ζbut your eyes^η have seen all the great acts of the LORD which He did. ^ηTherefore shall ye keep all the commandments which I command you this day, that ye may be strong,^θ and go in and possess the land, whither ye go to possess it; ^θand that ye may prolong^ι your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

^θFor the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came^ι out, where thou sowedst thy seed, and wateredst *it* with thy foot,^κ as a garden of herbs: ^κbut the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: ^κa land which the LORD thy God careth^κ for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

^κAnd it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the LORD your

God, and to serve Him with all your heart and with all your soul, ^κthat I will give you the rain of your land in his due season, the first rain and the latter^λ rain, that thou mayest gather in thy corn, and thy wine, and thine oil. ^κAnd I will send^λ grass in thy fields for thy cattle, that thou mayest eat^λ and be full.

^λTake heed to yourselves, that your heart be not deceived,^μ and ye turn aside, and serve other gods, and worship them; ^λand then the LORD's wrath be kindled against you, and He shut^ν up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish^ν quickly from off the good land which the LORD giveth you.

^λTherefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.^ξ ^λAnd ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest^ο up. ^λAnd thou shalt write them upon the door posts of thine house, and upon thy gates:^ο ^λthat your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.^π

^λFor if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all His ways, and to cleave unto Him; ^λthen will the LORD drive out all these nations from before you, and ye shall possess^ρ greater nations and mightier than yourselves. ^λEvery place whereon the soles of your feet shall tread shall be your's:^ρ from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost^σ sea, shall your coast be. ^λThere shall no man be able^ρ to stand before you: *for* the LORD your

λ (The "autumnal," after the sowing of the seed, about the end of October; and the "spring," before harvest, in March. Dathe.) Je. 5, 24. Ja. 5, 7.

μ Heb., give. Ps. 104, 14.

ν Ch. 6, 11. Joel 2, 19.

ν (By specious pretences alleged in favour of idolatry, as its antiquity, universal consent unto, or its agreeableness to corrupt human nature.)

ο 1 Ki. 8, 35, and 17, 1. 2 Chr. 6, 26, and 7, 13.

ρ Ch. 4, 26; 8, 19, 20; and 30, 18. Jos. 23, 13.

ξ (Always in remembrance.)

ο (Taking all occasions to inculcate these precepts upon them.)

ω Ch. 6, 9.

π (As long as the sun and moon endure; throughout all generations.)

ρ (Deuteronomy throughout goes on the supposition of the occupation of the land. But it nowhere loses the point of view that the Israelites are now for the first time just about to effect that occupation. Hävernäck.)

σ Ge. 15, 18. Ex. 23, 31. Nu. 34, 3—12.

σ (The Mediterranean, the hinder sea; the face being supposed to be directed towards the east.)

γ Ch. 2, 25, and 7, 24.

z Jos. 11, 23.
τ (Man has a free choice; for the very ground of personality is the possession of a self-determining power, of a choice. Coleridge.)
a Ch. 28, 15.

v (The evil will which causes this separation of man from God is a fact; it cannot be explained, although it must be believed. Bullard.)

φ (~ Mounts Gerizim and Ebal rise in steep rocky precipices immediately from the valley on each side, apparently some eight hundred feet in height. The sides of both these mountains, as here seen, were to our eyes equally naked and sterile." Robinson. Schubert makes Gerizim two thousand five hundred feet above the level of the sea, and seven hundred and fifty feet above the barn.) Ch. 27, 12, 13. Jos. 8, 33.

χ (The oaks of Moreh, i.e., the oak grove of Moreh, a well known geographical designation. Ge. 12, 6. Jos. 7, 1.)

b Ch. 9, 1. Jos. 1, 11.

c Ch. 5, 32, and 12, 32.

ψ (Entirely employed to serve and adore Him every day, with the utmost rigour of soul and body.)

d Ex. 34, 13. Ch. 7, 5.

ω (Or, inherit.)

e 2 Ki. 16, 4; 17, 10, 11. Je. 3, 6.

a Heb., break down.

f Ven. 11. Ch. 26, 2. Jos. 1, 27. 1 Ki. 8, 29. 2 Chr. 7, 12. Ps. 78, 68.

God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you.

²⁶ Behold, I set before you this day a blessing and a curse; ²⁷ a blessing, if ye obey the commandments of the Lord your God, which I command you this day; ²⁸ and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

²⁹ And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. ³⁰ Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

³¹ For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

³² And ye shall observe to do all the statutes and judgments which I set before you this day.

¹ These are the statutes and judgments, which ye shall observe [XII.] to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. ² Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: ³ and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

⁴ Ye shall not do so unto the Lord your God. ⁵ But unto the place which the Lord your God shall choose out

of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come: ⁶ and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: ⁷ And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. ⁸ Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. ⁹ For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you.

¹⁰ But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety; ¹¹ then there shall be a place which the Lord your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: ¹² and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

¹³ Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: ¹⁴ but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. ¹⁵ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy

β (The name of God is the summit of His glory; the meaning is therefore, who dost thou? Deity; similarly, Maurel.)

γ (By their residence in the wilderness, the people had been practically fanatical, with the idea of their heavenly preservation a unity; that idea in its higher necessity had been impressed upon the nation; across now of importance, on their entrance into a more logical prominence to this idea, as that which alone could conduct them to their destination. Haver-nick.)

δ (As our feelings are strengthened by friendship and social intercourse, so our spiritual nature is strengthened and purified by intercourse with God's Spirit.)

ε (To reform your ritual observance without work required to give.)

ς (External assistance internal religion.)

η Heb., the choice of your vows.

θ (Surely there is a want of right faith and understanding, where there is not a cheerful religion. Chalmers.)

γ 2 Chr. 7, 12.

ι (How up to the point of the first of the day, the stress of the demand of a woman's dress and for food should be brought to the point, is a necessary set a to and re-p. 614)

κ (The gazelle group of the antelopes.)

λ (The stag, cervus barbatius.)

μ (This was not the tithing of Le. 27, 30, paid to the Levites, nor yet that of Nu. 18, 26; Ne. 10, 38; but a second tithing, which they were to eat with the Levites, and with the stranger, the fatherless, & the widow. See ch. 14, 22—29. It was to be eaten for two years together at Jerusalem, and the third year in the country, ch. 14, 28, 29.)

ν Heb., all thy days.

ξ (The design of ye. 20—25 is to acquaint the Israelites that, though they were no longer obliged to bring the beasts to the door of the tabernacle, the other part of the law, viz., that against eating with the blood, was not dispensed with, Le. 17, 10, 11.)

ο (For if they lived at a great distance they could not, without great difficulty, bring the beasts, which they killed for their private table, to the sanctuary.)

π (As free to kill and eat their domestic animals, as they had previously been with those that were wild.)

ρ Heb., b. strong.

σ (Not only to prevent its use for idolatrous purposes, but because the blood of victims was consecrated to God as an offering for sin. Ge. 9, 4, Le. 17, 11, 14.)

τ (Sacrifices, offerings, tithes.)

God which He hath given thee: the unclean and the clean may eat thereof, as of the roebuck,^κ and as of the hart.^λ Only ye shall not eat the blood; ye shall pour it upon the earth as water.

¹⁷Thou mayest not eat within thy gates the tithe^μ of thy corn, or of thy wine, or of thy oil, of the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: ¹⁸but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

¹⁹Take heed to thyself that thou forsake not the Levite as long^ν as thou livest upon the earth.

²⁰When the LORD thy God shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest^ξ eat flesh; whatsoever thy soul lusteth after. ²¹If the place which the LORD thy God hath chosen to put His name there be too far^ο from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. ²²Even as the roebuck and the hart is eaten, so thou shalt eat them: ^πthe unclean and the clean shall eat of them alike.

²³Only be sure^ρ that thou eat not the blood: for the blood is the life; and thou mayest not eat the life^σ with the flesh. ²⁴Thou shalt not eat it; thou shalt pour it upon the earth as water. ²⁵Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

²⁶Only thy holy things^τ which

thou hast, and thy vows,^κ thou shalt take, and go unto the place which the LORD shall choose: ²⁷and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God; and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.^ν

²⁸Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

²⁹When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest^φ them, and dwellest in their land; ³⁰take heed to thyself that thou be not snared by following^χ them, after that they be destroyed from before thee; ^ψand that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. ³¹Thou shalt not do so unto the LORD thy God: for every abomination^ω to the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt^α in the fire to their gods.^β

³²What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

XIII. A.M. 3873. B.C. 1568. KADESH. [157

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign^γ or a wonder,² and the sign or the wonder come to pass,¹ whereof he spake unto thee, saying, Let us go after other gods, (which thou hast not known,) and let us serve them; ³thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth^δ you, to know whether ye love the LORD your God with all your heart and with all your

h (Hannah) took (Samuel) up... with three bullocks, and one ephah of flour... and brought him to the house of the Lord in Shiloh... 1 Sa. 1 24.

ν (Of the peace-offerings.)

φ Heb., inheritest; or, possessest thim.

χ Heb., after them.

ψ (Mark, how emphatically everything tending to lead the Israelites away from God is forbidden.)

ω Heb., abomination of the.

α "Nowhere," says Linsault, "are to be found more bloody and fearful human sacrifices, than among the idolatrous inhabitants of ancient Canaan, Phœnicia, and Carthage... Not any and every human being was immolated, but the innocent children were selected, and among these the preference was given to the only child, or to the firstborn."

β (The depravity of man is shewn by his endeavours to bring down the divine character and government to the level of his own degradation.)

γ (Sign, what appears to prove his Divine mission; wonder, a particular sign attracting to itself, surprise and astonishment.)

δ Ch. 18, 22. Je. 28, 9. Mat. 7, 22.

ε Ch. 8, 2. Mat. 24, 24. 1 Co. 14, 19. 2 Th. 2, 11. Re. 13, 14.

soul. ⁴Ye shall walk after the LORD your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. ⁵And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken⁸ to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk⁹ in. So shalt thou put the evil away from the midst of thee.

⁶If thy brother, the son¹ of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; ⁷namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; ⁸thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: ⁹but thou shalt surely kill⁵ him; thine hand shall be first upon him to put him to death,^m and afterwards the hand of all the people. ¹⁰And thou shalt stone him with stones, that he die;ⁿ because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.^o

¹¹And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. ¹²If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, ¹³Certain men, the children of Belial,^k are gone out from among you, and have withdrawn^l the inhabitants of their city, saying, Let us go and serve other Gods, which ye have not known; ¹⁴then shalt thou enquire,^u

and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; ¹⁵thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly,^v and all that is therein, and the cattle thereof, with the edge of the sword. ¹⁶And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit,[§] for the LORD thy God; and it shall be an heap^w for ever; it shall not be built again. ¹⁷And there shall cleave^o nought of the cursed^x thing to thine hand: that the LORD may turn from the fierceness of His anger,^p and shew thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers; ¹⁸when thou shalt hearken to the voice of the LORD thy God, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

¹Ye are the children of the LORD **XIV.**] your God: ye shall not cut yourselves, nor make any baldness between your eyes, for the dead.^σ ²For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth.

A.M. 3873. B.C. 1508. SAME PLACE. [158
Of what may, and may not, be eaten.

³THOU shalt not eat any abominable^τ thing.

⁴These are the beasts which ye shall eat: the ox, the sheep, and the goat, ⁵the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg,^v and the wild ox,^ϕ and the chamois. ⁶And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.^ψ

v (Unless severe measures were used, there was a danger of the whole country round being infected.) Ex. 22, 29. 1s. 27, 29. Jos. 6, 17.

§ (As wholly accursed.)

w Jos. 8, 28. 1s. 17, 1, and, 25, 2. Je. 49, 2.

o (From disregarding this, Achan troubled Israel.) Jos. 7, 1, and Saul lost his kingdom, 1 Sa. 15, 19.)

π Or, devoted.

p (The crime of idolatry struck at the foundation of their religion and government. Patrick.)

σ (God would not permit them to imitate the Gentile funeral rites; and this seems to have been a direction to them not to sorrow like men without hope, but to exult in another state besides the present. Aurin.) Le. 19, 28, and 21, 5. Je. 16, 6; 11, 5, and, 47, 5. 1 Th. 1, 13.

τ (Whatever had been consecrated by superstition.)

v Or, bison, Heb. dishon. (Rat) or a species of gazelle or antelope.)

ϕ (Most probably, as B. chart, Gesenius and Bochart assert, a species of gazelle.)

ψ (The general marks only are here given. See Le. xi.)

8 Heb., spoken revolt against the Lord.

e (God cannot contradict Himself, and therefore we must not allow anything to induce us to transgress a clearly expressed command.)

l He that loveth son or daughter more than Me, is not worthy of Me. Mat. 10, 37.

ζ (Not privately, but by legal process before the court of the twenty-three judges. Patrick.)

m Ch. 17, 7. Ac. 7, 58.

n (Such severity was but useful among a people prone to idolatry, and uncompassed on all sides by idolatrous nations.)

o Heb., bondmen.

p Or, naughty men. See Ju. 19, 22. 1 Sa. 2, 12; 25, 17, 25. 1 Ki. 21, 10, 13. 2 Co. 6, 15.

(Derived from 72 out, without, and 22 profit, use, worthlessness, wickedness. Hence in the New Testament it is used as a name of Satan. 2 Co. 6, 15.)

(From religious communion with you.).....If they had been of us, they would no doubt have continued with us... Juo. 2, 19

(The Sanberium only, according to the Jews, could testify against this, and they were to see all possible means to find whether or not the information were true.)

ω (The prohibitions by which they would be kept from intercourse with surrounding nations, fifty follow the laws against idolatry.)

α (Those are to be reputed clean which are not forbidden. Le. 11, 13.)

β (The ostrich, Job 39, 13. Septuagint and Vulgate.)

γ (Gresinus and Rowley, r, after the Septuagint & Vulgate, the sea mew.)

δ (Probably according to Odoman and Gresinus, the pelican.)

ε (Bochart, Odoman, Gresinus, &c., the grivet.)

ζ (According to the Septuagint, Vulgate, and Sandius, the hoopoe.)

η (This is not the same, p. 10 with that at v. 11; there he speaks of birds, here of creeping things...Le. 11, 21.)

θ (One who worshipped the God of Israel, but was not circumcised.)

ς (Who only came and went in his traffic.)

ι (A common practice among surrounding nations. "I have feasted after our halting," says Buckingham, "a meal was prepared for us, the principal dish of which was a young kid served in milk.")

κ (Thou shalt faithfully give the second tithe to be spent in feasts at My tabernacle. Ch. 12, 17.)

λ (If thou pry the tithe, then it is thy corn; if thou do not, it is My corn. Hos. 2, 9.)

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean^ω unto you. 8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: 10 and whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 Of all clean^α birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, 13 and the glede, and the kite, and the vulture after his kind, 14 and every raven after his kind, 15 and the owl, 16 and the night hawk, and the cuckow, 17 and the hawk after his kind, 18 and the little owl, and the great owl, and the swan, 19 and the pelican, and the gier eagle, and the cormorant, 20 and the stork, and the heron after her kind, and the lapwing, 21 and the bat.

22 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

23 But of all clean fowls^η ye may eat.

24 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger^θ that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: 25 for thou art a holy people unto the Lord thy God.

Thou shalt not seech^ι a kid in his mother's milk.

26 Thou shalt truly^κ tithe all the increase of thy seed, that the field bringeth forth year by year.

27 And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, 28 of thy wine, and of thine oil, and the first-

lings of thy herds and of thy flocks; that thou mayest learn to fear^μ the Lord thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set His name there, when the Lord thy God hath blessed thee: 25 then shalt thou turn^π it into money, and bind^ρ up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: 26 and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: 27 and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, 28 and the Levite^σ that is within thy gates; thou shalt not forsake^τ him; for he hath no part nor inheritance with thee.

29 At the end of three years thou shalt bring forth all the tithe^ς of thine increase the same year, and shalt lay it up within thy gates: 30 and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied: 31 that the Lord thy God may bless thee in all the work of thine hand which thou doest.

XV.]

A.M. 3873. B.C. 1568.
SAME PLACE.
The year of release.

[159

At the end of every seven^ς years thou shalt make a release. 2 And this is the manner of the release: Every creditor^τ that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. 3 Of a foreigner thou mayest exact it again: but that which is thine^ϕ with thy brother thine hand shall release; 4 save^χ when^ψ there shall be no poor among you; for the

μ (Be secured in His religion by eating and drinking in His presence, on their joy professing that they belonged to Him, and were His thankful servants.)

π ...He shall add thereto the fifth part thereof. Le. 27, 31.

ρ (Put it into a bag by itself.)

ς Heb., asketh of thee.

ο (They were always to be invited to these feasts.)

π (As the Levites had no inheritance, being wholly devoted to the worship of God, and the study of the Law, it became a burden and several duty, on the part of the other tribes, duly to render tithes according to the Law.)

ρ (This is to be understood of the same tithe as v. 22. This was to be separated every year, and for two years to be eaten at Jerusalem, and in the third year to be spent upon the poor in every town, where they that paid the tithe lived.)

σ (This tithe, the Jews say, was called the consumption of tithes, because herein the love of their neighbours was most eminently apparent. Patrick. Am. 4, 4.)

ς ("The institution of the Sabbatical year," says Palfrey, "is here brought to view in order to attach to it the new provision" of not enforcing the payment of previous debts during the year.)

τ Heb., master of the lending of his hand.

φ (That is, money that to relieve his poverty.)

χ (Or, to the end that there be no poor among you.)

ψ (Or, nevertheless, &c., for God shall enrich you.)

ω (Provided that thou hast obeyed the voice, &c., Dathe and Maurer.)

α (According to the most exact calculations, various countries contained four-in-million nine hundred and seventy-six thousand and seven, which, divided among six hundred thousand men, will allow of more than twenty-one and a half acres to each, with a remainder of one million nine hundred and seventy-six thousand acres for the princes of tribes, Levitical cities, &c.)

Heb. word.

Heb. *Belial*.

(If a debt was not paid, the creditor might seize the hereditary and of the labor, as house and his person. See Le. 25, 30. Job 24, 2. Ki. 4, 1. Se. 5, 1-13. Mat. 18, 25; also his furniture, Pr. 2, 27.)

(Whether sold by themselves, or by the court of judgment for debt.)

(Six complete years from the first entering upon the service, unless the jubilee intervened.) Ex. 2, 2. Le. 25, 9. Je. 34, 14.

Something, the laws say at least (ry shekels of silver, to put him a way of living.)

LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: ⁵ only^ω if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. ⁶ For the LORD thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

⁷ If there be among you a poor man of one of thy brethren within any of thy gates in thy land^α which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: ⁸ but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

⁹ Beware that there be not a thought^β in thy wicked^γ heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor^δ brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. ¹⁰ Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. ¹¹ For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

¹² And if thy brother, an Hebrew man, or an Hebrew woman, be sold^ε unto thee, and serve thee six^ς years; then in the seventh year thou shalt let him go free from thee. ¹³ And when thou sendest him out free from thee, thou shalt not let him go away empty: ¹⁴ thou shalt furnish him liberally^η out of thy flock, and out of thy floor, and out of thy winepress:

of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. ¹⁵ And thou shalt remember^θ that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed^ι thee: therefore I command thee this thing to day.

¹⁶ And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; ¹⁷ then thou shalt take an awl,^θ and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. ¹⁸ It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired^ς servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

¹⁹ All the firstling males that come of thy herd and of thy flock thou shalt sanctify^κ unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. ²⁰ Thou shalt eat^κ it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.^λ ²¹ And if there be any blemish therein, *as if it be lame,^μ or blind, or have any ill blemish,* thou shalt not sacrifice^λ it unto the LORD thy God. ²² Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it alike,^μ as the roebuck,^ν and as the hart.* ²³ Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

XVI.]

A.M. 3873. B.C. 1568.
SAME PLACE.
The sacred festivals.

[160

OBERVE the month of Abib,^ν and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.^ξ ² Thou shalt therefore sacrifice the passover

^θ Ch. 5, 15, and 16, 12.

^ιAnd they spoiled the Egyptians. Ex. 12, 36. Ge. 15, 14.

^θ (The being of the ear was in the East a badge of servitude. Hence in Juvenal (Sat. i, 102) we meet with these words: *Why should I fear or doubt to defend the place, though born upon the banks of the Euphrates, as the tender perforations in my ear evince?*)

^ς ...Three years, ...the years of a hiring...Is. 16, 14.

^κ ...On the eighth day thou shalt give it Me. Ex. 22, 30, and 34, 19. (This was wholly the priests.)

^κ (The firstling cows and ewes were to be offered as peace offerings, in which, though a part was given to the priests, they themselves had a good share.)

^λ Ch. 12, 5-7; 14, 23; and 16, 11, 14.

^μ Le. 22, 20. Ch. 17, 1.

^λ (At the sanctuary, but may eat it at home, inviting the poor, as ch. 11, 23.)

^μ (If it had been sacrificed at their feasts, only the clean could have eaten it.)

^ν Ch. 12, 15, 22.

^ν (Part of March and April.)

^ξ ...A night to be much observed. Ex. 12, 12. (But they did not begin these march till the morning.) Ex. 12, 22.

v Na. 28, 19.

o (Herd and taste-
less.)

w Ex. 12, 39.

x Ex. 12, 3, 10,
and, 34, 25.

π Or, kill.

ρ (It was eaten at
home only at its
first institution.
Ex. 12, 3.)

σ (All other direc-
tions having
been previously
given respecting
the passover, it
now remained to
specify the place,
where it was to be
eaten, &c. In
this addition we
see the truth
of the remark
that almost all
of the peculiar laws
and additional
ceremonies in
Deuteronomy refer
to the permanent
residence in the
land of Canaan.)

τ (After the offer-
ing of the evening
sacrifice, they be-
gan to kill the
passover. Ex.
12, 6.)

y Ex. 12, 8, 9,
2 Chr. 35, 13.

φ (They might go
home the next
morning after
eating the pass-
over lamb.)

χ (An expression
taken from the
temporary judges
then occupied by
the children of
Israel.)

ψ Heb., restraint.
Le. 23, 36.

ω (Barley. Com-
pare Jos. 3, 15,
and, 5, 10.)

α (This feast was
in remembrance
of the giving of
the law on mount
Sinai. Le. 23,
16.)

β Or, sufficiency.
(Proportionably
to their means,
and according to
their sense of
God's goodness
to them.)

unto the LORD thy God, of the flock and the herd,^r in the place which the LORD shall choose to place His name there. ³Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction;^q for thou camest forth out of the land of Egypt in haste:^o that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. ⁴And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.^z

⁵Thou mayest not sacrifice^σ the passover within any of thy gates,^ρ which the LORD thy God giveth thee: ⁶but at the place^σ which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the passover at even,^τ at the going down of the sun, at the season that thou camest forth out of Egypt. ⁷And thou shalt roast^υ and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go^φ unto thy tents.^x

⁸Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly^ψ to the LORD thy God: thou shalt do no work therein.

⁹Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to *put* the sickle to the corn.^ω

¹⁰And thou shalt keep the feast of weeks^α unto the LORD thy God with a tribute^β of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee: ¹¹and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in

the place which the LORD thy God hath chosen to place His name there. ¹²And thou shalt remember that thou wast a bondman^γ in Egypt: and thou shalt observe and do these statutes.

¹³Thou shalt observe the feast of tabernacles^δ seven days, after that thou hast gathered in thy corn^ε and thy wine: ¹⁴and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

¹⁵Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless^ς thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

¹⁶Three times in a year shall all thy males appear before the LORD thy God in the place^θ which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: ¹⁷every man *shall give* as he is able,^η according to the blessing of the LORD thy God which He hath given^ι thee.

¹⁸Judges^κ and officers^λ shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. ¹⁹Thou shalt not wrest^ι judgment; thou shalt not respect persons, neither take a gift:^α for a gift doth blind the eyes of the wise,^μ and pervert the words^ν of the righteous. ²⁰That which is altogether just^ξ shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

A.M. 3873. B.C. 1568. SAME PLACE. [161
Of idolaters. Of a king, ch. xvii. to vs. 14.]

²¹THOU shalt not plant thee a grove^ο of any trees near unto the altar of the LORD thy God, which

γ (They are often
put in mind of
this, as an argu-
ment for kindness
to those in any
way dependent on
them.)

δ (The reason why
the feast of ta-
bernacles was so
far separated
from the feast of
the passover is to
be found in this,
that due time
might be allowed
for gathering in
the fruits of the
earth.)

ε Heb., flour, and
thy wine-press.

ς (Thankfulness to
God for blessings
bestowed, is the
way to procure
more.)

η ("The unity of
sanctuary," says
Hilferrick, "is a
constantly recur-
ring thought in
this book.")

θ Heb., according
to the gift of his
hand. 2 Co. 8, 12.

ι (These three
feasts had refer-
ence to the fruits
of the earth with
which God had
blessed them, and
therefore it was
reasonable that
the more bounti-
ful God had been
to them, the more
liberally should
they offer their
grateful acknow-
ledgments.)

κ (Who decided
causes — justices
of the peace. Ch.
1, 16. 1 Chr. 23,
4, and, 26, 29.
2 Chr. 19, 5, 8.)

λ (Who executed
the orders of the
judges, in the
courts, in the
streets, and in
the markets.)

μ Ex. 23, 2, 6.
Le. 19, 15.

ν Ex. 23, 8. Pr.
17, 23. Ec. 7, 7.

ξ (Who would
otherwise be just.)

ο Or, matters.

ξ Heb., justice,
justice.

ο (These groves in
some way related
to idolatry.)

π Or, statute; or, pillar.

ρ Or, goat.

σ (Lit., any evil thing, i. e., diseased.)

ς (Having shown, in ch. 13, v. 9, how they were to proceed with those who sinned others, and in v. 12 and 13, what should be done to a whole city, Moses now tells what was to be done in the case of a particular person.)

θ Thou shalt have no other gods before Me, 1. x. 20, 3. Jos. 7, 11, and 23, 16. 2 Ki. 18, 12. Ho. 8, 1.

(They were not to proceed upon runners, nor yet to slight them.)

Of how much more punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath done despite unto the spirit of grace? he. 10, 29.

In the courts of justice in their times. 2 Chr. 19, 9. Hag. 2, 11. Gal. 2, 7.)

(1. Public injuries; 2. Civil suits; and, 3. Personal wrongs.)

(That is, the highest magistrate in the whole land; and the principal judges mentioned ch. 16, v. 18. According to Jesus, the Samaritans.)

thou shalt make thee. ²² Neither shalt thou set thee up *any* image; ²⁷ which the Lord thy God hateth.

¹ Thou shalt not sacrifice unto the Lord thy God *any* bullock, **XVII.]** or sheep, ^ρ wherein is blemish, or any evilfavouredness: ^σ for that is an abomination unto the Lord thy God.

² If there be found among you, within any ^ς of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing His covenant, ^θ and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; ¹ and it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be true*, and the thing certain, ⁷ that such abomination is wrought in Israel: ⁵ then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die. ⁶ At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. ⁷ The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. ^ς So thou shalt put the evil away from among you.

⁸ If there arise a matter too hard for thee in judgment, ^ρ between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy ^ϕ within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; ⁹ and thou shalt come unto the priests the Levites, and unto the judge ^ξ that shall be in those days, and enquire; and they shall shew thee the sentence of judg-

ment: ¹⁰ and thou shalt do ^ϕ according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: ¹¹ according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline ^ρ from the sentence which they shall shew thee, to the right hand, nor to the left.

¹² And the man that will do presumptuously, and will not hearken ^η unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. ¹³ And all the people shall hear, and fear, and do no more presumptuously.

¹⁴ When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king ^β over me, like as all the nations that *are* about me; ¹⁵ thou shalt in any wise set *him* king over thee, whom the Lord thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

¹⁶ But he shall not multiply horses ^ς to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: for as much as the Lord hath said unto you, Ye shall henceforth return no more that way. ¹⁷ Neither shall he multiply wives ^δ to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

¹⁸ And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this ^δ law in a book out of *that which is* before the priests the Levites: ¹⁹ and it shall be with him, and he shall read therein all the days of his life: that he may

ϕ (They will, however, send thee, if thou shalt give.)

ρ (Although you may then, the occasion being, you must act on their interpretation of the law.)

σ Hebr. not to decline, (cp. 17 of a sentence.) C. is the highest and authority, (whom ever I in fit be of the law stand.)

β (The people will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.)

γ That is, He shall set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. Warburton, 1 Ki. 15, 28, 29. 2 Chr. 12, 2, 3.)

δ 1 Ki. 11, 3, 4.

ε (The king shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may

ϕ (The king shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may

ρ (The king shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may

† 1 Ki. 15. 5.

f Nu. 18. 20, and
26, 62. Ch. 10, 9.

g ...They which
wait at the altar
are partakers
with the altar.
1 Co. 9, 13. Nu.
18, 8, 9.

h Le. 7, 30—31.

§ (The text cannot
be read without
some sort of
version, as our
version is not
correct, but most
to be translated
thus, "from
the people that
kill, i. e., for
common use, they
have, while it
is, as of old,
is; and the con-
stant use of the
Jews, as well as
the practice, is
a genuine herit.
Prideaux.)

¶ (It would seem
that this law was
given on the as-
sembly of every
family. See plus
en. "If any thing
be set down for
a private feast,
but not for a re-
ligious one, they
are obliged to
bring it to the
altar, & the
right shoulder
of the sacrifice
to the priests.")

o (In David's time
they were divided
into twenty-four
courses.)

c (Desiring to ad-
just himself con-
stantly to the
service of God. So
Sundius, 1 Sa. 1,
25.)

k (Lit., portion as
portion, i. e., as
G. senius says,
"like or equal
portions." So
Sundius. They
shall divide
among themselves
equal portions.)

A Heb., his sons
by the fathers.
(They shall have
equal portions,
beside his
property from his
fathers, i. e., by
inheritance.
Mauver.)

learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: ²⁰that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: ²¹to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

XVIII.] A.M. 3873. B.C. 1568. [162
SAME PLACE.
(Of the support of the priests, &c.
The future Prophet, ve. 15.)

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and His inheritance. ²Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as He hath said unto them.

³And this shall be the priest's due from the people, from them that offer a sacrifice, ⁴whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. ⁵The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. ⁶For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

⁷And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; ⁸then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. ⁹They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

¹⁰When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

¹⁰There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. ¹²For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. ¹³Thou shalt be perfect with the LORD thy God. ¹⁴For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

¹⁵The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; ¹⁶according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. ¹⁷And the LORD said unto me, They have well spoken that which they have spoken. ¹⁸I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. ¹⁹And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him.

²⁰But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

²¹And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? ²²When a prophet speaketh in the name of

i Le. 18, 21. Ch. 12, 31.

µ (Of which there were many sorts.)
Le. 19, 26, and
20, 27. Is. 8, 19.

v (One that pretended to do mischief to men or beasts by evil arts.)

ξ (By means of particular words.)

o (A cunning or wise man. Perhaps one who interpreted natural events in an unusual manner.)

π Or, upright; or, sincere. Ge. 17, 1.

ρ Or, inherit.

σ ("Moses has preserved to us," says Lampe, "not only what in Parolise, and afterwards, & through the Pentateuch, had been told about the Redeemer; but he himself, under divine inspiration, has prophesied of Him, especially in De. 18, 15—18." To this prophecy of Himself, four Lord referred, Jno. 5, 45—47.)

ς (As fully equal to the more difficult task of the future, as Moses was for that in his day. "The greater the work of the future," says Hengstenberg, "the more necessary is it that the Prophet of the future, in order to be like unto Moses, should in His whole individuality, and in all His gifts, be far superior to him. Comp. He. 3, 6.)

τ (True prophets, although their predictions might refer to a far distant period, commonly give some sign of the kind here referred to. Many of their prophecies had an immediate partial fulfilment.)

k Then said the prophet Jeremiah unto Hananiah... The Lord hath not sent thee;... this year thou shalt die, because thou hast taught rebellion against the Lord." So Hananiah..... died..... i.e. 28, 15-17.

v Heb., inheritest; or, possessst.

φ (Only such, not those, who out of malice, or hatred killed another, for they were to be taken from the altar, Ex. 21, 14; or they might be put to death there, as Job was. 1 Ki. 2, 28.)

ψ Heb., from yesterday, the third day.

ζ Heb., iron.

η Heb., wood.

θ Heb., fault.

3 (Because he is not accountable if that which he intended not happens, when he is engaged in a lawful business.)

γ Heb., smite him in life. (Because he has committed.)

ι Heb., from yesterday, the third day. (Which in the excited state of his feelings, the avenger of blood might not consider, or might even in his passion shut his eyes to.)

the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet^τ hath spoken it presumptuously:^k thou shalt not be afraid of him.

XIX.] A.M. 3873. B.C. 1568. [163
SAME PLACE.
Of asylums, boundaries, and witnesses.

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest^ν them, and dwellest in their cities, and in their houses:² thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. ³Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

⁴(And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly,^φ whom he hated not in time past;^χ ⁵as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head^ψ slippeth from the helve,^ω and lighteth^η upon his neighbour, that he die; he shall flee unto one of those cities, and live:^β) ⁶lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay^γ him; whereas he was not worthy of death, inasmuch as he hated him not in time past.^δ ⁷Wherefore I command thee, saying, Thou shalt separate three cities for thee.

⁸And if the LORD thy God enlarge thy coast, as He hath sworn unto thy fathers, and give thee all the land which He promised to give unto thy fathers: ⁹if thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in

His ways; then shalt thou add three cities more^ε for thee, beside these three: ¹⁰that innocent^ς blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

¹¹But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally^ζ that he die, and fleeth into one of these cities: ¹²then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. ¹³Thine eye shall not pity^ι him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

¹⁴Thou shalt not remove thy neighbour's landmark,^θ which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

¹⁵One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

¹⁶If a false witness rise up against any man to testify against him that which is wrong:^κ ¹⁷then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days: ¹⁸and the judges shall make diligent^λ inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother: ¹⁹then shall ye do unto him, as^μ he had thought to have done unto his brother: so shalt thou put the evil away from among you. ²⁰And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. ²¹And thine eye shall not pity:^ν but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.^ξ

ε (The word here used is not to be set down to the credit of the text, Nu. 35, 14. The verb had a long & not apput, De. 4, 11; the meaning there is not to be chosen. These cities were not of equal distance from each other, but were to be equally distant from the city.) Jos. 20, 7, 8.

ς (Thou shalt be true, and not possess an inheritance as a stranger, if thou art a man, who was not born here, yet he was held guilty before God.)

θ Heb., in the field, Ex. 21, 12. Nu. 35, 16. Ch. 27, 24. Ps. 28, 17.

ι Nu. 35, 31. Ch. 21, 9. 1 Ki. 2, 31.

κ (The word here used is not to be set down to the credit of the text, but is to be set down to the credit of the text, Ch. 27, 17. 1 Ki. 21, 2. Ps. 22, 28. Hos. 5, 10.)

λ (The word here used is not to be set down to the credit of the text, but is to be set down to the credit of the text, Nu. 35, 29. Ch. 17, 6. Mat. 18, 16. Luc. 8, 17. 2 Co. 13, 1. 1 Ti. 5, 19. He. 10, 28.)

μ O. T. 1, 10.

ν (The word here used is not to be set down to the credit of the text, but is to be set down to the credit of the text, Nu. 35, 29.)

ξ Nu. 31, 24.

ζ (The word here used is not to be set down to the credit of the text, but is to be set down to the credit of the text, Nu. 35, 29. Ch. 17, 6. Mat. 18, 16. Luc. 8, 17. 2 Co. 13, 1. 1 Ti. 5, 19. He. 10, 28.)

η (The word here used is not to be set down to the credit of the text, but is to be set down to the credit of the text, Nu. 35, 29. Ch. 17, 6. Mat. 18, 16. Luc. 8, 17. 2 Co. 13, 1. 1 Ti. 5, 19. He. 10, 28.)

θ (The word here used is not to be set down to the credit of the text, but is to be set down to the credit of the text, Nu. 35, 29. Ch. 17, 6. Mat. 18, 16. Luc. 8, 17. 2 Co. 13, 1. 1 Ti. 5, 19. He. 10, 28.)

XX.]

A.M. 3873. B.C. 1563.
SAME PLACE.
Of warfare.

[164

§ (The armies of the Israelites consisted of men taken from the plainlandish up-folds.)

o (As there could be no want of men in a country where every man was held to serve, the Jews always seem to have laboured for full and easy conquests in the largest possible sense.)

π Heb., be tender.

ρ Heb., *achlah* (That is, through fear & cowardly.)

σ (Hath not yet dwelt in it, the word here does not denote any consecration. No. 12, 27. Ps. 34, title.)

τ Heb., *and it contain*. Le. 19, 23-25. Ch. 25, 30. (This, therefore, would be a ground for exemption from military service for life years.)

υ (Bishop Patrick says, "This is a law of great equity, founded in nature, that whoever has should not be disturbed." The utility of these exemptions must be apparent, even when from that which they were proposed to remove, would not be likely to succeed cheerfully.)

ϕ Heb., *and*. (The contents of this chapter are the rest of God's army of thirty-two thousand, the second time of the capture of the same. Jud. 7, 3.)

χ Heb., to be in (It) the head of the people.

ψ (In vs. 10-15, we have the regular warfare; in vs. 16-18, the exception.)

WHEN thou goest out to battle against thine enemies, and seest horses,[§] and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak^o unto the people, 3 and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint,^π fear not, and do not tremble,^ρ neither be ye terrified because of them; 4 for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated^σ it? let him go and return to his house, lest he die in the battle, and another man dedicate it. 6 And what man is he that hath planted a vineyard, and hath not yet eaten^τ of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. 7 And what man is there that hath betrothed a wife,^υ and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint^ϕ as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead^χ the people.

10 When thou comest nigh unto a city to fight against it, then proclaim^ψ

peace unto it. 11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries^ω unto thee, and they shall serve thee. 12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13 and when the Lord thy God hath delivered it into thine hands, thou shalt smite^α every male thereof with the edge of the sword: 14 but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof shalt thou take^β unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16 But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: 17 but thou shalt utterly^γ destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: 18 that they teach you not to do after all their abominations,^δ which they have done unto their gods; so should ye sin against the Lord your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree^ε of the field is man's life) to employ^η them in the siege: 20 only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.^θ

ω (Not slaves, but payers of a yearly tribute, and for insubjection; the re-annunciation of liberty being implied.)

α (Because they obstinately rejected these three conditions.)

β Heb., spoil.

γ (It will be impossible to prove that it was contrary to God's moral justice, to exterminate so wicked a people. He made the Israelites the executors of His vengeance, and in doing this, He gave such evident and terrible proof of His abomination of evil, as could not fail to strike the surrounding nations with astonishment and terror. Bishop Watson, P. B. h.)

δ (See Le. 18, 28, which implies that the views of the inhabitants were so abominable, that the very land was sick of them, and forced to vomit them forth, as the stomach discharges deadly poison.)

ε (Kennicott remarks on this vs., "obscur and probably corrupt." There are many interpretations given of it. As the word life is not in the Hebrew, the simplest way is to have it out, and to understand the sense to be, that fruit trees are the property of man, besieged & besiegers alike, & therefore must not be destroyed.)

ζ Or, for, O man, the tree of the field is to be employed in the siege. (The sense supported by the Septuagint, Chaldee, Vulgate, Josephus and Philo is, "Is the tree of the field a man to go before thee in the siege?")

XXI.] A.M. 3873. B.C. 1568. [165
SAME PLACE.
Of uncertain murder. Captives, vs. 10.

η Heb., to go from before thee.

θ Heb., it come down.

ι (Unploughed.)

κ (Dr. Killo remarks, "The solemnity of the ceremony was admirably calculated to impress the minds of the people of the East, where, in general, the waste of human life is regarded with great and culpable indifference.")

λ Heb., mouth. Ch. 17, 8, 9.

μ (All matters of this nature.)

ν (The Hebrew signifies also a torrent. Perhaps a valley with a brook was chosen.) Ps. 19, 12, 27, 21.

ξ Heb., in the midst. Jon. 1, 14.

ο (The publicity of these proceedings excited curiosity, and was a probable means of discovering the murderer. The owners of the ground too were stimulated to diligence, as the place was near to be ploughed for sown hereafter.)

π (Fall so passionately in love with her, as to desire to marry her, though she be of another nation and religion.)

IF one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: ²then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: ³and it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; ⁴and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley; ⁵and the priests of the sons of Levi shall come near; ⁶for then the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried: ⁷and all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheld in the valley: ⁸and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. ⁹Be merciful, O Lord unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. ¹⁰And the blood shall be forgiven them. ¹¹So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

¹²When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, ¹³and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; ¹⁴then thou shalt bring her home to thine house; and she shall shave her head, and

pare^ρ her nails; ¹⁵and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after^σ that thou shalt go in unto her, and be her husband, and she shall be thy wife. ¹⁶And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

¹⁷If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the first-born son be her's that was hated: ¹⁸then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: ¹⁹but he shall acknowledge the son of the hated for the firstborn: ²⁰by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

²¹If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: ²²then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; ²³and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. ²⁴And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear.

²⁵And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: ²⁶his body shall not remain

ρ Or, she^ρ to gove. Heb., make; or, dress. (The Hebrew, perhaps, includes the idea of beautifying, twining. See 2 Sa. 19, 21. My phylactery had not made his hair, nor made his beard.)

σ (To purify and cleanse her, as it were, and fit her to become his wife. See Ps. 45, 10.)

τ (This delay was merciful and kind to the captive, and gave time for serious deliberation to the man.)

υ (That is, less loved. Ge. 29, 31. Mat. 6, 21.)

φ (The contrary had been the practice. See 1 Chr. 5, 2, and 26, 10, 2 Chr. 11, 19, 22.)

χ Heb., but is found with him.

ο Ge. 19, 3.

π Ge. 25, 31.

ρ (Such a law as the present seems a necessary result of polygamy, and very expressively points out one of the evils of a practice which the law of Moses seems rather to have tolerated than approved. Pie. Bib.)

σ (The charge against an incorrigible son must be made by both parents; hence, if not both parents, all not in justice, the chief authority of his works, at the discretion of another.)

ω (The curse upon the man who was hanged ended at the going down of the sun.)

α Heb., the curse of God. See Nu. 23, 4. 2 Sa. 21, 6. (That is, under the curse of God, because of his sin.)

β (St. Paul, Ga. 3, 13, quotes this verse thus:—

“Cursed is every one that hangeth on a tree;” partially following the Septuagint.)

γ (As our blessed Saviour, while He hung upon the cross, was made a curse, so, when He was taken down and buried, both He ceased to be a curse, and all they that are His. J. Coeh.)

δ (Any man that lives among you. Ex. 23, 4.)

ε (Press them by with neglect, or pretend you do not see them.)

ζ (This law was enacted, not only to prohibit an incentive to immorality, but also, most probably, because the practice denounced was common in the licentious forms of idolatrous worship.) 1 Co. 11, 4—15.

η (This law was designed to promote a compassionate spirit; & also, in a bad producing snakes, locusts and scorpions, it was particularly undesirable that birds which fed on them should be exterminated.)

θ (Another instance of the careful consideration for human life, so characteristic of the Mosaic law.)

ι (Michaelis thinks that this law was fitted to secure the best qualities of agricultural produce.)

κ Heb.,fulness of thy seed.

all night upon the tree, but thou shalt in any wise bury him that day; ω (for he that is hanged is accursed α of God; β) that thy land be not defiled, γ which the Lord thy God giveth thee for an inheritance.

[XXII.]

A. M. 3873. B. C. 1568. SAME PLACE. Sundry social matters.

[166

THOU shalt not see thy brother's δ ox or his sheep go astray, and hide ε thyself from them: thou shalt in any case bring them again unto thy brother. 2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. 3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: ζ for all that do so are abomination unto the Lord thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 7 but thou shalt in any wise let the dam go, and take the young to thee; and that it may be well η with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement θ

for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers ι seeds: lest the fruit κ of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. λ

10 Thou shalt not plow with an ox and an ass together. μ

11 Thou shalt not wear a garment of divers ν sorts, as of woollen and linen together. 12 Thou shalt make three fringes ξ upon the four quarters ο of thy vesture, wherewith thou coverest thyself.

13 If any man take a wife, and go in unto her, and hate her, 14 and give occasions of speech against her, and bring up an evil name π upon her, and say, I took this woman, and when I came to her, I found her not a maid: 15 then shall the father of the damsel, and her mother, take and bring forth the tokens ρ of the damsel's virginity unto the elders of the city in the gate: 16 and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hathet her; 17 and, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens σ of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise τ him; 19 and they shall amerce him in an hundred ζ shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be not found, and the tokens of virginity be not found for the damsel: 21 then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone υ her with stones that she die: because she hath

λ (Unfit for presentation to God, and therefore unclean to them.)

μ (The ass is lower than the ox, his steps unequal, & his strength inferior; he is spiritless and refractory, while the ox is tractable and patient, unobscuring his diversities, any joining together is prejudicial to both. Le. 19, 19. 2 Co. 6, 14.)

ν (Thou shalt not wear Shatteth, woollen and linen together. The etymology of the word שָׂטֵט is obscure. Jablonski, Pierst, and Rindler consider it as being of Egyptian origin.)

ξ (The strings or ribbons.)

ο Heb., wings. (Corners of the covert or bed rug.)

π (An action against her in the court of judgment.)

ρ (Virgins were distinguished by their dress, called שֵׁטֶט. See 2 Sa. 13, 18. It is rendered a mantle, 1 Sa. 28, 14; a cloak, Is. 59, 17; a robe, Ex. 28, 31; spreading this robe before the elders, (for שֵׁטֶט, ve. 17, is wearing apparel,) seems to be challenging a trial upon the objection to their daughter's honour. Bate.)

σ (With forty stripes, save one.)

τ (That is, double her dowry, which he had wished to save by bringing this accusation against her.)

υ (Moisandis says that the woman here spoken of is one who had proved false to her husband after she was contracted to him.)

wrought folly in Israel, to play the whore in her father's house:^φ so shalt thou put^ε evil away from among you.

²² If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

²³ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; ²⁴ then ye shall bring them both out unto the gate^λ of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife:^ψ so thou shalt put away evil from among you.

²⁵ But if a man find a betrothed damsel in the field, and the man force^ω her, and lie with her: then the man only that lay with her shall die: ²⁶ but unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth^α him, even so *is* this matter:^β ²⁷ for he found her in the field, and the betrothed damsel cried, and *there was* none to save her.

²⁸ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold^δ on her, and lie with her, and they be found; ²⁹ then the man that lay with her shall give unto the damsel's father fifty *shekels*^ε of silver, and she shall be his wife:^ζ because he hath humbled her, he may not put her away all his days.^η

³⁰ A man shall not take his father's wife, nor discover his father's skirt.^θ

off, shall not enter^θ into the congregation of the Lord.

² A bastard^κ shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

³ An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:^λ ⁴ because they^μ met you not with bread and with water in the way, when ye came forth out of Egypt; and because they^ν hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. ⁵ Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. ⁶ Thou shalt not seek their peace nor their prosperity^ξ all thy days for ever.

⁷ Thou shalt not abhor an Edomite; for he *is* thy brother:^ζ thou shalt not abhor an Egyptian; because thou wast a stranger^ο in his land. ⁸ The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

⁹ When the host goeth forth^π against thine enemies, then keep thee from every wicked thing.

¹⁰ If there be among you any man, that is not clean by reason of uncleanness^ρ that chance^σth him by night, then shall he go abroad out of the camp, he shall not come within the camp: ¹¹ but it shall be, when evening cometh^τ on, he shall wash *himself*^υ with water: and when the sun is down, he shall come into the camp *again*.^υ

¹² Thou shalt have a place also without the camp, whither thou shalt go forth abroad: ¹³ and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease^υ thy-

^θ (Shall a man marry any of the daughters of Israel.)

^κ (The offspring of any of the forbidden marriages of Le. xviii.)

^λ That is, never. So Nehemiah understood it. Ne. 13, 1. But an Ishmaelite might take one of them to wife, if she embraced the truth, as I have said. Ro. 4, 5.)

^λ (The former.)

^μ (The latter. Nu. 22, 5, 6.)

^ν Heb., good. (Not make any league with them of mutual assistance.)

^ξ (Observe, that the word "brother" comprehended more than the Israelites; as our Saviour showed the word neighbor did. Patrick.)

^ο (And were sustained in a time of sore famine.) Ex. 22, 21, and 23, 9. Le. 19, 34. Ch. 10, 19.

^π (When men used to take the greatest liberty.)

^ρ (Some as that at Le. 15, 16.)

^σ Heb., turneth toward.

^τ (The end of this was, that every man might have this fixed on his mind, that their camp was not to be like the camps of the Gentiles, in which all manner of corruption, filthiness and wickedness were freely committed.)

^υ Heb., sittest down.

^φ (If there she had remained, in a safe place, after her espousal, and before the completion of the marriage. Mat. 1, 18.)

^ε (Cited 1 Co. 5, 13, from the Septuagint.)

^λ (That is, in the court of judgment which sat there.)

^ψ (This may have been the case of the woman whom the Scribes and Pharisees brought unto Jesus (his) woman taken in adultery... Jo. 8, 3.

^ω Or take strong hold of her. 2 Sa. 13, 14.

^α (He not being able to defend himself.)

^β (It is here observed by many, particularly by Grotius and De Dieu, that chastity is equal unto life. Patrick.)

^γ (This is a different case from that in Ex. 22, 16, 17, which was if a man entice a maid...)

^δ (Ex 16s. 84., besides the dowry of fifty shekels fixed in Ex. 22, 17.)

^ε (If she and her father pleased, the consent of both being required.)

^ζ (Shall keep her as long as she lives, and may not give her a bill of divorce as other men.)

^η (But be careful to observe all the laws against marrying within the prohibited degrees. Le. 18, 8, and 20, 11. Ch. 27, 20. Eze. 16, 8.)

XXIII.] A.M. 3873. B.C. 1568. [167
SAME PLACE.
Social matters continued.

HE that is wounded in the stones, or hath his privy member cut

♣ (The "unclean" are class'd in Scripture with the "wicked," as unfit for the presence of a God. Lev. 26, 12.)

⊕ Heb., *unkindness of anything.* (These regulations gave, 10-14 how the effect of showing us how watchful we are to be over ourselves, in all matters that have inward spiritual in them.)

⊕ Heb., *is good for him.* (Having embraced the truth, he shall be permitted those things where he pleases. 1 Sa. 30, 15. Ex. 22, 21.)

⊕ Or, *Schlechts.* Lev. 19, 23. See Pr. 2, 16, and 5, 20.

⊕ Gen. 19, 5. 2 Ki. 23, 7.

β (A *Sodomite*, or *whore-monger*, Lev. 18, 22. Roman-catholic, *Maurer*; but *Bachelor*, *spinster*, *Widow*, and *De Witt* understand it literally.)

γ (By prohibiting the taking of interest, Moses represses every tendency, on the part of the children of Israel, to engage in the pursuit of commerce, which would have led them into a connection with other nations. Ex. 22, 25. Lev. 25, 36, 37. Num. 5, 2, 7. Ps. 15, 5. Lu. 6, 34, 35.)

δ (Lies all together the *rash children of the same father*, sharing alike in the happiness which God had bestowed on them. Ch. 15, 10.)

κ Nu. 30, 2. Ec. 5, 4, 5.

ε (That will have all men easy in His service, and all their affairs free and cheerful.)

self abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: ¹⁴ for the LORD thy God walketh^δ in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that He see no unclean thing in thee, and turn away from thee.

¹⁵ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: ¹⁶ he shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh^ε him best: thou shalt not oppress him.

¹⁷ There shall be no whore^β of the daughters of Israel, nor a sodomite^β of the sons of Israel.

¹⁸ Thou shalt not bring the hire of a whore, or the price of a dog,^β into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

¹⁹ Thou shalt not lend upon usury^γ to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: ²⁰ unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess^δ it.

²¹ When thou shalt vow^κ a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. ²² But if thou shalt forbear to vow, it shall be no sin^ε in thee. ²³ That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

²⁴ When thou comest into thy neighbour's vineyard, then thou mayest eat

grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

²⁵ When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

XXIV.] A.M. 3873. B.C. 1568. [168
SAME PLACE.
of divorce, hiring, &c.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness^η in her: then let him write her a bill of divorcement,^θ and give it in her hand, and send her out of his house. ² And when she is departed out of his house, she may go and be another man's wife. ³ And *if* the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; ⁴ her former husband, which sent her away, may not take her again to be his wife, after that she is defiled;^κ for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

⁵ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer^λ up his wife which he hath taken.

⁶ No man shall take the nether or the upper millstone^μ to pledge: for he taketh a man's life to pledge.

⁷ If a man be found stealing^ν any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil^ξ away from among you.

ξ (This law was designed both to give a reasonable indulgence to wanderers, and to prevent such indulgence from being carried too far.) Mat. 12, 1. Mar. 2, 23. Lu. 6, 1.

η Heb., *matter of unkindness.* Mat. 5, 31, and 19, 7. Mar. 10, 4.

θ Heb., *cutting off.* (The act of divorcement, being thus attended with some formalities, necessarily requiring time & deliberation, would not be the result of any sudden impulse of passion.)

κ (Rather, *unclean*, i.e., prohibited, to her first husband. Ac. 10, 14, 15. Je. 31, 1.)

λ Heb., *not anything shall pass upon him.* Ch. 20, 7.

μ (Embrace himself to her by kindness, that there may be no occasion of a divorce. Pr. 5, 18.)

ν ("These mills," says Dr. Robinson, "consist of two stones about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them, and a hole through the upper to receive the grain. The lower stone is fixed sometimes in a sort of cement. The upper stone is turned upon the lower by means of an upright stick fixed in it as a handle.") l Ex. 21, 16.

ξ (This phrase always implies some enormous sin. See ch. 13, 5; 17, 7; and 19, 19.)

ξ (This was the highest legal niceness, and therefore the greatest caution was to be used to prevent its contagion, Le. 13, 2, and 11, 2; from which, and its consequences, none were exempt.)

m Lu. 17, 32. 1 Co. 10, 6.

n Nu. 12, 10.

o Heb., *lest the lean of anything to, &c.*

π (For he best knows what he can part with most conveniently.)

ρ (The Hebrew *הַיָּכָה* was doubtless the modern Hyke. Of this large outer wrapper or garment Shaw says, "These hykes are commonly six ells long, and five or six feet broad, and serve the Kabyles as well as Arabs for a complete dress by day; & as they sleep in their clothes, De. 21, 13, it became their covering by night." Niebuhr gives similar testimony.)

σ Heb., *fifth his soul unto it.* Ps. 25, 1, and, 86, 4.

ρ Mal. 3, 5. Ja. 5, 4.

τ (Let every man be the author of his own misfortune. 2 Ki. 14, 6. 2 Chr. 25, 1. Je. 31, 29, 30. Eze. 18, 20.)

υ (Such commonly having none to stand by them, the judges shall take greater care to see justice done them. Ex. 22, 21. Pr. 22, 22. Is. 1, 23. Je. 5, 28, and 22, 3, Eze. 22, 29, Zec. 7, 10. Mal. 3, 5.)

φ Ye. 22. Ch. 16, 12.

8Take heed in the plague of leprosy,ξ that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. 9Remember^m what the Lord thy God did unto Miriamⁿ by the way, after that ye were come forth out of Egypt.

10When thou dost lend^o thy brother any thing, thou shalt not go into his house to fetch his pledge.

11Thou shalt stand abroad, and the man to whom thou dost lend shall bring^π out the pledge abroad unto thee. 12And if the man be poor, thou shalt not sleep with his pledge:

13in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment,^ρ and bless thee; and it shall be righteousness unto thee before the Lord thy God.

14Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: 15at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth^σ his heart upon it: lest he cry against thee unto the Lord, and it be sin^φ unto thee.

16The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.^τ

17Thou shalt not pervert the judgment of the stranger, nor of the fatherless;^υ nor take a widow's raiment to pledge:^υ but thou shalt remember^ζ that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

18When thou entest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go

again to fetch it: it shall be for the stranger, for the fatherless, and for the widow:^δ that the Lord thy God may bless thee in all the work of thine hands.

20When thou beatest thine olive tree, thou shalt not go^ν over the boughs again: it shall be for the stranger,^δ for the fatherless, and for the widow.

21When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward:^ω it shall be for the stranger, for the fatherless, and for the widow.

22And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

XXV.] A.M. 3873. B.C. 1563. [169
SAME PLACE.
Sundry social regulations.

IF there be a controversy^α between men, and they come unto judgment, that the judges may judge them; then they shall justify^β the righteous, and condemn the wicked. 2And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face,^γ according to his fault, by a certain number. 3Forty stripes he may give him, and not exceed:^δ lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile^ε unto thee.

4Thou shalt not muzzle^ς the ox when he treadeth^θ out the corn.

5If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's^θ brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6And it shall be, that the firstborn which she beareth shall succeed in the name^ι of his brother

δ (In all these enactments, the kind required for the poor, so characteristic of the Mosaic law, is peculiarly to be noted.) Le. 19, 9, and 23, 22.

γ Heb., *thou shalt not be brought in after thee.*

φ (Who might go into the olive groves after the owner had overspread his part, and gather what they found still remaining on the trees.)

ω Heb., *after thee.*

α (A case of supposed crime brought before the courts.)

β (Acquit him who is falsely accused.) Pr. 17, 15.

γ (That is, in a court.)

δ (For the prevention of excess in this punishment, they were not to give less than thirty-nine strokes. 2 Co. 11, 24.)

ε (Michal's is of opinion that the Hebrew means, "lest thy brother be beaten in thy sight." Dutke inclines to this view.) Job. 18, 3.

ς ("At Aleppo," says Bussel, "the inhabitants sincerely adhere to the ancient custom of allowing the ox, while threshing, to eat as much as he choseth." There is a proverb in the East:—"What an ox thresheth is his profit.")

θ Heb., *brethren.* Ho. 10, 11. Pr. 12, 10. 1 Co. 9, 9. 1 Ti. 5, 18.

ι Or, next kinsman. Ge. 38, 8. Ru. 1, 12, 13, and 3, 9.

κ (Shall be reputed the son and heir of the deceased.)

κ (That a family in Israel might not be lost. Nu. 36, 6.)

λ (This permission to refuse was a great mitigation of the law.)

μ Or, next kinsman's wife.

ν (In another sense, not geographical or physical, but moral, the Hebrews said "to go up," to appear before a judge or king. Nu. 16, 12, 14. Ju. 4, 5. Rosenmüller.)

ξ (Lay the law before him, and admonish him seriously to consider, and to resolve accordingly.)

ο (That is, treat him with great indignity, as though he were a slave—slaves going bare-footed.) Ru. 4, 7—11.

q Nu. 12, 14.

π Heb., a stone and a stow. (That is, divers stones or weights, stones having been in use, as they are at the present day in the East, for weights. Compare our English stow, equal to fourteen pounds, and the German stein.)

ρ Heb., an ephah and an ephah. Le. 13, 35. Pr. 11, 1. Eze. 45, 10. Mt. 6, 11.

σ (All that in any way wrong their neighbours.) 1 Th. 4, 6.

r Ex. 17, 8.

τ ("The lust clings," says Kitto, "is emphatically added, because such an invasion of the chosen people, under the circumstances, was a virtual defiance of the power which had so lately destroyed the Egyptians.")

which is dead, that his name be not put^κ out of Israel.

7 And if the man like^λ not to take his brother's^μ wife, then let his brother's wife go^ν up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak^ξ unto him: and if he stand to it, and say, I like not to take her; 9 then shall his brother's wife come unto him in the presence of the elders, and loose^ο his shoe from off his foot, and spit in his face,^ρ and shall answer and say, So shall it be done unto that man that will not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: 12 then thou shalt cut off her hand, thine eye shall not pity her.

13 Thou shalt not have in thy bag divers^π weights, a great and a small. 14 Thou shalt not have in thine house divers^ρ measures, a great and a small. 15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. 16 For all that do^σ such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 Remember what Amalek did^τ unto thee by the way, when ye were come forth out of Egypt; 18 how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared^τ not God. 19 Therefore it shall be, when

the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot^ν out the remembrance of Amalek from under heaven; thou shalt not forget it.

XXVI.] A.M. 3873. B.C. 1568. [170
Of the firstfruits.

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest^φ therein; 2 that thou shalt take of the first of all^λ the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place His name there. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us. 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. 5 And thou shalt speak and say before the LORD thy God, A Syrian^ψ ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became^ω there a nation, great, mighty, and populous: 6 and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:^ζ 7 and when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:^η 8 and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9 and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

ν (By the same justice that one person or family is cut off, a whole family, or a whole nation may be utterly destroyed.)

φ (At the beginning of this chapter, Moses commands the people, when finally settled in their land, to give fit expression to their devout and grateful feelings.)

χ (Ex. 23, 19, and 34, 26. Nu. 18, 13. Ch. 16, 10. Pr. 3, 9. These are distinct from those in Le. 23, 10, these bring of all the fruits of the earth, viz., wheat, barley, grapes, figs, pomegranats, olives, dates.)

ψ (An Aramean: the term is properly in Ge. 25, 20; 28, 5, and 31, 20, 24, spoken of the inhabitants of Mesopotamia. Here Jacob is called an Aramean from his having been a resident in Padanaram, and perhaps also from his relationship to some Aramian families. Ho. 12, 12.)

ζ Ge. 43, 1, 2; 45, 7, 11, and 46, 1, 6, 27. Ch. 10, 22. Ac. 7, 15.

η Ex. 1, 11, 14.

ω (The remembrance of their low, poor, distressed and utterly helpless condition, was fitted to awaken gratitude to God, who had relieved them out of it.) Ex. 2, 23, 24; 3, 9; 4, 31; 12, 37, and 13, 3. Ch. 5, 15.

¹⁰And now, behold, I have brought the firstfruits of the land, which Thou, O LORD, hast given^a me. And thou shalt set it before the LORD thy God, and worship^b before the LORD thy God: ¹¹and thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

¹²When thou hast made an end of tithing all the tithes of thine increase the third year,^c which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; ¹³then thou shalt say^d before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandments which Thou hast commanded me: I have not transgressed Thy commandments, neither have I forgotten^e them: ¹⁴I have not eaten thereof in my mourning,^f neither have I taken away ought thereof for any unclean^g use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that Thou hast commanded me. ¹⁵Look^h down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land that floweth with milk and honey.

¹⁶This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

¹⁷Thou hast avouchedⁱ the LORD this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto

His voice: ¹⁸and the LORD hath avouched thee this day to be His peculiar^j people, as He hath promised thee, and that thou shouldest keep all His commandments; ¹⁹and to make thee high above all nations which He hath made, in praise, and in name, and in honour;^k and that thou mayest be an holy people unto the LORD thy God, as He hath spoken.^l

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The formula of cursing.

AND Moses with the elders of Israel commanded the people, saying, "Keep all the commandments which I command you this day. ²And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:^m ³and thou shalt write upon them all the words of this law,ⁿ when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. ⁴Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal,^o and thou shalt plaister them with plaister. ⁵And there shalt thou build an altar unto the LORD thy God, an altar of stones:^p thou shalt not lift up any iron tool upon them. ⁶Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: ⁷and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

⁸And thou shalt write upon the stones all the words of this law very plainly.^q

⁹And Moses and the priests the Levites spake unto all Israel, saying, "Take heed, and hearken, O Israel;

⁹ (Thou hast this day caused Jehovah to promise that He would be a God to thee, and that thou wouldst walk in His ways, and keep, &c. 18. And Jehovah caused thee this day to promise that thou wouldst be to Him a peculiar people, as He, &c. 19. And that He would exalt thee above all the nations, &c. Genesis Thesaurus, p. 121.)

^k (To render the process easier. Engraving so much writing on stone would have taken a long time. It does not appear that this inscription was designed for posterity, for which the substance on which it was written would unfit it. The object was rather, as Maurer states, limited to the act itself, and continued posterity only so far as the transaction was recorded in the book of Joshua.)

^l (Rossmüller, after Michaelis, limits "this law" to the following curses and blessings. Vater and Hengstenberg regard these words as referring to the whole second law, from ch. 4, 44—ch. 26, 19. Hengstenberg says, "the words this law, in ve. 3, refer to all the commands that I command thee this day, in ve. 1, and this reference does away with all uncertainty.")

^p (Kennicott endeavours to show that the Jews have corrupted this place, and that the Samaritan has the true reading, Gerizim.)

^q Jos. 8, 30, 31. Ex. 20, 25.

^r Jos. 8, 32.

^a (They concluded this solemn rite as they had begun, with an acknowledgment that they held the land of God as the Supreme Lord, solely by His free gift.)

^b (The Hebrew word imports profound reverence, expressed by bowing low the body.)

^c (That which was wont in other years to be spent in feasting, was, every third year, wholly spent upon the poor. Ch. 12, 6, and 14, 22, 23.)

^d (As they were every year, when they brought their first fruits, to make the forgoing profession, so every third year they were to make the following profession.)

^e (The next time he went to worship at the sanctuary.)

^f (Either by keeping the tithes to themselves, or by bestowing them otherwise than as God appointed.) Ps. 119, 141, 153, 176.

^g (Rather, with mourning or lamentation, as the Egyptians at the feast of Isis.)

^h Le. 7, 20, and 21, 1, 11. Ho. 9, 4.

ⁱ Is. 63, 15. Zec. 7, 13.

^j Ex. 20, 19.

^k Ex. 6, 7, and 19, 5. Ch. 7, 6; 14, 2; and 28, 9. 1 Pe. 2, 9.

§ (The Israelites entered into covenant with God three times; 1. at Horb, Ex. 24, 7; 2. De. 29, 1; and 3. Jos. 8, 30. To the last, when God had given them possession of Canaan, this refers.)

o (Judah the tribe of the Messiah, Levi the tribe of the priests, and Jos. p. the tribe of Joshua, were stationed on Gerizim.)

π Heb., for a cursing.

ρ ("Answer.") The curses pronounced from Ebal were to be repeated by the Levites, i.e., the priests, in the valley.

σ (The Mischna says, that the priests turning their faces toward Gerizim, pronounced, "Blessed & unto which the people answer: Amen; and then turning to Ebal, they said, "Cursed &," to which the people that stood there, with the same answer.)

τ (The word "Sons" has the force of an epithet. Nu. 5, 22. Sons of us, in this place; sons of us, for brethren, in De. 1, 5, and 28, 6.)

υ (Justice and D. W. T. read, the.)

ϕ Ch. 19, 11. Pr. 22, 28. (They use their inheritance from all countries, and their neighbour's possessions.)

χ Le. 19, 11. (This may include giving to any one pecuniary advantage.)

ψ Ex. 22, 21. Ch. 10, 18, and 21, 17. Mal. 3, 5.

l Le. 18, 8, and 29, 11. Ch. 22, 30, and Le. 18, 25, and 20, 15.

n Le. 18, 9, and 20, 17.

o Le. 18, 17, and 20, 11.

this⁸ day thou art become the people of the LORD thy God. ¹⁰Thou shalt therefore obey the voice of the LORD thy God, and do His commandments and His statutes, which I command thee this day."

¹¹And Moses charged the people the same day, saying, ¹²"These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi,^o and Judah, and Issachar, and Joseph, and Benjamin; ¹³and these shall stand upon mount Ebal to curse; ^πReuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

¹⁴And the Levites shall speak,^ρ and say unto all the men of Israel with a loud voice, ¹⁵"Cursed be the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place.

And all the people shall answer and say, Amen.^τ

¹⁶"Cursed be he that setteth light^υ by his father or his mother.

And all the people shall say, Amen.

¹⁷"Cursed be he that removeth his neighbour's landmark.^ϕ

And all the people shall say, Amen.

¹⁸"Cursed be he that maketh the blind^χ to wander out of the way.

And all the people shall say, Amen.

¹⁹"Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.^ψ

And all the people shall say, Amen.

²⁰"Cursed be he that lieth with his father's wife;^ζ because he uncovereth his father's skirt.

And all the people shall say, Amen.

²¹"Cursed be he that lieth with any manner of beast.^η

And all the people shall say, Amen.

²²"Cursed be he that lieth with his sister,^ι the daughter of his father, or the daughter of his mother.

And all the people shall say, Amen.

²³"Cursed be he that lieth with his mother^κ in law.

And all the people shall say, Amen. ²⁴"Cursed be he that smiteth^θ his neighbour secretly.

And all the people shall say, Amen.

²⁵"Cursed be he^ω that taketh reward to slay an innocent person.

And all the people shall say, Amen.

²⁶"Cursed be he that confirmeth^ι not *all*^α the words of this law to do them.

And all the people shall say, Amen.

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The blessings for obedience.

AND it shall come to pass,^β if thou shalt hearken diligently^γ unto the voice of the LORD thy God, to observe *and* to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: ²and all these blessings shall come on thee, and overtake^δ thee, if thou shalt hearken unto the voice of the LORD thy God. ³Blessed^ε shalt thou be in the city, and blessed shalt thou be in the field. ⁴Blessed shall be the fruit^ς of thy body, and the fruit of thy ground, and the fruit of thy eattle, the increase of thy kine, and the flocks of thy sheep. ⁵Blessed shall be thy basket^ς and thy store.^ς

⁶Blessed shalt thou be when thou comest^ι in, and blessed shalt thou be when thou goest out. ⁷The LORD shall cause^α thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. ⁸The LORD shall command the blessing upon thee in thy storehouses,^η and in all that thou settest thine hand unto: and He shall bless thee in the land which the LORD thy God giveth thee. ⁹The LORD shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in His ways. ¹⁰And all people of the earth shall see that thou art called^κ by the name of the

p Ex. 20, 13, and 21, 12, 14. Le. 24, 17. Nu. 35, 31. Ch. 19, 11.

ω Ex. 27, 7, 8. Ch. 10, 17, and 16, 19. (Judges, who for money might give wrong judgment, and condemn to death those who were not guilty.)

γ Ch. 28, 15. Ps. 119, 21. Je. 11, 3. Ga. 3, 10.

α (The word "all" is not in the Hebrew; it is in the Samaritan, and in four Hebrew manuscripts. Jerome thought it necessary to justify the apostle's argument. Gal. 3, 10. Kennicott.)

β (In this chapter Moses repeats, with many enlargements, the rewards and penalties which he had promised and threatened in the book of Leviticus.)

γ (An addition to ch. 7, 12. Ex. 15, 26. Le. 26, 3. Is. 55, 2.)

δ (Come upon you, when you are not in pursuit of them.)

ε Ps. 128, 1, 4. s Ve. 11. Ge. 22, 17, and 49, 25. Ch. 7, 13. Ps. 107, 38; 127, 3; and 128; Pr. 10, 22. 1 Ti. 4, 8.

ς (As employed in the olive gathering and vintage.)

ζ Or, dough; or, kneading-trough. (Is Ex. 12, 34, that in which the flour of the grain crops had been made into bread.)

η Ps. 121, 8.

ι Le. 26, 7, 8. 2 Sa. 22, 38. Ps. 89, 23. See ve. 25.

η Or, barns.

κ (Lit., the name of the Lord is named upon thee, i.e., thou art consecrated to the Lord. Maurer.)

Lord; and they shall be afraid of thee. ¹¹And the Lord shall make thee plenteous in goods,* in the fruit of thy body,[†] and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. ¹²The Lord shall open unto thee His good treasure,[‡] the heaven to give the rain unto thy land in his season, and to bless[§] all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. ¹³And the Lord shall make thee the head,[¶] and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do[§] them: ¹⁴and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

¹⁵But it shall come to pass, if thou wilt not hearken[¶] unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come[¶] upon thee, and overtake thee: ¹⁶Cursed shalt thou be in the city, and cursed shalt thou be in the field. ¹⁷Cursed shall be thy basket and thy store. ¹⁸Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. ¹⁹Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. ²⁰The Lord shall send upon thee cursing, vexation, and rebuke,[‡] in all that thou settest thine hand unto for to do,[¶] until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me. ²¹The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither

thou goest to possess it. ²²The Lord shall smite thee with a consumption, and with a fever,[¶] and with an inflammation, and with an extreme burning,[¶] and with the sword,[¶] and with blasting, and with mildew,[¶] and they shall pursue thee until thou perish. ²³And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. ²⁴The Lord shall make the rain of thy land powder and dust:[¶] from heaven shall it come down upon thee, until thou be destroyed. ²⁵The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them:[¶] and shalt be removed[¶] into all the kingdoms of the earth. ²⁶And thy carcass[¶] shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. ²⁷The Lord will smite thee with the botch[¶] of Egypt, and with the emerods,[¶] and with the scab, and with the itch, whereof thou canst not be healed. ²⁸The Lord shall smite thee with madness, and blindness, and astonishment of heart:[¶] ²⁹and thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways:[¶] and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. ³⁰Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.[¶] ³¹Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored[¶] to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue[¶] them. ³²Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long:

κ Or, for good. Ve. 4. Ch. 30, 9. Pr. 10, 22.

λ Heb., belly. (Giving them a new rous and healthy issue. Ge. 15, 5, and 22, 17.)

ν Hast thou entered into the treasures of the snow?... Job 38, 22.

μ (By seasonable showers, their ploughing and sowing, so as to produce a plentiful harvest.)

ν (Rule over other nations.) (Solomon) ... reigned over all the kings, from the river even unto ... the border of Egypt. 2 Chr. 9, 26.

ξ (The condition on which all their happiness depended.)

ι Mal. 2, 2.

ο (When Mos s comes to the denunciation (see, 15-68) of these calamities which naturally would entail, "his whole mint," says Pulsey, "appears to be possessed & overwhelmed by the awful prospect, and he rather pours out his own strongly excited feelings, than adheres to the plan with which his discourse had begun.")

ρ 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. Je. 24, 9.

π Heb., which thou wouldst do.

ρ (Burning ague. Lev. 26, 16.

σ (Scorching heat.)

τ Or, drought. (The highest degree of heat.)

υ (Fighting words and blood, destroying the grass, corn, and herbs. Am. 4, 9.)

φ ("For in these hot regions, unless it should now and then rain in the summer, a vast cloud of the finest dust is raised by the wind, which prevents all things, and which is not only most distressing, but which destroys the grain." Rosenmüller.)

ψ Is. 39, 17.

χ Heb., for a remembrance. Je. 15, 1, and 21, 9. 1. Ze. 23, 16.

ω (Accounted a great calamity. The Palmist bewails it, Ps. 79, 2, and Jeremiah threatens it, Je. 22, 19, and 35, 5.)

φ (Rosenmüller thinks this was the erysipelas, but this seems wrong. He says, "Thy afflictions attend thee, as if thou wert in Egypt, amidst the variety of diseases, and not easily admit of definition." Lx. 9, 9.)

ζ 1 Sa. 5, 6.

α (Distraction and ignorance of the fit means to be used, and horror in consequence.)

β (Whatever course you take, it shall turn to your undoing.)

γ Heb., profane, or, use it as common at, as ch. 20, 6.

δ Heb., shall not return to thee.

ε (Even when it is turned into their sorrow. Je. 37, 7, and 46, 17.)

a The King of Assyria brought men from Babylon &c.....and placed them in the cities.....instead of the children of Israel, and they possessed.....and dwell in the cities...2 Ki. 17, 24, and 25, 11, 19.

b King Jehoiachin went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: (who also) carried away all Jerusalem.....none remained, save the poorest sort of the people... 2 Ki. 24, 12, 14, and 25, 7, 11. 2 Chr. 33, 11. and 36, 6, 20.

c Day and night, where I will not show you favour. Je. 16, 13.

§ (As You use me like a Jew; or, I would not how I do so to a Jew.) 1 Ki. 9, 7. La. 2, 15, 16.

d Joel 1, 4, and 2, 25. 2 Ki. 8, 1. Je. 14, 2.

η Heb., they shall not be thine. 2 Ki. 5, 2; 14, 26; and 15, 37.

e ...The bands of the Moabites invaded the land ...2 Ki. 13, 20. The King of Syria.....carried a great multitudecaptives. 2 Chr. 28, 5. 2 Ki. 24, 2. Je. 12, 12.

θ Or, possess.

f Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. La. 1, 5.

g (Follow one upon another, until thou art brought to utter ruin.)

and there shall be no might in thine hand. ³³The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat^a up; and thou be only oppressed and crushed away: ³⁴so that thou shalt be mad for the sight of thine eyes which thou shalt see. ³⁵The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. ³⁶The Lord shall bring thee, and thy king^b which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods,^c wood and stone. ³⁷And thou shalt become an astonishment, a proverb, and a byword,[§] among all nations whither the Lord shall lead thee. ³⁸Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust^d shall consume it. ³⁹Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. ⁴⁰Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. ⁴¹Thou shalt beget sons and daughters, but thou shalt not enjoy^η them; for they shall go into captivity.^ε ⁴²All thy trees and fruit of thy land shall the locust consume.^θ ⁴³The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. ⁴⁴He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.^ζ

⁴⁵Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee: ⁴⁶and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. ⁴⁷Because thou

servedst^g not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; ⁴⁸therefore shalt thou serve thine enemies which the LORD shall send against thee in hunger, and in thirst, and in nakedness, and in want of all things: and He shall put a yoke^h of iron upon thy neck, until He have destroyed thee. ⁴⁹The LORD shall bring a nation against thee from far,^κ from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;^λ ⁵⁰a nation of fierce^μ countenance, which shall not regard the person of the old, nor shew favour to the young: ⁵¹and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also^ν shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. ⁵²And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege^ξ thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. ⁵³And thou shalt eat the fruit of thine own body,^ο the flesh^π 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: ⁵⁴so that the man that is tender among you, and very delicate, his eye shall be evil^ρ toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: ⁵⁵so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. ⁵⁶The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and

g Ne. 9, 35.

h Ne. 9, 37

κ (The Chaldeans might be said to come "from far" in comparison with the Moabites, Philistines, &c., but Vespaasian and Hadrian, the two gr at conquerors and destroyers of the Jews, both came from commanding in Britain, and they were both Spaniards by birth.) Je. 5, 15, and 6, 22, 23. Lu. 19, 43.

λ Heb., hear.

μ Heb., strong of face. Pr. 7, 13. Ec. 8, 1. Da. 8, 23. (The Roman soldiers brought out of England, France & Spain, and other remote countries of the world, cruel and hard hearted, who had neither mercy nor modesty.)

ν (Reported more particularly as so strongly to set forth the desolation.)

ξ (Shall find no security in any place whatsoever, though never so strongly fortified, and well provided.)

ο Heb., belly.

π (During the siege of Jerusalem, "Men and women," Josephus tells us, "ate their own children, and concealed the horrible repast, lest others should tear it from them.")

ρ (Grudge every bit which he sees his nearest relations eat, being ready to snatch it out of the mouth of his dear consort and children, and put it in his own. For this is the effect of ravenous hunger. Patrick.)

σ (1. *Fulfilled, 2 Ki. 6, 28, in the siege of Samaria; 2. Baruch 2, 3; La. 2, 20, and 4, 10, in the first siege of Jerusalem; 3. In the second sig., that by the Romans, v. 53.*)

τ Heb., *afterbirth.*

υ (*Under the pressure of ravenous hunger the dearest relations fell to blows, snatching away from each other such things as the most sordid of living creatures would not eat.*)

φ (*Frequent reference is made, especially in this book, ch. 7, 15, and 28, 27, 35, 60, to the diseases of Egypt.*)

χ Heb., *cause to ascend.*

ψ (*In addition to the leprosy, itches, botches, & ulcers already mentioned.*)

ω (*One million one hundred thousand perished in the siege by Titus, and ninety thousand were carried captive. In the reign of Hadrian, above five hundred & eighty thousand perished. Julius Severus razed fifty fortresses, and sacked nine hundred and eighty-five towns, and, in a manner, left Judaea almost entirely a desert.*)

α (*Hadrian, by a public decree, prohibited a Jew to come within sight of Judaea.*)

β (*They were dispersed all the world over, from Spain to Babylon.*)

γ (*For centuries they were not able to obtain a long settlement anywhere, and quiet was never permitted them.*)

tenderness, her eye shall be evil^σ toward the husband of her bosom, and toward her son, and toward her daughter, ⁵⁷and toward her young^τ one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness,^υ wherewith thine enemy shall distress thee in thy gates.

⁵⁸If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; ⁵⁹then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. ⁶⁰Moreover he will bring upon thee all the diseases of Egypt,^φ which thou wast afraid of; and they shall cleave unto thee. ⁶¹Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring^υ upon thee, until thou be destroyed.^ψ ⁶²And ye shall be left few^ω in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

⁶³And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked^α from off the land whither thou goest to possess it. ⁶⁴And the LORD shall scatter^β thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

⁶⁵And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest:^γ but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: ⁶⁶and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have

none assurance of thy life: ⁶⁷in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear^α of thine heart wherewith thou shalt fear, and for the sight^δ of thine eyes which thou shalt see. ⁶⁸And the LORD shall bring thee into Egypt^η again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy^θ you.”

XXIX.] A.M. 3873. B.C. 1568. [173
Renewal of the covenant.

THESE *are* the words of the covenant, which the LORD commanded Moses to make^ε with the children of Israel in the land of Moab, beside^ζ the covenant which he made with them in Horeb.

²And Moses called^κ unto all Israel, and said unto them, “Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; ³the great temptations which thine eyes have seen, the signs, and those great miracles: ⁴yet the LORD hath not given^λ you an heart to perceive, and eyes to see, and ears to hear, unto this day. ⁵And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. ⁶Ye have not eaten bread, neither have ye drunk wine or strong drink:^μ that ye might know that I *am* the LORD your God.

⁷And when ye came unto this place, Sihon^ν the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: ⁸and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. ⁹Keep^ν therefore the words of this covenant,

ε (That is, the unseen dangers in which the night might give opportunity.)

ζ (The miserable spectacles they beheld through the day.)

η (Put for various regions. In Europe the constitution was more hardy, no more than that of their fathers in Egypt.)

θ (After the destruction of Jerusalem many thousands of Jews died from want, no purchasers having been found for them at any price.)

ι (That is, renew; hence this book is a compendium of the Pentateuch.)

κ (Moses first recalls to their remembrance several instances of God's goodness, v. 1—8, and then urges the momentous alternative submitted to their choice, ch. 20, 15.)

λ (Because he was now about to wind up all.)

μ (The meaning, according to Almonides, is, that they had not disposed themselves to regard and observe, or hearken to those who put them in mind of the wonderful goodness of God to them.)

ν (That is, have been constantly supported by a miraculous supply from God, in the manna and the water from the rock. Ex. 16, 12. Ch. 8, 3. Ps. 78, 24.)

ξ Nu. 21, 23. Ch. 2, 32, and 3, 1.

ο (Preserve in memory the covenant made by your fathers in Horeb, of which this is a renewal.)

ξ (Observe the laws God hath given you.)

ο Heb., pass.

π Or, curse, which was uttered to an evil, referring p. c. h. p. to the blessings and curses, ch. 27.)

ρ (Confirm you in all the principles which you have so often taught. Ch. 28, 9.)

κ Ex. 6, 7.

l Ge. 17, 7.

m Je. 31, 31. Eze. 37, 26. He. 8, 18.

σ Or, as with him that standeth, &c., so also with him, &c.; that is, with all that were absent from the present assembly, and with all future posterity, who were as yet unborn. Je. 2, 33. 1 Co. 7, 11.

τ (Where God had wonderfully multiplied them, and delivered them from their slavery no less wonderfully.)

υ Heb., duncy gods.

φ (When the mind, will, and affections are depraved, men rashly find occasions to follow whither they lead them.)

η He. 12, 15.

χ Or, a poisonous herb. Heb., rosh.

ψ (Secretly fancy that none of these curses shall fall on him.)

ω Or, stubbornness. Je. 3, 17, and 7, 24.

α (A difficult passage. Winzer, Vater, De Wette, and Gesenius regard the expression as proverbial. "to take away the fall with the thirsty," i.e., one and all.)

and do^ξ them, that ye may prosper in all that ye do.

¹⁰Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, ¹¹your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: ¹²that thou shouldest enter^ο into covenant with the LORD thy God, and into His oath,^π which the LORD thy God maketh with thee this day: ¹³that He may establish thee^ρ to day for a people unto Himself, and that He may be unto thee a God, as He hath said^κ unto thee, and as He hath sworn unto thy fathers,^l to Abraham, to Isaac, and to Jacob.

¹⁴Neither with you only do I make this covenant^σ and this oath; ¹⁵but^σ with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day: ¹⁶(for ye know how we have dwelt in the land of Egypt;^τ and how we came through the nations which ye passed by; ¹⁷and ye have seen their abominations, and their idols,^υ wood and stone, silver and gold, which were among them;) ¹⁸lest there should be among you man, or woman, or family, or tribe, whose^φ heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall^χ and wormwood;^η ¹⁹and it come to pass, when he heareth the words of this curse, that he bless^ψ himself in his heart, saying, I shall have peace, though I walk in the imagination^ω of mine heart, to add drunkenness^α to thirst: ²⁰the LORD will not spare him, but then the anger of the LORD and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. ²¹And the

LORD shall separate him unto evil^ο out of all the tribes of Israel, according to all the curses that are^β written in this book of the law: ²²so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which^γ the LORD hath laid upon it; ²³and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein,^δ like the overthrow of Sodom,^δ and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: ²⁴even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

²⁵Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers which He made with them when He brought them forth out of the land of Egypt: ²⁶For they went and served other gods, and worshipped them, gods whom they knew not, and whom^ε He had not given^ς unto them: ²⁷and the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: ²⁸and the LORD rooted^κ them out of their land in anger,^γ and in wrath, and in great indignation, and cast them into another land, as it is this day.

²⁹The secret^θ things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

¹And it shall come to pass, when XXX.] upon thee, the blessing and the curse, which I have set before thee, and thou shalt call^ι them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return^ς unto the LORD thy

ο Mat. 24, 51.

β Heb., is written. Ch. xxvii.

γ Heb., wherewith the Lord hath made it sick. (The heavy punishments inflicted on it.)

δ (Which neither nature nor art will make fruitful. Ps. 107, 34. Je. 17, 6. Zep. 2, 9.)

ε Ge. 19, 24. Je. 29, 16.

ς Or, who had not given to them in any portion. (To whom no worship belonged.)

ζ Heb., divided. (Who had never bestowed any benefit upon them.)

κ 1 Ki. 14, 15. 2 Chr. 7, 20. Ps. 52, 5. Pr. 2, 22.

λ (To imagine that sin will pass with impunity, because God is lenient, and cannot be injured by it, is to suppose, says one, "that He is not the Governor of the world, or else a passive or inactional Governor: that sin is not evil, or that God is not just; that He is without a determinate character, without authority, or without care for His creatures; in short, that He is not God.")

θ (That is, you are not to enquire when or how these blessings & curses will come to pass: future events should be left entirely to God, inasmuch as they form no part of man's duty; but our actions are to be directed by the revealed will of God. Winz ap. Maurer. So Dathic.)

ι Ch. 4, 29, 30. 1 Ki. 8, 47.

ς Ne. 1, 9. Is. 55, 7. Isa. 3, 40. Joel 2, 12.

z Ps. 106, 45; 126, 1, 4. Jo. 29, 14. La. 3, 22.

t I will take you from among the heathen.....and will bring you into your own land. Eze. 36, 24.

u As ye were a curse among the heathen...so will I save you, and ye shall be a blessing...These are the things ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth & peace in your gates; 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. Ze. 8, 13, 16, 17.

v Ch. 10, 16. Je. 32, 30. Eze. 11, 19; 36, 26.

l (The effect of sincere and constant obedience will be prosperity in all thine undertakings and enjoyments.)

k (Though after the Babylonish captivity they did not return to idolatry, yet they had no hearty love of God and goodness. "I know you," said the Saviour, whom they rejected, "that ye have not the love of God in you." Jno. 5, 42.)

A (Not too hard, too difficult. Genesis. The word of God in its variousity of intellect, resembles the natural light, which is equally suited to the eye of the minutest insect, and to the extended vision of man.)

God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³that then the Lord thy God will turn^r thy captivity, and have compassion upon thee, and will return and gather^r thee from all the nations, whither the Lord thy God hath scattered thee.

⁴If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: ⁵and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good,^u and multiply thee above thy fathers.

⁶And the Lord thy God will circumcise^v thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

⁷And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

⁸And thou shalt return and obey the voice of the Lord, and do all His commandments which I command thee this day. ⁹And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:^u for the Lord will again rejoice over thee for good, as He rejoiced over thy fathers: ¹⁰if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.^k

¹¹For this commandment which I command thee this day, it is not hidden^l from thee, neither is it far off. ¹²It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us,

that we may hear it, and do it?

¹³Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

¹⁴But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do^m it.

¹⁵See, I have set before thee this day life and good, and death and evil; ¹⁶in that I command thee this day to love^r the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

¹⁷But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; ¹⁸I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong^z your days upon the land, whither thou passest over Jordan to go to possess it.

¹⁹I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: ²⁰that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life,^w and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.^y

XXXI.] A.M. 3873. B.C. 1568. [174
SAME PLACE.
Moses encouraging the people and Joshua.

AND Moses went and spake these words unto all Israel. ²And He said unto them, "I am an hundred and twenty years old^o this day; I can no more go out and come in: al^o the Lord hath said unto me, Thou shalt not go over this Jordan. ³The

μ (God has revealed His will morally by a verbal revelation, but a similar condition applies to man's acquisition of spiritual knowledge as to our acquisition of natural knowledge—that none will understand it unless he practices experimentally the duties at present prescribed as his study, and works out himself; then only will its meaning become clear, the clearness arising in proportion to the time he spends, and the pains he takes, in its pursuit and comprehensive study.)

v ("It is necessary," says C. How, "to be wise, in order to be wise, to be good that we may have mercy, and to be charitable that we may love bounty; for if these and other graces be wanting in us, how can we love God and adore Him as we ought to do?")

z ("Brief as human life is, unprofitably it," says a writer, "is sufficiently long for the designs of probation; and if, during the whole of this period, the means and offices of religion, together with the discipline of Providence, are attentively observing, there would be no reason to do, partly a differ at rest, were life extended beyond its actual limit.")

o Jno. 11, 25. Ps. 27, 1; 66, 9.

o (Aaron was) "one hundred & twenty-three years old when he died on mount Hor." Nu. 33, 39.

π Rather, for, &c.

x Num 27, 21. Ch. 3, 28.

p That is, to utterly destroy them, and their altars, their images, and their groves. Ch. 7, 2.

q (Which their forefathers wanting, they by lost the promised land. Nu. 14, 2.)

r (That they might have the greater reverence for his person and authority.)

y Jos. 1, 5. 1 Chr. 28, 20. He. 13, 5.

v (The word imports such a consternation as disables a man from doing his duty. Patrick.)

φ (The other sacred writers call all that is contained in the Pentateuch by the name of "The Law." Comp. Ga. 3, 21, with Ge. 16, 21. Ne. 10, 34, with Ex. 13, 12; 23, 19. 2 Ki. 23, 24, with Le. 19, 31; 20, 6. 2 Chr. 31, 3, with Nu. xxviii. and xxix. Jos. 8, 31, with De. 27, 5.)

X (The Jewish writers say that Moses delivered our copy to the priests, and also gave one to the elders of every tribe.)

ψ ("A season," says our, "which by its existing associations would secure to the truths of their religion, the repetitions of their law, and the remembrance of their history, a strong impression on their minds.") Le. 23, 31.

z Jos. 8, 31. 2 Ki. 23, 2. Ne. 8, 1, 2, 3.

ε Ps. 78, 6, 7.

LORD thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.^x ⁴ And the LORD shall do unto them as He did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom He destroyed. ⁵ And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments^p which I have commanded you.

⁶ Be strong and of a good courage,^q fear not, nor be afraid of them: for the LORD thy God, He *it is* that doth go with thee; He will not fail thee, nor forsake thee.^r

⁷ And Moses called unto Joshua, and said unto him in the sight^r of all Israel, "Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. ⁸ And the LORD He *it is* that doth go before thee; He will be with thee, He will not fail^s thee, neither forsake thee: fear not, neither be dismayed.^t"

⁹ And Moses wrote this Law,^φ and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders^x of Israel. ¹⁰ And Moses commanded them, saying, "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,^ψ ¹¹ when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. ¹² Gather^r the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: ¹³ and *that* their children,^z

which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."

A.M. 3873. B.C. 1568. SAME PLACE. [175
Joshua is again publicly recognized as the Israelites' appointed leader.

¹⁴ AND the LORD said unto Moses, "Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge."^ω

And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

¹⁵ And the LORD appeared^a in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. ¹⁶ And the LORD said unto Moses, "Behold, thou shalt sleep^β with thy fathers; and this people will rise up, and go a whoring^b after the gods of the strangers of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them. ¹⁷ Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall^γ them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among^c us? ¹⁸ And I will surely hide My face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

¹⁹ Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness^δ for Me against the children of Israel. ²⁰ For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat;

ω (Before the venerable minister of God's high purposes laid down his charge, it was desirable that the supernatural manifestations of the Divine approval of Joshua as Moses' successor should be given. Thus not only did Moses deliver over his authority to him, but God manifested His approval.) Vc. 23. Nu. 27, 19.

a Ex. 33, 9. Nu. 9, 15; 16, 42.

β Heb., lie down. 2 Sam. 7, 12.

b ...They bowed themselves unto (other gods)... they turned quickly out of the way... Ju. 2, 17. Ex. 34, 15.

γ Heb., find them. Ne. 9, 32.

c Gideon said... If the Lord be with us, why then is all this befallen us?... Ju. 6, 13.

δ ("This passage (with others, ve. 26, 27, and ch. 9, 21) shows how clearly Moses discovered the relation of the law to the people—how deep was the conviction that the religion of Jehovah stood in direct contradiction to the inclinations of the people." Thus writes Hengstenberg, and adds, "A revelation which should rise up higher than the moral and religious level of the age in which it might be delivered, would be no revelation.")

d Ch. 32, 15. No. 9, 25. Ho. 13, 6.

ε (Poetic composition has ever offered an aid to the memory, and has ever had a charm for the imagination; hence its great use in handing down the deeds of ancestors, the traditions of the past, and the annals of nations.)

δ Heb., before.

η Heb., do.

θ ("The book," remarks Hales, "makes no concealment of the fact, that, viewed in reference to the mass of the people, the condition of the age could by no means be called an elevated one.")

ι 1 Ki. 8, 9. 2 Chr. 5, 10.

κ (Rather, at the side, outside in a little bar, as Joshua and others explain it. Patrick.)

λ (The book of the law, which contained all the statutes and ordinances, the precepts and judgments, the threatenings and promises, delivered by the hand of Moses, and which it was the part of the priests and Levites to teach continually, and in the seventh or eighth year to read throughout in the auditions of the people; this being put beside, or in the ark of the covenant, testified God's care to provide His people with a full revelation of His will, and it stood there as a perpetual witness before God against His servants, in case they should prove unfaithful to their charge. Fairbairn.)

then will they turn^d unto other gods, and serve them, and provoke Me, and break My covenant. ²¹And it shall come to pass, when many evils and troubles are befallen them, that this song^ε shall testify against^δ them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go^η about, even^θ now, before I have brought them into the land which I swore.^η

²²Moses therefore wrote this song the same day, and taught it the children of Israel.

²³And he gave Joshua the son of Nun a charge, and said, "Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee."

²⁴And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, ²⁵that Moses commanded the Levites, which bare the

ark of the covenant of the Lord, saying, ²⁶"Take this book of the law, and put it in^κ the side^κ of the ark^λ of the covenant of the Lord your God, that it may be there for a witness against thee. ²⁷For I know thy rebellion and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? ²⁸Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. ²⁹For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter^ι days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands."

³⁰And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

XXXII.]

A.M. 3873. B.C. 1568.
SAME PLACE.
The Song of Moses.

[176

Introductory.

GIVE ear, O ye heavens, and I will speak;
And hear, O earth,^μ the words of my mouth.
²My doctrine shall drop^ν as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
³Because I will publish the name of the Lord.—
Ascribe ye greatness unto our God.

PART I.—God's parental and fostering care.

⁴He is the Rock,^ξ His work is perfect:
For all His ways are judgment;
A God of truth and without iniquity,
Just and right is He.
⁵They have corrupted themselves,^ο
Their spot is not the spot^π of His children:
They are a perverse and crooked generation.
⁶Do ye thus requite the Lord,
O foolish people and unwise?

f The people served the Lord all the days of Joshua, and all the days of the elders that out-lived Joshua...
Ju. 2, 7.

μ (Moses here calls heaven and earth to bear witness, as he had done before. ch. 30, 19, and as the prophets often did subsequently. Ch. 1, 26; 31, 28, 18, 50, 4, 18, 1, 2, 10, 2, 12; 6, 19.)

ι Is. 55, 10, 11. 1 Co. 3, 6—8.

κ Ps. 72, 6. Mi. 5, 7.

λ (The image of a rock, so frequent in this song (see, 1, 15, 30, 31, 37, was doubtless taken from Sinai and the rocks of Arabia, with which the Israelites were so well acquainted.)

ο Heb., he hath corrupted himself. (As God to be unfaithful to His faithful Israel. Patrick.)

π Or, that they are not His children, that is, their blot, i. e., they are not now His children, yet they are His parents (they were His children). A wicked & deceitful nation—not His children, through their own iniquity—has not loved against Him. MAURER. (Similarly De Wette.)

Is not He thy father *that* hath bought thee?
Hath He not made thee, and established thee?
7 Remember the days of old,
Consider the years of many^p generations:
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.
8 When the Most High divided to the nations their inheritance,
When He separated^q the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
9 For the LORD's portion *is* His people:
Jacob *is* the lot^r of His inheritance.
10 He found him in a desert land,
And in the waste howling wilderness;
He led^v him about, He instructed him,
He kept him as the apple of His eye.
11 As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taket^h them, beareth them on her wings:
12 So the LORD alone did lead him,
And *there was* no strange god with him.
13 He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And He made him to suck honey out of the rock,
And oil out of the flinty^φ rock;
14 Butter of kine, and milk of sheep,
With fat of lambs, and rams of the breed of Bashan,^x
And goats, with the fat of kidneys^ψ of wheat;
And thou didst drink the pure blood of the grape.

PART II.—The usual but ungenerous effect of prosperity.

15 But Jeshurun^ω waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art covered
with fatness.
Then he forsook God *which* made him,
And lightly esteemed the Rock of his salvation.
16 They provoked Him to jealousy with strange gods,
With abominations provoked they Him to anger.
17 They sacrificed unto devils,^α not^β to God;
To gods whom they knew not,
To new gods *that* came newly up,
Whom your fathers feared not.
18 Of the Rock *that* begat thee thou art unmindful,
And hast forgotten God that formed thee.

PART III.—The indignation of the Lord.

19 And when the LORD saw *it*, He abhorred^γ them,
Because of the provoking of His sons, and of His daughters.
20 And He said, "I will hide My face from them,
I will see what their end *shall be* :
For they *are* a very froward generation,

^p Heb., *generation and generation.*

^q (That is, *assigned to the Canaanites such a proportion of land as would suffice the Israelites.*)

^r Heb., *cord*, (*alluding to the manner of measuring lands by cords.* See Ps. 16, 6. Ch. 1, 20.)

^v Or, *compassed him about*, (*conducted him from place to place.* Nu. 33, 1.)

^φ (That is, *provided him with food although unusual and supernatural.* Comp. Job 29, 6.)

^x (Even now "the vast flocks of the nomadic tribes cover the country in early spring, and devour the grass, which, after the winter rains, springs luxuriantly from the rich soil." Porter.)

^ψ (The kidney fat of wheat, i.e., the very finest wheat or flour. Fine wheat flour is in Ps. 81, 16; 147, 14, called the fat of wheat. Herder transposes the words, and attaches the "fat of kidneys" to the "rams," and it must be confessed that in all other passages the expression has reference to animals.)

^ω (This is generally regarded as a diminutive term of endearment, meaning "the righteous little people." But certainly such a meaning seems inappropriate here, & in ch. 33, 5, 26. The fact is, the termination *im* is a common ending in proper nouns. The word would seem to mean no more than "the righteous people." Hence we have in this verse the contrast between the ideal and proper destiny of the people, and their real state.)

^α (They offered to Shedim (the rulers, lords, comp. 1 Co. 8, 5) no-gods, gods which they knew not. "The idiomatic form of expression," says Herder, "children, no-children; God, no-god; nation, no-nation, runs through the whole piece, and is entirely in the spirit of the law-giver.")

^β Or, *which were not God.* Ve. 21.

^γ Or, *despised.* La. 2, 6. (*Cast them off as they had done Him.*)

Children in whom *is* no faith.

21 They have moved Me to jealousy with *that which is* not God;
They have provoked Me to anger with their vanities:
And I will move them to jealousy with *those which are* not
a people;

I will provoke them to anger with a foolish nation.^δ

22 For a fire is kindled in Mine anger,
And shall burn unto the lowest hell,
And shall consume^ε the earth with her increase,
And set on fire the foundations of the mountains.

23 I will heap mischiefs upon them;
I will spend Mine arrows upon them.

24 *They shall be* burnt with hunger,
And devoured with burning^η heat, and with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.

25 The sword without, and terror within,^θ
Shall destroy^κ both the young man and the virgin,
The suckling *also* with the man of gray hairs.

PART IV.—Reasons for the dispersion of the Jews.

26 I said, I would scatter them into corners,
I would make the remembrance of them to cease from among men:

27 Were it not that I feared^λ the wrath of the enemy,
Lest their adversaries should behave themselves strangely,
And lest they should say, Our hand *is* high,
And the LORD hath not done all this.

28 For they *are* a nation void of counsel,
Neither *is there any* understanding in them.^μ

29 (—O that they were wise, *that* they understood this,
That they would consider their latter end!

30 How should one chase^ν a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had shut them up?

31 For their rock *is* not as our Rock,
Even our enemies themselves *being* judges.^ξ

32 For their vine *is*^ο of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes *are* grapes of gall,^π
Their clusters *are* bitter:

33 Their wine *is* the poison of dragons,
And the cruel venom of asps.—)

34 *Is* not this laid up in store with Me,
And sealed up among My treasures?

35 To Me *belongeth* vengeance, and recompence;^ξ
Their foot shall slide in *due* time:
For the day of their calamity *is* at hand,
And the things that shall come upon them make haste.^ο

PART V.—The consolation of Israel and the punishment of their enemies.

36 For^ο the LORD shall judge His people,

δ (Applied by St. Paul, Ro. 10, 19, to the calling of the Gentiles. Ho. 1, 10.)

ε Or, hath burned.

ζ Or, hath consumed.

η Heb., burning coals. Hab. 3, 5. (With extreme hunger) their visage is blacker than a coal; they are not known in the streets... Lu. 4, 8.

θ Heb., from the chambers.

ι Heb., beware.

κ (If I did not fear the injury of the enemy; lest their adversaries should not acknowledge (the author of the slaughter of the Israelites); lest they should say, Our own strong hand, and not Jehovah, hath done this. Maurer.) Or, our high hand, and not the Lord, hath done all this.

λ (And the legislator of the nation must himself utter such a prediction, must close his life, already melancholy, with such prophetic anticipations! A fate which only a rock like Moses could have sustained. Herder.)

ι The Philistines were afraid.... and said... Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness. 1 Sa. 4, 8. Ex. 11, 25. Nu. 23, 8. Jer. 10, 3.

μ Or, is worse than the vine of Sodom, &c. (An emblem of a vicious and corrupted people, as is "the vine of Sorek" (Job. 2, 21) of an obedient race.)

ν (Gesenius considers the Heb. עָנָה to be the poppy. Hengstenberg more correctly regards it as having the general sense of "something very bitter." Several times, he says, it has the kindred sense of poisonous, which in the New Testament is frequently connected with bitterness.)

ξ (It is indeed a fearful consideration that God must forget the father in the judge, and yet feel that they are his children. Herder.)

ο (But)

o (Shall pity His servants, Maurer.)

π Heb., hand.

ρ (No one is left who can render assistance.)

σ Heb., an hiding for you.

τ (More correctly "from the head of the princes of the enemy." So De Wette, Herder, Gesenius, &c.)

v Or, praise His people, generations: or, sing ye. (St. Paul quotes this, Ro. 15. 10, Rejoice, ye Gentiles, with His people. The force of the reasoning depends on the word *præ*, with, for in the present Hebrew text, the Gentiles are not invited to rejoice with, but are ordered to praise the Jews. The Septuagint has with. Four Arabic manuscripts, and one Syriac evidently had it, though the last letter is now wanting. Justin Martyr cites the words twice with the preposition. Origen quotes them from the New Testament, and says that they agree with the *v. nonny*.)

And repent^o Himself for His servants,
When He seeth that *their power*^π is gone,
And *there is none* shut up, or left.^ρ

³⁷ And He shall say, 'Where *are* their gods,
Their rock in whom they trusted,

³⁸ Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be your protection.^σ

³⁹ See now that I, *even I, am* He,
And *there is no god* with Me:
I kill, and I make alive;
I wound, and I heal:
Neither *is there any* that can deliver out of My hand.

⁴⁰ For I lift up My hand to heaven,
And say, I live for ever.

⁴¹ If I whet my glittering sword,
And Mine hand take hold on judgment;
I will render vengeance to Mine enemies,
And will reward them that hate Me.

⁴² I will make Mine arrows drunk with blood,
And My sword shall devour flesh;
And *that* with the blood of the slain and of the captives,
From the beginning of revenges^τ upon the enemy.'

⁴³ —Rejoice,^ν O ye nations, *with* His people:
For He will avenge the blood of His servants,
And will render vengeance to His adversaries,
And will be merciful unto His land, *and* to His people."

⁴¹ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea^b the son of Nun.

⁴⁵ And Moses made an end of speaking all these words to all Israel; ⁴⁶and he said unto them, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷For it is not a vain^x thing for you; because it is your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it."

⁴⁸ And the LORD spake unto Moses that selfsame day, saying, ⁴⁹"Get thee up into this mountain Abarim,^ψ unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Ca-

naan, which I give unto the children of Israel for a possession: ⁵⁰and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: ⁵¹because ye trespassed^k against Me among the children of Israel at the waters of Meribah-Kadesh,^ω in the wilderness of Zin; because ye sanctified^l Me not in the midst of the children of Israel. ⁵²Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give to the children of Israel."

XXXIII.] A.M. 3873. B.C. 1568. [177
SAME PLACE.
The blessing of Moses.

AND *this is* the blessing wherewith A Moses the man of God blessed the children of Israel before his death. ²And he said,

φ Or, Joshua. (In connection with his genealogy, Joshua here retains his old name. See also Nu. 13, 8, where Joshua appears as one of the children of Israel, and not as the servant of Moses. It should be remarked that Joshua had consented to be the servant of Moses, after the former had been publicly recognized as leader of the people. Ch. 31, 14.)

x (Is not of too trifling importance for you to consider it. Rosenmüller.)

ψ (This sometimes seems to include all the mountainous range east and south-east of the Dead Sea. Gesenius regards it as obtaining its name from its being beyond (יַרְדֵּן) the Jordan.)

k Nu. 20, 11, 12, and 27, 14.

ω Or, Strife at Kadesh.

l Le. 10, 3.

a That is, *angels*.
(From His holy
spirits. De
Wette and Mau-
rer.)

β Heb., a fire of
love, that is, the
lightnings, in the
midst of which
the law was given.
Maurer. The
pillar of fire
which went be-
fore the Israel-
ites. Gesenius
and Dathé.

γ (How fine a con-
trast have we here
of fearful majes-
ty, and com-
scending grace.
The assembled
tribes sit at the
feet of their fa-
ther, who teaches
and admonishes
them as children.
Lu. 10, 39. Ac.
22, 3.)

δ (The words may
be thus translated
...though his men
be few. A con-
firmation of Ge.
49, 4. Patrick.)

ε ("Simeon," says
Herder, "is pass-
ed by, because in
following the be-
nédiction of Ja-
cob, Moses had no
land which he
could appor-
tion to that tribe.")

ζ (According to
Rossmüller, this
refers to a safe
return home from
battle. But it is
more probable
that it refers to
Judah's distin-
guished and pri-
mary inheritance
in the land that
had long before
been given unto
the children of
Israel, and in
which slept the
bones of the pa-
triarchs.)

"The LORD came from Sinai,
And rose up from Seir unto them;
He shined forth from mount Paran,
And He came with ten thousands of saints:^a
From His right hand went a fiery^β law for them.

³Yea, He loved the people;
All His saints are in thy hand:
And they sat down at thy feet:^γ
Every one shall receive of thy words."^δ

⁴Moses commanded us a law, *even* Jeshurun, when the heads of the
the inheritance of the congregation | people *and* the tribes of Israel were
of Jacob. ⁵And he was king in | gathered together."

⁶"Let Reuben live, and not die;
And^δ let not his men be few."

⁷And this is the blessing of Judah: and he said,
"Hear, LORD, the voice of Judah,
And bring him unto his people:^ε
Let his hands be sufficient for him;
And be Thou an help to him from his enemies."

⁸And of Levi^γ he said,
"Let Thy Thummin and Thy Urim be with Thy holy^θ one,
Whom Thou didst prove at Massah,
And with whom Thou didst strive at the waters of Meribah;

⁹Who said unto his father and to his mother, I have not seen him;
Neither did he acknowledge his brethren,
Nor knew his own children:
For they have observed Thy word,
And kept Thy covenant.

¹⁰They shall^κ teach^κ Jacob Thy judgments,
And Israel Thy law:
They shall^λ put incense before^κ Thee,
And whole burnt sacrifice upon Thine altar.

¹¹Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again."

¹²And of Benjamin^ν he said,
"The beloved of the LORD shall dwell in safety by Him;
And the LORD shall cover him all the day long,
And He shall dwell^ξ between his shoulders."

¹³And of Joseph^ο he said,
"Blessed of the LORD be his land,
For he shall bring forth precious things of heaven,
For the dew,
And for the deep that coucheth beneath,
¹⁴And for the precious fruits brought forth by the sun,

η Here we perceive
the feelings of the
LORD, blessing
with hearty sus-
cinity his own
tribe. He speaks
as the brother of
Aaron, and hon-
ours his name, &c.,
not only by recol-
lecting that God
had bestowed ap-
pointment to his
judicial authori-
ty, but also that
he, who first bore
the sacred breast-
plate, was a man
of great but guilty
and unbecom-
ing character. (Herder.)

θ That is, Aaron,
the high priest.
The thy refers to
Judah, according
to Maurer.)

ι Or, let them teach.

κ (The transition
from the praise
of Aaron to the
distinction of tribe,
is very beautiful.)

λ Or, let them put
incense. Lev. 10,
11. Ch. 17, 9,
and 24, 8. Eze.
14, 24. Mal. 2, 7.

μ Heb., at Thy
nose.

ν (The protecting
care of Jehovah
to Benjamin, is
expressed by the
frequent and fa-
vourite image of
an eagle protect-
ing its young
from danger. Ps.
17, 8; 36, 8; and
57, 2; and permit-
ting them to
rest between its
wings.)

ξ (Gesenius thus
explains this pas-
sage, "shall dwell
between his shoul-
ders, i. e., Jeho-
rah's, i. e., be-
tween the sacred
mountains, Zion
and Moriah. But
such was not the
case: the temple
did not stand be-
tween Zion and
Moriah, but on
the latter.)

ο ("Moses para-
phrases," says
Herder, "the
blessing of Jacob,
and adapts it to
his age and to his
own times.") Ge.
49, 25.)

o Heb., *thrust forth* (*The sun, i.e., grapes, corn, &c., produced yearly.*)

π Heb., *moons, (gross, livs, &c., produced monthly.)*

ρ (Or, *choicest amongst his brethren.* Maurer, De Wette, &c.)

σ (*The first horn of his bullock is his glory, (referring to Joshua, who arose from Ephraim,) and his horns are the horns of the buffalo, &c.* De Wette and Maurer.)

ς Heb., *an unicorn.*

τ That is, *sea-word.* (*Its inhabitants took part in seafaring excursions.* See Josephus, v., l. 22.)

υ (*Moriah, where the temple was situated.* l. 1s. 2, 3.)

η See Jo. 13, 10. 1 Chr. 12, 8.

ξ (*Jonathan, whom Dathe follows, refers these words to the discovery and working of glass—that substance having been first made, according to ancient writers, from the sand of the river Belus, lying within the limits of Zebulun.* Int as Sir J. G. Wilkinson says, “the Egyptians were acquainted with its use as early as the reign of Osirtasen I., more than three thousand eight hundred years ago.”)

And for the precious things put^o forth by the moon,^π
15 And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
16 And for the precious things of the earth and fulness thereof,
And for the goodwill of Him that dwelt in the bush :
Let the blessing come upon the head of Joseph,
And upon the top of the head of him that was separated^ρ from his brethren.

17 His glory is like the firstling of his bullock,^σ
And his horns are like the horns of unicorns :^ς
With them he shall push the people together to the ends of the earth :
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.”

18 And of Zebulun he said,
“ Rejoice, Zebulun, in thy going^τ out ;
And, Issachar, in thy tents.
19 They shall call the people unto the mountain ;^υ
There they shall offer sacrifices of righteousness :
For they shall suck of the abundance of the seas,
And of treasures hid in the sand.”^λ

20 And of Gad he said,
“ Blessed be he that enlargeth^m Gad :
He dwelleth as a lion,
And teareth the arm with the crown of the head.
21 And he provided^φ the first part for himself,
Because there, in a portion of the lawgiver, was he seated ;^x
And he came^ψ with the heads of the people,
He executed the justice of the Lord,
And His judgments with Israel.”

22 And of Dan he said,
“ Dan is a lion’s whelp :
He shall leap from Bashan.”

23 And of Naphtali he said,
“ O Naphtali, satisfiedⁿ with favour,
And full with the blessing of the Lord :
Possess thou the west and the south.”

24 And of Asher he said,
“ Let Asher be blessed with children ;
Let him be acceptable to his brethren,^ω
And let him dip his foot in oil.
25 Thy shoes^a shall be iron and brass ;
And as thy days, so shall thy strength be.

26 There is none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in His excellency on the sky.^β

φ (*Gesenius translates, “ he chose for himself the first-fruits of the land,” i.e., the first portion of which they took possession.* Nu. 32, 2, 16.)

χ Heb., *cieled, that is, covered, preserv’d.* (*Rosenmüller considers the sense to be, “ that there in the portion assigned by the legislator, he might be secure,” and refers to Nu. 32, 34—36. This seems to give the meaning.*)

ψ (*Having secured their families, flocks, and herds, and having left a sufficient guard, Moses asserts that the rest will march onward with the host.* De. 3, 18—20.)

η Ge. 49, 21.

ω (*Thus Moses united the tribes together, and aimed to animate the whole in their various residences with one parental impulse, with one self-improving spirit of industry and national feeling.* Herder.)

α Or, under thy shoes shall be iron. Heb., *iron and brass shall be thy-bolt* (i.e., of thy doors), and as thy day, so shall thy rest be. (As long as life endures, thy prosperity shall continue. Maurer, De Wette, and Dathe.)

β (*The Hebrew עֲנַנִּים denotes clouds as a whole, compacted together, the clouds of the entire heavens. Hence it is never used in the singular.*) Ps. 68, 4, 33, and 104, 3. Hab. 3, 8.

γ ("The word," says H-nyst-nberg, "has only one sense, that of habitation." Hence he translates, "Giv is a dwelling place of ob.") Ps. 90, 1.

δ (Rather "eye," "glance;" below, all shall be fertile—above, all shall be propitious.)

ε (Thy happiness, O Israel! The plural form (Ps. 1.) of the original may denote fulness and variety of happiness. How completely happy art thou, O Israel!)

ζ (This last chapter seems to have been composed by two authors, and at two different times. The first part down to the ninth verse, soon after the death of Moses; the last three verses, long afterwards. Jor-tin.)

η Or, the hill.

θ (According to Eusebius, seven Roman miles from Heshbon, and six miles to the east of Livias. The valley here mentioned is doubtless the same valley referred to ch. 3, 29, and 4, 46.)

27 The eternal God *is thy refuge,*
And underneath *are the everlasting arms;*
And He shall thrust out the enemy from before thee;
And shall say, Destroy *them.*

28 Israel then shall dwell in safety alone:
The fountain^δ of Jacob *shall be* upon a land of corn and wine;
Also his heavens shall drop down dew.

29 Happy^ε *art thou, O Israel:*
Who *is like unto thee, O people*
Saved by the Lord, the shield of thy help,
And Who *is the sword of thy excellency!*
And thine enemies shall be found liars unto thee;
And thou shalt tread upon their high places.

XXXIV.] A.M. 3873. B.C. 1568. [178
MOUNT NEBO.
The death of Moses.

AND Moses^ζ went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah,^η that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan,² and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,³ and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

⁴ And the Lord said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

⁵ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. ⁶ And He buried him in a valley in the land of Moab, over against Beth-

peor;^θ but no man knoweth⁴ of his sepulchre unto this day.

⁷ And Moses *was an hundred and twenty years old when he died:*^ε his eye was not dim, nor his natural^δ force abated.^μ

⁸ And the children of Israel wept for Moses in the plains of Moab thirty^ο days: so the days of weeping and mourning for Moses were ended.

⁹ And Joshua the son of Nun was full of the spirit of wisdom;^ρ for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

¹⁰ And there arose not a prophet^σ since in Israel like unto Moses, whom the Lord knew face to face,¹¹ in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,¹² and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

κ (That the spot been known, it would, without question, have become first the goal of pious pilgrimages, and then, perhaps, by the apothosis of one so venerated, a scene of voluptuous worship. Kitt.)

κ (Thus outwardly and inwardly Moses retained his vigour, beauty, and natural strength, that he did not through feebleness or defect of nature, as most men did at his age, though he had been a man of sorrow and broken with many cares for the people. Ainsworth.)

λ Heb., moisture.

μ Heb., fled.

ο Nu. 20, 29. See Ge. 50, 3, 10.

ρ Ps. 11, 2. Da. 6, 3. Nu. 27, 18, 23.

σ (Before Thee only do I bow myself. Thee heavenly form, more exalted than Moses, the more beautiful as Thou didst command. Thy power. With twelve poor, rude and unlearned disciples, Thou didst accomplish more than Moses with his mighty host, and found a kingdom of heaven, the only kingdom that, from its nature, can endure for ever. Herder.)

THE BOOK

OF

JOSHUA.

THIS book has a close connexion with the books of Moses, and especially with Deuteronomy. It consists of two parts: the first includes chapters i.—xii., and contains the history of the conquest. The second includes chapters xiii.—xxiv., and gives the history of the distribution of the land and the solemn sanction of the people to the theocracy.

The object the writer had in view seems to have been, as Keil remarks, “to shew, along with the historical proof of Joshua’s faithful fulfilment, by divine aid, of the call he had received, how God fulfilled His promise to the fathers by rooting out the Canaanites before Israel, and giving their land for an abiding possession to the twelve tribes of Jacob. Thus the book forms, notwithstanding its close connexion with the Pentateuch, an independent and complete work.”

As to the authorship of the book, much diversity of opinion exists. Many think that Joshua himself wrote it, or at least the greater part of it. This opinion has certainly much to sustain it, for we know that Joshua did record some of the events then happening (ch. xxiv. 26), and that the author was one of those who crossed the Jordan (ch. v. 1). Besides, it is reasonable to suppose that Joshua would follow the example of Moses, and record the fulfilment of the promises made to the fathers, as Moses had made known the bestowal and repetition of them.

Keil thinks that one of the elders who survived Joshua a long while, and had seen all Jehovah’s works, wrote the book in the evening of his life, partly from recollection of what he himself had witnessed, and partly from contemporary documents and records.

Perhaps, however, it would be better, with Bush, to consider that “the true authorship and date of the book have never been, and probably never can be, satisfactorily ascertained.”

The book of Joshua bears, as has been well said, very much the same relation to the Pentateuch that the Acts of the Apostles does to the four Gospels. It affords great encouragement for the maintenance of trust in the Divine power and faithfulness, and presents a striking emblem of the termination of the Christian’s course, when the rest that remaineth for the people of God shall have been entered upon in that other country—the heavenly one.

I.] A.M. 3873. B.C. 1568. [179
PLAINS OF MOAB.
Jehovah promises to assist Joshua.

NOW^a after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua^b the son of Num, Moses’ minister, saying, ²“Moses My servant is dead: ^bnow therefore arise, go over this Jordan,⁷ thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. ³Every place that the sole of your foot shall tread upon, that have I given^c unto you, as I said unto Moses. ⁴From the wilder-

ness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great^d sea toward the going down of the sun, shall be your coast. ⁵There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. ⁶Be strong and of a good courage: ^efor unto^f this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. ⁷Only be thou strong^g and very courageous, that thou mayest observe to do ac-

δ (The Mediterranean. It was the greatest with which the Israelites were acquainted.)
ε (Of these two expressions, the first denotes strength of hand, to seize anything; the second, firmness residing in the knees. He. 12, 12.)
ζ Or, thou shalt cause this people to inherit the land, &c.
η (Especially noted, as Joshua was about to attack nations mightier than the people he commanded.)

a Lit., and after.
β (Now about eighty-four years of age.)
b De. 31. 5.
γ (The river was in view, and especially full at this time, as Jordan then overflowed “all his banks.”)
c De. 11. 24. Ch. 11. 9. Ge. 15. 18. Ex. 23, 21. Nu. 34. 3.

ording to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper^d whithersoever thou goest.

⁸This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night: that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.^e ⁹Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed:^d for the LORD thy God is with thee whithersoever thou goest."

¹⁰Then Joshua commanded the officers of the people, saying, ¹¹"Pass through the host, and command the people, saying, Prepare you victuals;^a for within^a three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess^e it."

¹²And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, ¹³"Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. ¹⁴Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed,^g all the mighty men of valour, and help them; ¹⁵until the LORD have given your brethren rest, as He hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunriseing."

¹⁶And they answered Joshua, saying, "All that thou commandest us we will do, and whithersoever thou

sendest us, we will go. ¹⁷According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee; as He was with Moses. ¹⁸Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage."

II.] A.M. 3873. B.C. 1568. PLAINS OF MOAB. Rahab receives the spies. [180 AND Joshua the son of Nun sent^o out of Shittim^o two men to spy^o secretly,^o saying, "Go view the land, even Jericho."

And they went, and came into an harlot's^o house, named Rahab, and lodged^o there.

²And it was told^h the king of Jericho, saying, "Behold, there came men in hither to night of the children of Israel to search out the country."

³And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country."

⁴And the womanⁱ took the two men and hid them, and said thus, "There came men unto me, but I wist not whence they were: ⁵and it came to pass about the time of shutting of the gate, when it was dark, that the men went^o out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them."

⁶But she had brought them up to the roof^o of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

⁷And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

/ Ver. 5. 1 Sa. 29, 13. 1 Ki. 1, 37.

o Or, had sent. Immediately after the command of God, ch. 1, 10, 11.)

g Nu. 25, 1.

π (Joshua, as a prudent commander, attaches due weight to the importance in war of accurate information.)

ρ (Perhaps, as Kimchi conjectures, lest, on their return, the congregation should ask them questions.)

σ (Jonathan translates pundeikitta, that is, one who sells various sorts of victuals—a hostess. Perhaps under this character the spies took up their abode in her house; but that the Hebrew word means "hostess" is probably without foundation; modern continental scholars deny it; and that Rahab was a "harlot" is distinctly affirmed, He. 11, 31. Ja. 2, 25. So also the Septuagint.)

τ Heb. lay.

h Ps. 127, 1. Pr. 21, 30.

i 2 Sa. 17, 19, 20.

v (Oriental history abounds with examples of the facility with which the obligation of secrecy in behalf of those who had been harboured and had eaten under a roof, has been discharged, even towards murderers, and the harlot's economy of the house.)

ϕ (In the East they use the roofs of their houses for curing their figs and raisins; for drying the blossoms of the sulphur, &c.)

θ Or, do wisely. Keep therefore the words of this covenant; and do them, that ye may prosper in all that ye do. De. 29, 9.

κ ("That is," as Michaelis remarks, "with such incessant study, that even when the act ceases, there is no abatement of pious affection.")

λ Or, do wisely, ve. 7.

δ 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?—1s. 27, 1. Je. 1, 8.

α (Jarchi says, "provision, or preparation for war;" but our translation is right. That the Israelites had other food during their wandering than the manna, is evident from De. 2, 6.)

μ (That is, after three days. Maurer.)

ν (We now accompany the footsteps of a different leader; and we cannot but feel the difference. Such is the graphic individuality of all Scripture characters—in itself an evidence of descriptive and historical truth. Chambers.)

ξ Heb. marshalled by five. (Rendered, Ex. 13, 18, harnesses. It was composed of a centre, two wings, and front and rear guard. See Ewald, &c.)

ζ Ch. 22, 4.

8 And before they were laid down, she came up unto them upon the roof; 9 and she said unto the men, "I know that the LORD hath given you the land, and that your terror^x is fallen upon us, and that all the inhabitants of the land faint^ψ because of you. 10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11 And as soon as we had heard these things, our hearts did melt, neither did there remain^ω any more courage in any man, because of you: for the LORD your God, He is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true^α token: 13 and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

14 And the men answered her, "Our life for your's,^β if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee."

15 Then she let^γ them down by a cord through the window: for her house was upon the town wall,^δ and she dwelt upon the wall. 16 And she said unto them, "Get you to the mountain, lest the pursuers meet you; and hide yourselves there three^ε days, until the pursuers be returned: and afterward may ye go your way."

17 And the men said unto her, "We will be blameless of this thine oath which thou hast made us swear. 18 Behold, when we come into the land, thou shalt bind this line^ς of scarlet thread in the window which

thou didst let us down by: and thou shalt bring^η thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. 19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. 20 And if thou utter this our business,^θ then we will be quit of thine oath which thou hast made us to swear."

21 And she said, "According unto your words, so be it."

And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way,^ι but found them not.

23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: 24 and they said unto Joshua, "Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint^κ because of us."

III.] A.M. 3873. B.C. 1568. [181
BANKS OF THE JORDAN.
The passage.

AND Joshua rose early in the morning;^λ and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three^μ days, that the officers went through the host; 3 and they commanded the people, saying, "When ye see the ark of the covenant of the LORD your God, and the priests^ν the Levites bearing it, then ye shall remove from your place, and go after it. 4 Yet there shall be a space between

η Heb., gather.

θ (Lit., this our word, that is, this agreement they had made with her; test others should use that token they intended to give only to her. In this they shewed great penitence & management, by taking care that their gratitude should not prove an obstruction to the public justice. Patrick.)

ι (That led to the fords of Jordan.)

κ Heb., melt, ye.

λ (The events narrated in these verses occurred the evening before the day on which the people passed over Jordan; but those which are recorded in ye. 7 and onwards took place on the very day of crossing the river. Maurer.)

μ (The three days mentioned ch. 1, 10; at the end of which time the spies had returned to the camp.)

ν (That is, the priests belonging to the tribe of Levi. On ordinary occasions it was the duty of those who were merely Levites, and not priests, to bear the ark, Nu. 4, 15, but under peculiarly solemn circumstances this was always done by the priests, who were also by descent Levites. Comp. Jos. 6, 6. 1 Ki. 8, 3, 6.)

x (The wonders in the desert, the conquest of the powerful Trans-jordanic kings, and the prophecies of the well-known Balaam, must have produced a profound impression and terror. Ge. 25, 5. Ex. 23, 27. De. 2, 25, and 11, 25.)

ψ Heb., melt. Ex. 15, 15.

ω Heb., rose up.

α (That is, one that shall not decay—one that will be made good.)

β Heb., instead of you to die.

γ (This seems out of place; we should expect it rather immediately after the first clause of ve. 21. But it is common with the Hebrew writers to compress and close the leading circumstances of an event, and then return to the discussion of individual circumstances.)

δ (So David escaped from Saul, and so Paul fled out of Damascus. It is used in English notices for houses to overhang the wall.) 1 Sa. 19, 12. Ac. 9, 25.

ε (The pursuers would explore all the fords, and not until their return would it be safe for the spies to venture across.)

ς (Not probably the cord by which the men were let down. Such a cord would easily excite suspicion. It seems to have been a string of scarlet thread.)

v Heb., since yesterday and the third day.

ξ (The tenth day of the first month, on which the Pischchal lamb was, by the Law, to be set apart. Ex. 12, 3.)

o Solomon... was strengthened in his Kingdom, & the LORD his God was with him, and magnified him exceedingly. 2 Chr. 1, 1.

π (From the time of Moses to the days of Saul, God declared, by some extraordinary acts, whom He would have to be the supreme governor of His people.)

ρ (The wonders being done at his order, would have the effect of establishing his authority.)

κ Ve. 13. Mi. 4, 13. Zech. 4, 14, and 6, 5.

σ (The passage of this deep and rapid, though not wide river, at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea, because there was no natural agency employed — no mighty wind to sweep a passage, as in the former case — nor, like of the tub, on which minute philosophers might fasten to appreciate the miracle. Maltes.)

τ (Dr. Wetze renders the latter part thus: "Then shall the waters of the Jordan come up its self from the water which cometh down from above, and shall stand as an heap.")

l Jordan was driven back. Ps. 114, 3.

you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore."

5 And Joshua said unto the people, "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

6 And Joshua spake unto the priests, saying, "Take up the ark of the covenant, and pass over before the people."

And they took up the ark of the covenant, and went before the people.

7 And the Lord said unto Joshua, "This day^ξ will I begin to magnify^ο thee^π in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. 8 And thou^ρ shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."

9 And Joshua said unto the children of Israel, "Come hither, and hear the words of the Lord your God."

10 And Joshua said, "Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. 11 Behold the ark of the covenant of the Lord^κ of all the earth passeth over before you into Jordan. 12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. 13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan^σ shall be cut off from the waters that come down from above: τ and they shall stand upon an heap."

14 And it came to pass, when the

people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; 15 and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth^υ all his banks all the time of harvest,

16 that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: φ and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. 17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry^m ground, until all the people were passed clean over Jordan.

IV.] A.M. 3873. B.C. 1568. [182
NEAR JERICO.
M. ments of the miracle appointed.

AND it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, 2 "Take φ you twelve men out of the people, out of every tribe a man, 3 and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night."

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: 5 and Joshua said unto them, "Pass^ω over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: 6 that this may be a sign among you, that when your children ask their fathers

v (No such extensive inundation takes place at the present day, but that there was at this time, and subsquently, is sustained by other passages. See 1 Chr. 12, 15, Je. 12, 5, and 49, 19.)

φ (Mirror translates, "And the water that came down stood, and remained as an heap at a great distance (that is, fr. m. the Israelites), near Adam," &c. See Dr. Wetze Zaretan was on the west side of the Jordan, in the tribe of Manasseh, 1 Ki. 7, 46. It was situated near Peth-shan, and below Jerico. Common places at about four or five miles to the south of Peth-shan of Adam nothing certain is known. The heap of waters was beside Zaretan and beyond Adam. 1 Ki. 4, 12.)

m Ex. 14, 29.

ω (There is some probability in the conjecture, that the spot was afterwards called Beth-abara, place of passage, from the event. If so, here, as Bush remarks, Jesus, as well as Joshua, began to be magnified.)

ξ (That is, call the twelve men previously chosen, ch. 3, 12.)

ω (This was a divine order to go back into the river to the very place where the priests stood with the ark; to come near to which was not, under ordinary circumstances, permitted.)

α (The Hebrew, ve. 3, implies great stones as large as they could well lift.)

β Heb., to morrow.

γ (An evident testimony of the power of God; which laid the bottom of the river dry for so long a time, that they not only went over on dry ground, but some of them returned and took up twelve stones, and laid others in their room, &c. 9. Patrick.) Ex. 12. 14. Nu. 16. 40.

δ (Though there was no inscription on them, yet their great size, their precise number, and their being placed, either together or upon each other, in a place not stony, would be sufficient to signify something memorable.)

ε (The Septuagint has "αλλα ταυ τελεωστων." They may have been visible when the water was lowest; even if not, since all Israel took part in the erection, through their representatives, in the dried bed of the stream, the transmission of the fact to posterity would be an aid to faith.)

ζ (That is, about twenty years after, at the close of Joshua's life.)

η (The natural remark of an eye-witness.)

θ Or, ready armed.

ι (In the present use. Their brethren thus being witnesses of their fidelity. They did not lead the host. This was the prerogative of Judah.)

κ (Mark the faith and constancy of the priests, who waited in the lowest and deepest part of the river, not stirring till they received the Divine command.)

in time to come,^β saying, What mean ye by these stones? ⁷Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial^γ unto the children of Israel for ever.^δ

⁸And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid^δ them down there.

⁹And Joshua set up twelve^ε stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this^ζ day.

¹⁰For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened^η and passed over.

¹¹And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. ¹²And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

¹³about forty thousand prepared^θ for war passed over before^ι the LORD unto battle, to the plains of Jericho. ¹⁴On that day the LORD magnified Joshua in the sight of all Israel; and they feared him as they feared Moses, all the days of his life.

¹⁵And the LORD spake unto Joshua, saying, ¹⁶Command the priests that bear the ark of the Testimony, that they come^κ up out of Jordan.

¹⁷Joshua therefore commanded the

priests, saying, "Come ye up out of Jordan."

¹⁸And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles^λ of the priests' feet were lifted^μ up unto the dry land, that the waters of Jordan returned unto their place, and flowed^ν over all his banks, as they did before.

¹⁹And the people came up out of Jordan on the tenth^ο day of the first month, and encamped in Gilgal, in the east border of Jericho.

²⁰And those twelve stones, which they took out of Jordan, did Joshua pitch^π in Gilgal. ²¹And he spake unto the children of Israel, saying, "When your children shall ask their fathers in time to come,^ρ saying, What mean these stones? ²²Then ye shall let your children know, saying, "Israel came over this Jordan on dry land. ²³For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red^σ sea, which He dried up from before us, until we^τ were gone over: ²⁴that all the people of the earth might know the hand of the LORD, that it is mighty: that ye^υ might fear the LORD your God for ever."^φ

V.] ¹And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we^ξ were passed over, that their heart melted, neither was their spirit in them any more, because of the children of Israel.

A.M. 3873. B.C. 1568. GILGAL (to the west of Jericho. Its exact site unknown). [183
The circumcision of the people.

²AT that time the LORD said unto Joshua, "Make thee sharp^ψ knives,

λ (See ch. 3, 15, where it is particularly remarked by the sacred historian that, as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off.)

μ Heb., plucked up.

ν Heb., went.

ο (On the fifteenth day they came out of Egypt; so that there wanted just five days of forty years since they left it.)

π (This may imply their being placed on a mound of earth or base of stone work, that thus they might be preserved, and be conspicuous.)

ρ Heb., to morrow.

σ (Bush remarks that this passage through the Jordan being here said to have been accomplished in the same manner with that through the Red Sea, the inference is legitimate, that the waters of that sea were actually divided, like those of the river, and that they did not merely retire from the shore, as some have supposed.)

τ (So the Psalmist, Ps. 66, 6, speaks as though he and his generation were present at the passage of the Red Sea. Comp. also Jno. 6, 32.)

υ (Maurer adopts the reading, "they." Comp. De. 4, 10. Ex. 14, 31. De. 6, 2. Ps. 89, 7. Je. 10, 7.)

φ Heb., all days. (Septuagint, in everything that you do.)

ξ (The remark of a contemporary.)

ψ Or, knives of flints.

ω Or, *Gibeath-haarsheth.* (So called from the circumcision of the people.)

α (There is a general circumcision now of the people, as there had been at their coming out of Egypt; and as God then enclosed the Egyptians in three days darkness, that they could not stir, so now he striketh the Canaanites with error, that they give no heed to the people while they are sore. Lightfoot.)

β (Circumcision was not omitted throughout the whole of the march, but only from the time when the reclamation of the existing generation from the promised land was declared. It was the external manifestation of the curse. When the covenant was suspended, then also the sign and sacrament of the covenant could no longer be administered. Hengstenberg.)

γ Heb., when the people had made an end to be circumcised.

δ (That is, the reproach cast upon you by the Egyptians. Ex. 32, 12. Comp. also Nu. 14, 13. De. 9, 28. The renewed practice of circumcision is regarded as a practical declaration of the restoration of the covenant, and thus putting a stop to the scoffing of the heathen, which was based upon its cessation. Hengstenberg.)

ε That is, *Rolling.*

ς (This refers to a definitive ceasing. *Att-r* this no manna fell. Ch. 1, 11. De. 2, 6.)

and circumcise again the children of Israel the second time."

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.^ω

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt,^α that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.^β Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not^β circumcised. ^γFor the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that He would not shew them the land, which the LORD sware unto their fathers that He would give us, a land that floweth with milk and honey. ^δAnd their children, whom He raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

5 And it came to pass, when^γ they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

6 And the LORD said unto Joshua, "This day have I rolled away the reproach^δ of Egypt from off you."

7 Wherefore the name of the place is called Gilgal^ε unto this day.

8 And the children of Israel encamped in Gilgal, and kept the pass-over on the fourteenth day of the month at even in the plains of Jericho.

9 And they did eat of the old corn of the land on the morrow after the pass-over, unleavened cakes, and parched corn in the selfsame day.

10 And the manna ceased^ς on the morrow after they had eaten of the old corn of the land; neither had the

children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

A.M. 3874. B.C. 1567. JERICHO.

The siege of Jericho.

[154

13 AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, "Art Thou for us, or for our adversaries?"

14 And He said, "Nay; but as Captain^η of the host^θ of the LORD am I now come."

And Joshua fell on his face to the earth, and did worship, and said unto Him, "What saith my lord unto His servant?"

15 And the Captain of the LORD's host said unto Joshua, "Loose thy shoe from off thy foot: for the place whereon thou standest is holy."

And Joshua did so.

VI.] (Now Jericho was^κ straitly shut up because of the children of Israel: none went out, and none came in.)

2 And the LORD said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. ³And ye shall compass the city, all *ye* men of war, and go round about the city once. Thus shalt thou do six days. ⁴And seven priests shall bear before the ark seven trumpets^λ of rams' horns; and the seventh day ye shall compass the city seven^μ times, and the priests shall blow with the trumpets. ⁵And it shall come to pass, that when they make a long blast^ν with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat,^ο and the people shall ascend up every man straight before him."

6 And Joshua the son of Nun called

η Or, prince. See Ex. 25, 29. De. 19, 13, 21, and 12, 1. Re. 12, 7, and 19, 11, 11.

θ (Thou hast to do with Me, because I have lost to attack the Canaanites, and to help thee and thy people. In them of good cheer; prepare thyself for war along with Me, and I will now explain to thee in what manner thou must carry it on. Schmid.)

κ (If the *ayod*, which forms the plural, is added, the words are the same as those said to Moses. Ex. 3, 5.)

λ Heb., *did shut up*, and was shut up. (Now Jericho had close gates), and was locked up. Maurer & De Wette. The Targum of Eusebius says, *Enclosed with iron & strength, and with copper.*)

μ (Abram trumpets, signal trumpets. Ju. 7, 16, 22.)

ν (The repeated mention of the number seven is not without meaning. According to Hengstenberg, Jahn, and others, that number was the signature of the oath which was taken between God and Israel.)

ο (Various calls were sounded on the trumpets. The verb *תִּפְּצֵן* is used when one blast is a signal on civil occasions to blow. *תִּפְּצֵן* has especial reference to battle or sudden danger; it is an abiem call.

π *תִּפְּצֵן* has reference to the long-continued sound given forth on jubilee occasions.)

ρ Heb., under it.

the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD." ⁷And he said unto the people, "Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD."

⁸And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed^r on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

⁹And the armed men went before the priests that blew with the trumpets, and the reaward^o came after the ark, *the priests going^o on, and blowing with the trumpets.*

¹⁰And Joshua had commanded the people, saying, "Ye shall not shout, nor make^r any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout."^v

¹¹So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

¹²And Joshua rose early in the morning, and the priests took up the ark of the LORD. ¹³And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the reaward came after the ark of the LORD, *the priests going on, and blowing with the trumpets.* ¹⁴And the second day they compassed the city once, and returned into the camp: so they did six days.

¹⁵And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed^h the city after the same manner seven^x times: only on that day they compassed the city seven

times. ¹⁶And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the LORD hath given you the city. ¹⁷And the city shall be accursed,^y *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. ¹⁸And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. ¹⁹But all the silver, and gold, and vessels of brass and iron, *are* consecrated^o unto the LORD: they shall come into the treasury of the LORD."

²⁰So the people shouted when *the priests* blew with the trumpets:^a and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat,^h so that the people went up into the city, every man straight before him, and they took the city. ²¹And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

²²But Joshua had said unto the two men that had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her."

²³And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred,^y and left them without the camp of Israel.^h

²⁴And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

x (The remarkable manner in which the number seven is used in this narrative should be noted. It was, according to Chrysostom, that all might understand that the event had been brought about by the power of God, who in seven days created all things.)

y Or, devoted. Le 27, 28. Mi. 4, 13. (The idea of the word is that of "the forcible dedication of those persons to God, who had obstinately refused to dedicate themselves voluntarily to Him,—the manifestation of the divine glory of those who, during their lifetime, never served as a mirror for it, and therefore would not realize God's end in the creation of the world.")

o Holiness.

a ("Either great catastrophes," says Hengstenberg, "are announced by trumpets, or important tidings which the Lord has to communicate to His people." Hence the blowing of trumpets properly belonged to the priests.)

h Heb., under it.

γ Heb., families.

h (She was afterwards married to Salmon, eldest son of Nishson, who was great-grandchild to Hebron, that went down with Jacob into Egypt, Ge. 46, 12, and was prince of Judah at the numbering of the people, Nu. 1, 7; at the marshalling of the camps, Nu. 2, 3; at the dedication, Nu. 7, 12; and on the march, Nu. 10, 11; but died in the wilderness, Nu. 14, 29.)

π (Ye, 8—11 describe the first circuit. Ye, 12—14, the second.)

ρ Heb., gathering host. The division of Dan. Nu. 10, 25.

σ (Maurer, after Jerome, translates thus: "All things resounded with the trumpets." Custalio renders: "The trumpets resounding as (the procession) passed on.")

τ Heb., make your voice to be heard.

v (Jericho must be regarded as a kind of firstfruits of conquest, as having deep and symbolic meaning. "What was done at the fortress," says Hengstenberg, "which guarded the entrance into the territory of the Canaanites, presented an image of what should be done in general respecting the Canaanitish power. Faith saw in the last trumpet-blast, at the walls of Jericho, the whole state of the Canaanites, apparently strong and invincible, falling to the ground.")

φ (A select number of Israelites, sufficient for the occasion, was doubtless all that was employed. The implicit obedience of the people day after day, in marching round and round the city of their foes—the first city attacked, might well call forth the inspired commendation. By faith the walls of Jericho fell down, after they were compassed about seven days. He, 11, 30.)

e (This phrase often used by Joshua, ch. 22, 3, and 23, 9, &c., refers not to absolute but relative duration. "Here it affords a strong proof," says Bush, "that the book was written in or near the time to which it refers.")

§ (Everything about the taking of Jericho shews that God designed to preserve a striking memorial of its destruction, and to express His detestation of the wickedness of the Canaanites.)

η (Fulfilled in Hist. the Bethel, 1 KI. 16, 34, in the days of Ahab, B.C. 933, five hundred and fifty years afterwards. It flourished for many centuries, but was at length overthrown by the Mohammedans. Its site is uncertain. There was another place named Jericho in the time of the judges, Ju. 1, 16, and 3, 13. 2 Sa. 10, 5; mentioned in the time of our Lord, Lu. 19, 1. Perhaps this was near the old Jericho, and took its name.)

θ (Ch. 22, 20. 1 Chr. 2, 7. Ahab.

c Or, Zimri. 1 Chr. 2, 6.

κ Heb., about two thousand men, or about three thousand men.

η Le. 26, 17. De. 28, 25.

λ (Septuagint, Targum, and Syriac, "until they had routed them.")

μ Or, in Morad.

ν (As a military man, Joshua was deeply and painfully sensible of the injurious effects of such a stain upon the hitherto irresistible arms of the Israelites. Kitto.)

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 And Joshua adjured them at that time, saying, "Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."

27 So the LORD was with Joshua; and his fame was noised throughout all the country.

VII.] A.M. 3874. B.C. 1567. JERICHO. [185
The sin and punishment of Achan.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Beth-el, and spake unto them, saying, "Go up and view the country."

And the men went up and viewed Ai. 3 And they returned to Joshua, and said unto him, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few."

4 So there went up thither of the people about three thousand men; and they fled before the men of Ai. 5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 And Joshua rent his clothes, and

fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. 7 And Joshua said, "Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! 8 O Lord, what shall I say, when Israel turneth their backs before their enemies! 9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt Thou do unto Thy great name?"

10 And the LORD said unto Joshua, "Get thee up; wherefore liest thou thus upon thy face? 11 Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. 12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. 13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. 14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. 15 And it shall be, that he that is taken with the accursed thing shall be burnt with

ξ (The expressions, "to deliver" and "to destroy," according to a very common idiom, imply not the design, but simply the event. Bush.)

ο Heb., necks.

π Heb., fallst.

ρ Ananias with Sapphira... sold a possession, and kept back part of the price..... Ac. 5, 1, 2.

τThou shalt not desire the silver or the gold that is on them...lest thou be accursed thing like it; but thou shalt utterly destroy it. De. 7, 25, 26. Ch. 6, 18.

υ (This order's solemn, and public procedure was designed to give special prominence to this first sin.)

φ The lot is cast into the lap; but the whole disposing thereof is of the LORD. Pr. 16, 33.

σ Or, wickedness. (The guilt of Achan is here contemplated in the light of folly, since the discovery of his crime and its punishment were so soon to remove the infatuation under which he had laboured.)

ς (This affecting mole of address was, doubtless, designed to shew that no personal ill-will was cherished towards Achan, but that with the infliction of punishment, there was also the expression of pity.)

τ (Hence may be collected, as Grotius observes, some expectation of the soul's continuance after death. It appears to have been an opinion among the Jews, that the pardon of such crimes could be obtained of God by ingenuously confessing them, and patiently undergoing the death which the law required.)

υ (The most costly were so highly valued for their brilliancy of colours and fineness of texture, as to be compared to those of Media, and set apart for royal use. Hieron.)

φ Heb., tongue. (Some compare with this the word "ingot," corrupted from "lingot," a little tongue. Gesenius translates, a bar of gold, after the Vulgate.)

χ Heb., poured. ψ (Lit., brought them up. It was necessary first to ascend from the low ground where the Israelites were encamped, and then to descend into the valley itself.)

fire, he and all that he hath : because he hath transgressed the covenant of the LORD, and because he hath wrought folly^σ in Israel."

¹⁶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken : ¹⁷ and he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken : ¹⁸ and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, was taken.

¹⁹ And Joshua said unto Achan, "My son,^ς give, I pray thee, glory to the LORD God of Israel, and make confession^τ unto Him; and tell me now what thou hast done; hide it not from me."

²⁰ And Achan answered Joshua, and said, "Indeed I have sinned against the LORD God of Israel, and thus and thus have I done : ²¹ when I saw among the spoils a goodly Babylonish^υ garment, and two hundred shekels of silver, and a wedge^φ of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

²² So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. ²³ And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

²⁴ And Joshua, and all Israel with him, took Achan the son of Zerach, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had : and they brought them unto^ψ the valley of Achor.

²⁵ And Joshua said, "Why hast

thou troubled us? the LORD shall trouble thee this day."

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. ²⁶ And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of His anger. Wherefore the name of that place was called, The valley of Achor,^ω unto this day.^α

VIII.] A.M. 3874. B.C. 1567. A1. [186
[This city was to the east of Bethel, and it existed in the days of Abraham, Ge. 12, 8, and 13, 3. It was subsequently rebuilt and existed after the captivity. Its site has not been ascertained.]
Its capture.

AND the LORD said unto Joshua, "Fear not, neither be thou dismayed : take all the people of war with thee, and arise, go up to Ai : see, I have given into thy hand the king of Ai, and his people, and his city, and his land : ² and thou shalt do to Ai and her king as thou didst unto Jericho and her king : only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves : lay thee an ambush for the city behind it."

³ So Joshua arose, and all the people of war, to go up against Ai : and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. ⁴ And he commanded them, saying, "Behold, ye shall lie^α in wait against the city, even behind the city : go not very far from the city, but be ye all ready : ⁵ and I, and all the people that are with me, will approach unto the city : and it shall come to pass, when they come out against us, as at the first, that we will flee before them, ⁶ (for they will come out after us) till we have drawn^β them from the city; for they will say, They flee before us, as at the first : therefore we will flee before them. ⁷ Then ye shall rise up from the ambush, and seize upon the city : for the LORD your God will deliver^γ it into your hand. ⁸ And it shall be,

ω That is, Trouble. (In Hos. 2, 15, the valley of Achor is said to be given to Israel as "a door of hope." "The people," says Hengstenberg, "when they were entering into Canaan, were immediately deprived of the enjoyment of the divine favour by the transgression of one individual—Achan, which was only a single fruit from the tree of sin, which was common to all. But God Himself, in His mercy, made known the means by which the lost favour might be recovered; and thus the place which seemed to be the door of destruction, became the door of hope." The whole manner in which God leads those who have obtained mercy is a changing of the "valley of trouble" into a "door of hope.")

α ("In the firing of names," says Kiehl, "the main requisite is, that the name should maintain itself at the first, and so by degrees gain universal currency. When this happens, it is sure to continue down to remote futurity. Hence the name, given remained, is much more fulfilling the first years after the events referred to, than in later times.")

β Heb., pulled.
γ ("Observe," says Henry, "that those who had refrained from the accused thing were quickly recompensed for their obedience with the spoil of Ai. The way to have the comfort of what God allows, is to forbear what He forbids.")

8 (This stratagem, probably from its success in this instance, became subsequently a favourite one with the Israelites. Col. Smith regards this as a military operation, perfect in all its details.)

e (The steep and steep-sided glen to the north of Tel-el-hagar, into which one looks down from the Tel, fully agrees with this account. Van de Velde.)

f Or, of Ai. (Bethel, though lying quite near in the direction of west by north, cannot be seen from Tel-el-hagar; the rocky heights rise between both places, just as the laying of any ambush would require. Van de Velde.)

g Hebe, their lying in wait. Ve. 4.

h (There is much difficulty in making, from the statements of this military transaction, a consistent narration of facts. Kitt. thinks that twenty-five thousand men were placed in ambush, and that five thousand went openly to the assault. It is better, with Poole, Bush, &c., to reverse these—with twenty-five thousand Joshua drew near the city, while five thousand lay in ambush.)

i Ju. 20, 34. Ec. 9, 12.

k (A particular flight in the direction of the wilderness, i.e., to the south-east, alarms all the inhabitants of Ai out of the city, whilst those of Bethel, ve. 17, who see the flight of the Israelites, but not the ambush that threatens, eagerly hasten to share in the victory. Van de Velde.)

when ye have taken the city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you."

9 Joshua therefore sent them forth: and they went to lie in ambush,⁸ and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. 11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north^e side of Ai: now there was a valley between them and Ai. 12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.⁵ 13 And when they had set the people, even all the host that was on the north of the city, and their liers^g in wait^h on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw it, that they basted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wistⁱ not that there were liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled^k by the way of the wilderness.

16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. 17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, "Stretch out the spear^l that is in thy

hand toward Ai: for I will give it into thine hand."

And Joshua stretched out the spear that he had in his hand toward the city. 19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power^a to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. 22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.^u 23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it^v with the edge of the sword. 25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. 26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. 27 Only the cattle^w and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which He commanded Joshua. 28 And Joshua burnt^x Ai, and made it an heap^y for ever, even a desolation unto this day.

l ("The spear," says the Vulgate, "denoted with a flag," like the banners of the modern Polish warriors." See Kitchin, "This is the spear on which is a flag.")

A Hebr., hand. (The Chaldean, S. one, Arabic, Jarchi, Basenmiller, agree with our version. Calvini, Masius, Clericus, Gesenius, Euseb., translate, "his room," or "place." Kitchin, "there was not on either side.")

uWhen the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them. De. 7. 2.

v (All the unwear-like population left in it, the old men, women, and infants.) Michaelis.)

w Nu. 31, 22, 26.

x De. 13, 16.

y One of the remarkable things which with regard to the tel, i.e., hill, we have identified with Ai, is its name, "the tel of the heap of stones." Van de Velde.)

x (The body shall not remain all night upon the tree, but thou shalt bury.... that day. De. 21, 23.)

y ...When ye be gone over Jordan...thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. De. 27, 4, 7.

z (Those appointed in the Law, De. 27, 5, to which the writer refers. That they were not stones of the altar is evident, because they were to be hewn, and then covered with plaster, while now but unhewn stones were used for the altar.)

o (The object, as Maurer says, was limited to the act, and concerned posterity only so far as the transaction was recorded in the book of Joshua. The design was temporary.)

z De. 27, 2, 8.

π (See note, De. 11, 29. "He who has seen these mountains," says Tischenorff, " & called to mind that spectacle, Jos. 8, 33, will ever have them present to his soul, like the incontestable witness of the solemnity of the Law.")

p (That is, he commanded the Levites to read, De. 27, 11. In Scripture, a person is very often said to do that which he orders or procures to be done.) De. 31, 11. Ne. 8, 3.

σ Heb., walked.
τ (The west side.)

²⁹ And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take^x his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

A.M. 3874. B.C. 1567.
MOUNT EBAL (near the ancient Shechem). [187
The solemn promulgation of the Law.

³⁰ THEN Joshua built an altar unto the LORD God of Israel in mount Ebal, ³¹as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace^o offerings.

³² And he wrote there upon the stones^z a copy^o of the law of Moses, which he wrote in the presence of the children of Israel.^z ³³ And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal;^π as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. ³⁴ And afterward he read^p all the words of the law, the blessings and cursings, according to all that is written in the book of the law. ³⁵ There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant^σ among them.

IX.] A.M. 3874. B.C. 1567. GILGAL. [188
The Gibeonites by craft obtain a league.

AND it came to pass, when all the kings which were on this^τ side

Jordan, in the hills,^υ and in the valleys,^φ and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; ²that they gathered themselves together, to fight with Joshua and with Israel, with one accord.^λ

³ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, ⁴they did work wily, and went and made as if they had been ambassadors,^ψ and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; ⁵and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

⁶ And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men^ω of Israel, "We be come from a far country: now therefore make ye a league with us."

⁷ And the men of Israel said unto the Hivites, "Peradventure ye dwell among us; and how shall we make a league^b with you?"

⁸ And they said unto Joshua, "We are thy servants."

And Joshua said unto them, "Who are ye? and from whence come ye?"

⁹ And they said unto him, "From a very far^c country thy servants are come because of the name of the LORD thy God: for we have heard the fame of Him, and all that He did in Egypt,^α ¹⁰and all that He did to the two kings of the Amorites, that were beyond^γ Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. ¹¹Wherefore our elders and all the inhabitants of our country spake to us, saying, 'Take victuals with^δ you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. ¹²This our bread we took hot^{for} our provision out of our houses on the

v (Heb., ארץ, the hilly region, the parallel ranges of Ephraim and Judah.)

φ (הרצות; the ἡ Σέρβια of 1 Mac. 12, 58. The plain stretching along the Mediterranean from Joppa to Gaza. "Even to this day," says Jerome, "the whole level region near Eleutheropolis, stretching towards the north and west, is called Sephob.")

λ Heb., mouth.

ψ (Six manuscripts read ארצנו "they provided themselves with food." So also the Syriac, Chaldee, Syriac, Vulgate, & Arabic translate, "With this (Gibeon) agrees. First, De Wette, and Maurer take the word as it stands in the text, and render, "they betook themselves to the way.")

ω (The heads, elders, or princes of the congregation, Ve. 15 and 21.)

b Ex. 23, 32. De. 7, 2, and 20, 16. Ju. 2, 2.

c De. 20, 15.

α (They artfully confuse themselves to the variation of events that happened a long time ago, avoid any allusion to those of more recent occurrence. Bush.)

γ ("No reference is made to the passage of Jordan, or the destruction of Jericho or of Ai, as though," says Misias, "they, the inhabitants of a distant region, had not heard the report of these late deeds.")

δ Heb., in your hand.

ε Or, they received the men by reason of their victuals.

d Num. 27, 21. 1s. 30, 1, 2. Ju 1, 1. 1 Sa. 22, 10; 27, 10, 11; and 30, 8. 2 Sa. 2, 1, and 5, 19.

5 (They that suffer Counselors to be deceived by the wiles of Satan, will soon be undivided to their confusion, and will find that to be near, even at the door, which they imagine is far off. Henry.)

η (This probability is mentioned to inform us how the Israelites became possessed of the information given in the preceding verse.)

e Ch. 18, 25, 26, 28. Eze. 2, 25.

θ (They feared lest the name of God should be disgraced among the Canaanites, if they broke their pledged faith. There is emphasis in the expression, "The Lord God of Israel.")

ι (Since such alliances had been expressly forbidden, Ex. 23, 31, and 31, 12. De. 7, 2, and 20, 16; and it is probable that, after the example of Achan, the people feared, lest for the infraction of the law, they might be visited with some token of God's displeasure.)

f There was a famine in the days of David... three years, year after year... for Saul, because he slew the Gibeonites. 2 Sa. 21, 1, 6. Eze. 17, 13, 15. Zec. 5, 3. Mat. 3, 5.

g De. 29, 11.

h Ve. 15.

k Heb., not be cut off from you.

day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: ¹³and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey."

¹⁴And the men took^c of their victuals, and asked not counsel^d at the mouth of the Lord.

¹⁵And Joshua made peace with them,^e and made a league with them, to let them live: and the princes of the congregation swore unto them.

¹⁶And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

¹⁷And the children of Israel journeyed, and came^η unto their cities on the third day. Now their cities were Gibeon,^ι and Chephirah, and Beeroth, and Kirjath-jearim. ¹⁸And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God^θ of Israel. And all the congregation murmured^κ against the princes.

¹⁹But all the princes said unto all the congregation, "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. ²⁰This we will do to them; we will even let them live, lest wrath^λ be upon us, because of the oath which we swore unto them."—²¹And the princes said unto them, "Let them live; but let them be hewers^μ of wood and drawers of water unto all the congregation:" as the princes had promised them.^ν

²²And Joshua called for them, and he spake unto them, saying, "Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? ²³Now therefore ye are cursed, and there shall none of you be freed^ξ from being bondmen, and hewers of wood and drawers of water for the house of my God."

²¹And they answered Joshua, and said, "Because it was certainly told thy servants, how that the Lord thy God commanded^π His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid^κ of our lives because of you, and have done this thing. ²⁵And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do."

²⁶And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. ²⁷And Joshua made^ξ them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which He should choose.

X.] A.M. 3874. B.C. 1567. GIBEON. [189

[According to Eusebius, four Roman miles west of Bethel; and to Josephus, fifty stadia north west of Jerusalem. Its site is now called El-jib. It occupies an isolated oblong hill or ridge. "This hill is composed," says Robinson, "of horizontal layers of limestone rock, forming almost regular steps, rising out of the plain; in some parts steep and difficult of access, and capable of being every where very strongly fortified."

Joshua defeats five southern kings.

NOW it came to pass, when Adonizedec^ο king of Jerusalem^π had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king; so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; ²that they feared greatly, because Gibeon was a great city, as one of the royal^ξ cities, and because it was greater than Ai, and all the men thereof were mighty. ³Wherefore Adonizedec king^ο of Jerusalem sent unto Hoham king of Hebron,^π and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, ⁴"Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the child^ν of Israel."

ι Ex. 23, 32. De. 7, 1, 2.

κ ... Sorrow shall take hold of the inhabitants of Palestine. Ex. 15, 11.

λ Heb., give; or, deliver to be. (They did not make them absolutely slaves, but only a sort of servants. 1 Chr. 9, 2. Eze. 2, 3, and 8, 20.)

μ (Compare Melchizedek, Ge. 14, 18. In these standing names for the Jewish Kings, as was the case for the Egyptian, Keil.

ν (The ancient name of this city appears to have been Sebon, Ge. 14, 18, "the peaceful" part, of which, according to the powerful possession, was merely an enlarged form.)

ξ Heb., cities of the kingdom.

ο (It is probable that, from very ancient times, the king of Jerusalem possessed a sort of presidency over neighbouring kings. At this time, too, his greater exposure to danger might give him additional importance.)

π Hebron was twenty-two Roman miles from Jerusalem; Jarmuth ten miles; Lachish about thirty; even, and Eglon about forty. The first lay almost south from Jerusalem, the others south-west, and Aba far removed from the march of the Jews, etc., and less likely to be terrified by their success.)

p (The Amorites were the most powerful of all the Canaanish tribes, hence their name is sometimes used for the Canaanites in general. Strictly speaking, the inhabitants of Hebron were Hitites, Ge. 23, 19, and those of Jerusalem, Joshua, ch. 15, 63.)

σ (Better, "even all," "I think this," says Mosius, "to refer to the strongest and bravest men in the host.")

τ (The distance was about twenty-six miles.)

v (A pass called both the ascent and the descent of Beth-horon leading from the region of Gibeon down to the western plain. Robinson.)

φ (Twelve miles west of Jerusalem.)

x (Fourteen miles south west of Jerusalem.)

ψ (Josephus describes this as being "a violent tempest of hailstones of prodigious size." No also the author of Ecclesi, ch. 46, 6.)

ω Heb., he silent. (Joshua spoke in the common popular style adopted even by scientific men in ordinary discourse. It is perhaps impossible to determine the precise mode of the miracle. The phenomenon was probably optical; but such a miracle, on the occasion of the first great battle, was in admirable keeping with that of the first great sign.)

⁵Therefore the five kings of the Amorites,^p the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

⁶And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

⁷So Joshua ascended from Gilgal, he, and^σ all the people of war with him, and all the mighty men of valour.

⁸And the LORD said unto Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee."

⁹Joshua therefore came unto them suddenly, and went up from Gilgal all night.^τ

¹⁰And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way^v that goeth up to Beth-horon, and smote them to Azekah,^φ and unto Makkedah^x

¹¹And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones,^ψ than they whom the children of Israel slew with the sword.

¹²Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand^ω thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

¹³And the sun stood^α still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher?^β So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.¹⁴And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD^γ fought for Israel.

¹⁵And Joshua returned,^σ and all Israel with him, unto the camp to Gilgal. ¹⁶But these five kings fled, and hid themselves in a cave at Makkedah.

¹⁷And it was told Joshua, saying, "The five kings are found hid in a cave at Makkedah."

¹⁸And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it for to keep them: ¹⁹and stay ye not, but pursue after your enemies, and smite^γ them the hindmost of them; and suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand."

²⁰And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

²¹And all^δ the people returned to the camp to Joshua at Makkedah in peace:^ε none moved his tongue^ς against any of the children of Israel.

²²Then said Joshua, "Open the mouth of the cave, and bring out those five kings unto me out of the cave."

²³And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

²⁴And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men^η of

α (It is observable that both sun and moon stood still, hence it has been thought that the earth's rotation was stayed.)

β Or, the upright. (According to Hengstenberg, this was a collection, formed by degrees, of poems in praise of theocratic heroes. So Gesenius, Maurer, Fürst, &c.)

γ De. 1, 30. Ve. 42. Ch. 23, 3.

σ (As this verse is verbatim with ve. 43, and as some ancient versions omit ve. 15, many commentators think it inserted by the error of some transcriber; but, as Keil says, "The Hebrews often compress and close the leading circumstances of an event, and then return to the discussion of the individual ones.")

τ Heb., cut off the tail.

δ (The detachment sent after the fugitive Canaanites.)

ε (As we say, "soft and sound." Vulgate, sancti et integro numero.)

ς (A proverbial expression common to many languages, "He hurt you?" say the Hindus, "the yellow will not shake his tongue against you.")

η (All the manhood of Israel, all the warriors engaged in the late proceedings.)

Israel, and said unto the captains of the men of war which went with him, "Come near, put your feet^θ upon the necks of these kings."

And they came near, and put their feet upon the necks of them.

²⁵And Joshua said unto them, "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."

²⁶And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.^α ²⁷And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast^κ them into the cave^λ wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

²⁸And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. ²⁹Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,^μ and fought against Libnah: ³⁰and the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

³¹And Joshua passed from Libnah and all Israel with him, unto Lachish,^ν and encamped against it, and fought against it: ³²and the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

³³Then Horam king of Gezer^ξ came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

³⁴And from Lachish Joshua passed unto Eglon,^ο and all Israel with him; and they encamped against it, and fought against it: ³⁵and they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. ³⁶And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: ³⁷and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities^π thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

³⁸And Joshua returned,^ρ and all Israel with him, to Debir; and fought against it: ³⁹and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof: as he had done also to Libnah, and to her king.

⁴⁰So Joshua smote all the country of the hills^σ, and of the south,^τ and of the vale, and of the springs,^υ and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

⁴¹And Joshua smote them from Kadesh-barnea^φ even unto Gaza, and all the country of Goshen,^χ even unto Gibeon. ⁴²And all^ψ these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.

⁴³And Joshua returned, and all Israel with him, unto the camp to Gilgal.

ξ (Situated in the south west corner of the lot of Ephraim toward the Great Sea, or else another place near Egypt, 1 Sa 27, 8. There is a Gezer frequently mentioned in the Apocrypha.)

ο (Between Lachish and Hebron, according to Eusebius, in whose time it was still in existence, about ten miles east of Eleutheropolis.)

π (Hebron was a metropolis—a mother city.)

ρ (Began to march in a new direction.)

σ (Lit., "The hill country"—the mountainous region afterwards belonging to Judah.)

τ (The whole region from the borders of Edom on the east, to the confines of the Philistines on the west. It was bounded on the south by the desert, and on the north by the mountainous region just mentioned.)

υ (Lit., "The deserts. The sheep," of the mountains.)

φ ("About twelve English miles east south east from Mucedah, and consequently due south of Khabassah, rises a white rock, as a single huge mass on the edge of the mountains. At the foot of this rock a copiously flowing spring breaks forth." Nu. 20, 1.)

χ (Not that of Egypt, but a town and region in Judah, fourteen miles south of Hebron.)

ψ (Joshua could now turn northward, without danger of being attacked in the rear.)

θ (An act common to many Oriental nations, symbolic of complete victory, not out of insolence and pride.)

α (Being exposed to this contempt at that long day, a terror was struck into all others.)

κ (Maimonides and the Samaritan say, "Also the trees and that which fastened them.") De. 21, 23. Ch. 8, 29.

λ (That which they thought would have been their shelter, was made their prison first and then their grave. Hengstenberg.)

μ (An ancient royal city, twelve miles south west of Jerusalem, toward the borders of Simeon and Dan. Eusebius mentions it as still existing in his time.)

ν (Near the western limits of Judah, a few miles south of Libnah. It seems to have been naturally very strong, as S-naacherib afterwards was obliged to raise the siege, 2 Ki. 19, 8. Even Joshua, in this time of panic had to encamp against it, and could not take it till the second day.)

NI. A.M. 3874. B.C. 1567. [190
THE WATERS OF MEROM.

[The lake called Senechonitis, now el-Huleh, the highest lake of the Jordan; according to Mr. Thomson, seven miles long, and at its greatest width six.]

The completion of the conquest of the land.

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shinron, and to the king of Achshaph, ² and to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor^o on the west, ³ and to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.^a ⁴ And they^b went^c out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. ⁵ And when all these kings were met^d together, they came and pitched together at the waters of Merom, to fight against Israel.

⁶ And the LORD said unto Joshua, "Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire."

⁷ So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; ^e and they fell upon them. ⁸ And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great^f Zidon, and unto Misrephoth-maim,^g and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. ⁹ And Joshua did unto them as the LORD bade him: he houghed^h their horses, and burnt their chariots with fire.

¹⁰ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for

Hazorⁱ beforetime was the head of all those kingdoms. ¹¹ And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe:^k and he burnt Hazor with fire. ¹² And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded. ¹³ But as for the cities that stood still in their strength,^l Israel burned none of them, save Hazor only; that did Joshua burn. ¹⁴ And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. ¹⁵ As the LORD commanded Moses His servant, so did Moses command Joshua, and so did Joshua; he left^m nothing undone of all that the LORD commanded Moses.

¹⁶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; ¹⁷ even from the mount Halak,ⁿ that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon; and all their kings he took, and smote them and slew them. ¹⁸ Joshua made war a long time^o with all those kings. ¹⁹ There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. ²⁰ For it was of the LORD to harden^p their hearts, that they should come against Israel in battle, that He might destroy them utterly, and that they might have no favour, but that He might destroy them, as the LORD commanded Moses.

²¹ And at that time came Joshua,

ⁱ (Ritter identifies it with the ruins of Hazuri, a little to the north east of Banius. Wilkins says he recovered this site in 1843. He describes it as being situated on a hill above Banius. Ritter thinks that its commanding the Damascus road gave it its importance.)

^k Heb., any breath.

^l A Heb., on their heap. (Gesenius, Lex., and First translate "hills," and correctly. Cities of strength were generally on hills or "tells." Hence the vast numbers of such, with ruins, found all over Syria, the region of the Euphrates, &c.)

^m Heb., he removed nothing. (A demonstration that Moses left in writing what we read the Lord commanded in the foregoing books. Patrick.)

ⁿ Or, the smooth mountain. (The extreme limits of the conquered territory are here given.)

^o (Till 3878, about five years. Comp. ch. 14. 7—10. The reason for this lengthened warfare is given De. 7. 22.)

^p De. 2. 30. Ju. 14. 4. 1 Sam. 2. 25. 1 Ki. 12. 15. Ro. 9. 18.

^w (A strongly fortified fortress, ch. 17. 11—13, now called Turbun, south of Carmel, nine Roman miles north of Tsur.)

^a (A plain of the southern part of Hermon.)

^b (This confederacy was much more formidable than that of the southern kings, and took much longer destroying. The territories of the allied chiefs stretched from the Mediterranean to the Lake of Tiberias, and from the region of Anti-Libanus to the valley of Esdraelon, and the northern part of the valley of Siphelah.)

^c (Took the field, 2 Sa. 11. 1.)

^d Heb., assembled by appointment. (Chal., met at a time agreed upon. It was a neutral spot, and as such, was determined on as the place of meeting.)

^e (The great feature of Joshua's military operations appears to have been dispatch. In the entirety of his movements he seems to have equipped the most renowned generals, ancient or modern. Bush.)

^f Or, Zidon-pahlek. (From this it appears that they fled in two different directions, eastward and westward.)

^g Or, salt pits. Heb., burnings.

^h (Cut their hamstrings.)

o (Especially mentioned, as they had struck such error into the spies, who had deemed them invincible.) Nu. 13, 22, 33. De. 1, 28. Ch. 15, 13, 11.

π (The former were to the south, the latter to the north, of the great valley of Esdraelion. "Long before the separation," says one, "the tribes of Judah and of Joseph constituted two rival interests, and might easily give discriminating names to the portion of country which they each inhabited.")

n 1 Sa. 17, 4. 2 Sa. 21, 16-22.

ρ (Michaelis and Dalhe, "the middle of the Arnon valley." Bosonville and Keil translate: "in the midst of the valley." "A mysterious river," from Aroer, which is on the margin of the vale of Arnon, and the city which is in the midst of the vale.")

σ Or, Z-man.

τ Or, The springs of Psegah; or, of the hill. Keil says that these two constituted the boundary line of the kingdom of Sihon.)

υ (The vast ruins scattered over its surface," says Mr. Porter, "tell of its former populousness, and are the present remains of its celebrated cities. Its rich pasture-lands and wheat-champaigns of waving corn still proclaim its renowned fertility.)

φ (Now Salehat, on the edge of Hauran.)

χ (They dwell at the foot of Mount Hermon, and the Maachathites in the same neighbourhood.)

and cut off the Anakims^o from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah^π, and from all the mountains of Israel:^π Joshua destroyed them utterly with their cities. ²²There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath,^π and in Ashdod, there remained.

²³So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

XII.]

A.M. 3877. B.C. 1564. SAME PLACE.

[191

[This chapter contains a summary view of the conquests of Moses and of Joshua, and thus appropriately introduces the account of the distribution of the conquered territory among the tribes.]

NOW these are the kings of the land which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: ²Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; ³and from the plain to the sea of Chimmero to the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south,^σ under Ashdod-pisgah.^τ

⁴And the coast of Og king of Bashan^υ which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,⁵ and reigned in mount Hermon, and in Salehat,^φ and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

⁶Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

⁷And these^ψ are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; ⁸in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:—

⁹The king of Jericho, one; the king of Ai, which is beside Beth-el, one; ¹⁰the king of Jerusalem, one; the king of Hebron, one; ¹¹the king of Jarmuth, one; the king of Lachish, one; ¹²the king of Eglon, one; the king of Gezer, one; ¹³the king of Debir, one; the king of Geder,^ω one; ¹⁴the king of Hormah,^α one; the king of Arad,^α one; ¹⁵the king of Libnah, one; the king of Adullam, one; ¹⁶the king of Makkedah, one; the king of Beth-el, one; ¹⁷the king of Tappuah, one; the king of Hopher, one; ¹⁸the king of Aphek, one; the king of Lasharon,^β one; ¹⁹the king of Madon, one; the king of Hazor, one; ²⁰the king of Shimron-meron,^γ one; the king of Achshaph, one; ²¹the king of Taanach, one; the king of Megiddo, one; ²²the king of Kedesh, one; the king of Jokneam of Carmel, one; ²³the king of Dor in the coast of Dor, one; the king of the nations^δ of Gilgal,^ε one; ²⁴the king of Tirzah, one: all the kings thirty and one.⁵

XIII.] A.M. 3878. B.C. 1563. CANAAN. [192

NOW Joshua was old and stricken in years; and the Lord said

ψ (A repetition of ch. 11, 17.)

ω (We read not of him before, but we find several towns in the tribe of Judah of a similar name. Ch. 15, 36, 41, 58. 2 Chr. 28, 18. 1 Chr. 2, 51.)

α (Not mentioned before. See ch. 15, 30, and 19, 4. Ju. 1, 16, 17. 1 Sa. 30, 30.)

β Or, Sharon. 1 Chr. 27, 29. Is. 33, 9; 35, 2; and 65, 10. (The country about was very pleasant and fruitful. The city was near Lydda. Ac. 9, 35.)

γ (The same as Shimron, ch. 11, 1, 12; 12, 20; and 19, 15, about seven miles north-east of Nazareth.)

δ (The word seems to have the force of a proper name. Hence Keil translates, "king of the kingdom of Gilgal.")

ε (Not the place where Joshua encamped, but a place not far from the sea, near Joppa. First thinks that 722 722. If so, this passage would agree with Is. 9, 1.)

5 (The number of these petty principalities including constant border feuds, and necessarily leading to disunion, would prepare the way for foreign invasions. At the time of the Roman invasion, England was full of petty kings, there being as many as four in the county of Kent.)

η Heb., to possess it. (Viz., The yet unsubdivided portions—the exceptions to the general statement of ch. 11, 23. De. 31, 3.)

θ (Not the Geshurites of ch. 12, 5, but a people living near the southern desert, I Sa. 27, 8.)

ι (Bush, Roumer, Lengerke, & Berthou regard this as the Wady-el-Arisch, (the Rhinoco-river) and not the Nile. Ch. 15, 4, 17. I Chr. 13, 5. Am. 6, 14. Eze. 47, 19, and 48, 28. Judith 1, 9.)

κ (That is, east of. "Among the Jews and other Orientals, the foundation of all geographical bearings is the idea of having the face directed towards the rising sun. Rosenmüller.)

λ (Because they formerly held those regions, having been ejected by the Philistines.)

μ Or, The cave. (This is not, according to some, the Chaldeic, Syriac, and Arabic versions, a proper name, but an appellative, as the margin. So Keil, who says that this was mentioned by William of Tyre, lib. 19, 11. Le Clerc understands by it the mountainous cavernous country of Upper Gilead.)

ν (On the condition of their fidelity to Jehovah.)

ξ (This would serve as an incentive to prosecute the work of conquest, and to keep them from every kind of connexions, which might obstruct their complete possession of the land.)

unto him, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed."

²This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,³ from Sihor,⁴ which is before^ε Egypt, even unto the borders of Ekron northward, which is counted^δ to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:⁴ from the south, all the land of the Canaanites, and Mearah^μ that is beside the Sidonians, unto Aphek, to the borders of the Amorites:⁵ and the land of the Gliblites, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon unto the entering into Hamath. ⁶All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive^ν out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

⁷Now therefore divide^ς this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,⁸ with whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them;⁹ from Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;¹⁰ and all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;¹¹ and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Saleah;¹² all the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.¹⁷

¹³Nevertheless the children of Israel expelled not the Geshurites, nor the

Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

¹⁴Only unto the tribe of Levi he gave none inheritance;^ο the sacrifices^π of the Lord God of Israel made by fire are their inheritance, as He said unto them.

¹⁵And Moses gave unto the tribe of the children of Reuben inheritance according to their families. ¹⁶And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;¹⁷ Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal,^ρ and Beth-baal-meon,¹⁸ and Jahaza, and Kedemoth, and Mephaath,¹⁹ and Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,²⁰ and Beth-peor, and Ashdodh-pisgah,^σ and Beth-jeshimoth,²¹ and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote^τ with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes^υ of Sihon, dwelling^ς in the country.

²²Balaam also the son of Beor, the soothsayer,^φ did the children of Israel slay with the sword among them that were slain by them.

²³And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

²⁴And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. ²⁵And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon,^χ unto Aroer that is before Rabbah;²⁶ and from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;²⁷ and in the valley, Beth-aram, and

ο (This is repeated at ve. 33, to intimate that the Levites had as good a title to their tithes and prizes, as the rest of their brethren had to their estates, and also to enjoy upon the tribe's a cheerful compliance with the will of God in this respect. Bush.)

π (That is, the inheritance of the priests, for the whole tribe of Levi had nothing to do with them. See Nu. xviii., where the portion of the priests and of the Levites is exactly set down.)

ρ Or, The high places of Baal, and house of Baal-meon. See Nu. 32, 38. (Some high place where Baal was worshipped.)

σ Or, Springs of Pisgah; or, of the hill.

τ (In the war undertaken by command of God, narrated Nu. 31, 8.)

υ (The princes of Midian are here called "Passals of Sihon." Hengstenberg. So Keil. Calvin translates it "Satraps.")

ς (In opposition to the Amorites, who had pressed in.)

φ Or, diviner. (Into which, from a prophet he had degenerated.) Nu. 22, 5, and 31, 8.

χ (Comp. Nu. 21, 26, 28, 29, with Ju. 11, 13, 15, &c. The writer speaks of that part of the country which Sihon had taken from them.)

ψ (In the historic portion of the book, שבט is used for "tribe;" in the geographical part, מטה, and quite correctly. The former denotes the tribe as an independent corporation or principality; the latter, the tribe in its relation to the whole people. Whenever, then, the tribes are viewed as small independent powers, שבט is used, whereas when reference is had to the connexion between the tribes, and to their real union as one people, מטה is the word employed.)

ω (This passage is evidently taken from the Pentateuch. The expression, "plains of Moab," with this exception, occurs nowhere else.)

p Nu. 18, 20. De. 10, 9, and 18, 1.

α (In the historic account of the conquest of the land, Eleazar is, of course, not mentioned. No sooner, however, is the partition of the conquered territory treated of, than he and Joshua, and the tribal princes, are named with a distinct reference to Nu. 31, 17-28. They are found in exactly the same order, and constituted the commission appointed for the division of the land by God himself.)

q Nu. 26, 55; 33, 54; and 34, 13.

β (The order of succession in this enumeration agrees almost entirely with that in the catalogue of princes mentioned by Moses, Nu. 31, 16-29.)

Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward. ²⁸This is the inheritance of the children of Gad after their families, the cities, and their villages.

²⁹And Moses gave inheritance unto the half tribe^ψ of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families. ³⁰And their coast was from Mahanaim, all Bashan, all the kingdom of Og King of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: ³¹and half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

³²These are the countries which Moses did distribute for inheritance in the plains^ω of Moab, on the other side Jordan, by Jericho, eastward.

³³But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as He said^p unto them.

XIV. A.M. 3878. B.C. 1563. [193

[Before giving an account of the division Joshua clears the way by referring to the Levites, to the twofold division of the descendants of Joseph, and to the grant made to Caleb.]

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar^α the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

²By lot was their inheritance, as⁷ the Lord commanded^β by the hand of Moses, for the nine tribes, and for the half tribe.

³For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but

unto the Levites he gave none inheritance among them. ⁴For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell^δ in, with their suburbs for their cattle and for their substance. ⁵As the Lord commanded Moses, so the children of Israel did, and they divided the land.

⁶Then the children of Judah^ε came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, "Thou knowest the thing^ζ that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. ⁷Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. ⁸Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. ⁹And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. ¹⁰And now, behold, the Lord hath kept me alive, as He said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered^δ in the wilderness: and now, lo, I am this day fourscore and five years old. ¹¹As yet I am as strong^η this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. ¹²Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest^τ in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."

γ ("Because the children of Joseph succeeded in their room," as the Vulgate translates, i. e., to make up the number twelve. Patrick.)

δ (Not for a possession, but only for an habitation; for they could not sell them as their brethren might their possessions. Patrick.)

ε ("The fact," says DuFrey, "of Caleb's being thus accompanied by his tribe, implies the interest which they felt in the success of his suit, on account of the relation which it had to the place of settlement of them all.")

ζ Nu. 14, 24, 30. De. 1, 36.

η Heb., walked.

τ (G-'s promise was as remarkable in preserving his life and strength, as in bringing mortality on others, who, He sware, should not enter into Canaan. Patrick.)

ρ Nu. 13, 28, 33.

σ Ch. 15, 11. Ju. 1, 19, 20.

ε (Wished him every blessing in his proposed undertaking, which was one of no ordinary difficulty.)

ζ Comp. ch. 21, 12, and 1 Chr. 6, 55, 56.

η (Hebron seems to have been the old st. name, supplanting in the interval between the patriarchs & the conquest of Canaan, by that of Kirjath-arba, and restored by the Israelites from its association with the history of their forefathers.)

θ (Though in the time of the patriarchs no mention is made of giants in and about Hebron, in the remaining books of the Pentateuch, in Joshua, as Hengstenberg well says, giants are alluded to in almost every mention of Hebron. "The recollection of them," he adds, "seems to be most intimately associated with the city.")

ι Heb., tongue.

κ Or, The going up to Acrabbim. Nu. 34, 4.

λ (The manner in which the boundaries of the respective tribes are described, indicates the minute accuracy of cartographers.) The ascent & descent of their borders flows in agreement with the greatest exactness.)

μ (This is mentioned at ch. 18, 17. He might be one of the Rubenites who came to assist in the conquest of Canaan.)

ι Ch. 18, 16. 2 Sa. 17, 17. 1 Ki. 1, 9

¹³ And Joshua blessed^ε him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.^ζ ¹⁴ Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

¹⁵ And the name of Hebron^η before was Kirjath-arba; which Arba was a great man among the Anakims.^θ And the land had rest from war.

XV.] A.M. 3878. B.C. 1563. Judah, the most powerful tribe, is [194 first provided for.

THIS then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast. ² And their south border was from the shore of the salt sea, from the bay^ι that looketh southward: ³ and it went out to the south side to Maaleh-acrabbinim,^κ and passed along to Zin, and ascended^λ up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: ⁴ from thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. ⁵ And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: ⁶ and the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan^μ the son of Reuben: ⁷ and the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel: ⁸ and the border went up by the valley

of the son of Hinnom^α unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants^ν northward: ⁹ and the border was drawn from the top of the hill unto the fountain^ω of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah,^ξ which is Kirjath-yearim:¹⁰ ¹¹ and the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:¹² ¹³ and the border went out unto the side of Ekron northward: and the border was drawn to Shieron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. ¹⁴ And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

¹⁵ And unto Caleb^π the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city^ς of Arba the father of Anak, which city is Hebron. ¹⁶ And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. ¹⁷ And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

¹⁸ And Caleb said, "He that smiteth Kirjath-sepher,^τ and taketh it, to him will I give Achsah my daughter to wife."

¹⁹ And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave^υ him Achsah his daughter to wife.

²⁰ And it came to pass,^σ as she came unto him, that she moved him to ask

α (Sometimes abbreviated into יריד. Hence the New Testament yeerua, and our Gehenna. (Originally a fertile and pleasant place, traversed by a small rivulet, and so delightfully shady, that it invited them to idolatrous worship, whereby it became infamous. 2 Ki. 23, 10. Je. 7, 32.)

μ (An extensive valley, lying between Jerusalem and Bethchem, to the south of that of Hinnom, from which it is parted by a craggy ridge of hills.) ι Ch. 18, 15.

ν 2 Sa. 6, 2. mar. 1 Chr. 13, 6.

ω Ve. 60. Ch. 9, 17, and 18, 14, 28. Ju. 18, 12.

ξ Ve. 57. Ge. 38, 13. Ch. 19, 43. Ju. 14, 1.

ν (The historian seems pleased with every occasion to make mention of Caleb, and to do him honour. Bush.)

ξ Or, Kirjath-arba.

π ("Book city." Targum, "city of archives." According to the evidence contained in this name, more certain than direct proof, some literature must have already existed among the Canaanites of the Mosaic age. Hengstenberg.)

ρ (No Saul, 1 Sa. 17, 25. Not uncommon in warlike and partially civilized ahrs.)

σ (This seems narrated as furnishing an instance of the generosity of Caleb, whom the sacred writer delights to honour, and as illustrating the manner in which the subordinate divisions of the country were made.)

τ (In the south of Palestine, of the greatest importance. See Ge. 21, 25, and 26; 15, 18, 20.)

υ (In ex. 21—32, the cities in the south are mentioned; in ex. 31—17, those in the plain; in ex. 48—50, those in the mountain region; and in ex. 61, 62, those in the desert; in ex. 63 gives the exception to the complete conquest of the land allotted to the tribe.)

φ (Not two cities, but one. Hazor-hathath, now Hazor, No. 11, 33. See Hammer, De Wette, Winckler, and Keil.)

χ (That is, the city, towards the frontiers of Edom. Now, according to Robinson and Van de Velde, called Kurgat-in.)

ψ (The modern Khalasi. "The remains are very extensive," Rowlands.)

ω (Two hours and a half from Khalasi is an ancient site called Sebâta. This, I thought, must be Hornath, or ancient Ziphath, Ju. 1, 17. Rowlands.)

α (1 Sa. 27, 6. Three hours to the east of Sebâta is an ancient site, now called Aslody, or Kaslody.)

β (The number is thirty-six. Müller, Eichhorn, Keil and others think that a later transcriber having, in the course of time, found that some towns then well known were not in the original text, called them without altering the sum total in ex. 32. Others think that the difference arises from some of the cities having been subsequently given to Simeon.)

of her father a field: and she lighted off her ass; and Caleb said unto her, "What wouldest thou?"

¹⁹Who answered, "Give me a blessing; for thou hast given me a south land; give me also springs of water."^τ

And he gave her the upper springs, and the nether springs.

²⁰This is the inheritance^υ of the tribe of the children of Judah according to their families. ²¹And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, ²²and Kinah, and Dimonah, and Adadah, ²³and Kedesh, and Hazor, and Ithnan, ²⁴Ziph, and Telem, and Bealoth, ²⁵and Hazor,^φ

Hadattah,^φ and Kerioth, and Hezron,^χ which is Hazor, ²⁶Amam, and Shema, and Moladah, ²⁷and Hazar-gaddah, and Heshmon, and Beth-palet, ²⁸and Hazar-shual, and Beer-sheba, and Bizjathaj, ²⁹Baalath, and Iim, and Azem, ³⁰and Eltolad, and Chesil,^ψ and Hormah,^ω ³¹and Ziklag,^α and Madmannah, and Sansannah, ³²and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty

and nine,^β with their villages: ³³and in the valley, Eshtaol, and Zoreah, and Ashnah, ³⁴and Zanoah, and Engannim, Tappuah, and Enam, ³⁵Jarmuth, and Adullam, Socoh, and Azekah, ³⁶and Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: ³⁷Zenan, and Hadashah, and Migdal-gad, ³⁸and Dilean, and Mizpeh, and Joktheel, ³⁹Laishish, and Bozkath, and Eglon, ⁴⁰and Cabbon, and Lahman, and Kithlish, ⁴¹and Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages: ⁴²Libnah, and Ether, and Ashan, ⁴³and Jiphtah, and Ashnah, and Nezib, ⁴⁴and Keilah, and Achzib, and Mareshah; nine cities with their villages: ⁴⁵Ekron, with her towns and her villages: ⁴⁶from Ekron even unto the sea, all that lay

near^γ Ashdod, with their villages: ⁴⁷Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great^δ sea, and the border thereof:

⁴⁸And in the mountains,^δ Shamir, and Jattir, and Socoh, ⁴and Danah, and Kirjath-sannah, which is Debir, ⁵⁰and Anab, and Eshtemoth, and Giloh; eleven cities with their villages: ⁵²Arab, and Dumah, and Eshean, ⁵³and Jamm,^ε and Beth-tappuah, and Aphcak, ⁵⁴and Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages: ⁵⁵Maon, Carmel, and Ziph,^ζ and Juttah,^η ⁵⁶and Jezreel, and Jokdeam, and Zanoah, ⁵⁷Cain, Gilbeah, and Timnah; ten cities with their villages: ⁵⁸Halbul, Beth-zur, and Gedor, ⁵⁹and Maarath, and Beth-anoth, and Eltekon; six cities with their villages: ⁶⁰Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages: ⁶¹in the wilderness, Beth-arabah, Middin, and Secacah, ⁶²and Nibshan, and the city of Salt, and Engedi; six cities with their villages.

⁶³As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites^θ dwell with the children of Judah at Jerusalem unto this day.

XVI.]

A.M. 3878. B.C. 1563. [195
The territory of Ephraim, the great rival tribe to Judah.

AND the lot of the children of Joseph fell^θ from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el, ²and goeth out from Beth-el to^κ Luz, and passeth along unto the borders of Archi to Ataroth, ³and goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the

γ Heb., by the place of.

δ Nu. 31, 6.

ε (Most of the hills exhibit the remains of terraces built up around them; the ancient sides of former eras of soil. Robinson.)

ζ Ch. 10, 41, and 11, 16.

η Or, Jamm.

θ (We made a short halt at the base of an isolated, flattened hillside, perhaps a hundred feet high, called Tel-Ziph, probably the acropolis of the ancient city of Ziph. The panorama of the whole surrounding district is seen from it. Van de Velde.)

ι (Now called Yutah. "There seems," says Mr. Robinson, "little reason to question the correctness of Kland's suggestion, (Ivōda, either by corruption, or a safer pronunciation for Ιούτα, that this was probably the residence of Zacharias and Elizabeth, and the birthplace of John the Baptist." Juttah was, it should be added, a city of the priests, ch. 21, 16.)

κ See ex. 8. Ch. 18, 28. Ju. 1, 8, 21, and 19, 10, 2 Sa. 5, 6.

θ Heb., went forth.

ι (Perhaps that on which Abraham had pitched his tent, Ge. 12, 8.)

κ (Masius takes this as a compound name, Beth-Luz. So the Vulgate and Gesenius. But perhaps it means that the boundary line went from Mount Ethel to Luz.)

ε 1 Kl. 9, 15. 1 Chr. 7, 28.

d Ch. 17, 14.

h Ch. 17, 9. (This is not Nahr river) Andj h n ar Joppa, as Thinius asserts, but that called in Kiepert's map Nahr Abu Zubrah, between Arsuf and Cesarea.)

μ (Maurer has, "and the cities, places selected of the children of Ephraim," for, "and the choicest cities," &c.)

v ("After this," says Josephus, "the Israelites grew effeminate as to fighting any more against their enemies, and applied themselves to the cultivation of the land, which produced them great plenty & riches.")

ξ (This is mentioned, Rosenmüller thinks, as a reason why Manasseh, who was not one of the sons of Jacob, should, in the partition of the land, have a share equally with them.) Ge. 41, 51; 46, 20; and 48, 5, 18.

ε Ge. 50, 23. Nu. 26, 24, and 32, 39, 40. 1 Chr. 7, 14.

o (Heb., "the Gilead," that is, the country so called.)

π (He and his race had conquered Gilead and Bashan, & therefore the region was allotted to them. De. 3, 15.)

f Nu. 26, 29—32.

ρ Nu. 26, 30, Jerzer.

σ (מָטָר in the genealogies includes males & females. But here, as the female descendants of Manasseh are mentioned separately, ve. 6, the males only are referred to.)

goings out thereof are at the sea. ⁴So the children^d of Joseph, Manasseh and Ephraim, took their inheritance.

⁵And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; ⁶and the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; ⁷and it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. ⁸The border went out from Tappuah westward unto the river Kanah; ⁹and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. ⁹And the separate^μ cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. ¹⁰And they drave not^v out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

XVII.] A. M. 3878. B. C. 1563. [196
The territory of Manasseh.

THERE was also a lot for the tribe of Manasseh; for he *was* the firstborn^ε of Joseph; *to wit*, for Machir^o the firstborn of Manasseh, the father of Gilead: ^o because he was a man of war, ^π therefore he had Gilead and Bashan. ²There was also a lot for the rest^f of the children of Manasseh by their families, for the children of Abiezer,^ρ and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male^σ children of Manasseh the son of Joseph^β by their families.

³But Zelophehad,^β the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milkah, and Tirzah. ⁴And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, "The Lord commanded Moses to give us an inheritance among our brethren."

Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

⁵And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; ⁶because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

⁷And the coast of Manasseh was from Asher^τ to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. ⁸Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; ⁹and the coast descended unto the river Kanah,^ε southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river,^v and the outgoings of it were at the sea: ¹⁰southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. ¹¹And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Hbleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor^φ and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries. ¹²Yet the children of Manasseh could not

β ("The distinct manner," says Kitto, "in which the first provision was thus made for the very tribes which had received from Jacob the birthright & the double portion, while it served to intimate to the others that the lot had not been fortuitously determined, must also have contributed to give a further sanction to that superiority which the tribes of Judah and of Ephraim had already begun to assume.")

γ Nu. 26, 33; 27, 1; and 36, 2.

τ (A city to the east of Shechem.)

ε Or, brook of reeds.

v (It would seem that the towns of the southern bank of the stream, although within the limits of Manasseh, were assigned to Ephraim. Probably it was found necessary to have naturally defined boundaries as much as possible.)

φ (Van de Velde says that Endor is situated on the slope of a mountain. "The rock on which it is built has been hollowed out by the hand of nature into large caverns, whose dark and gloomy entrances brought involuntarily to my mind the witch of the days of Saul, 1 Sa. 28, 7.")

h Ju. 1, 27, 28.

λ (It would seem that, at this time, forests abounded, especially in the hilly districts of Palestine.)

ψ (These are not named, Ge. 10, 15. They were most probably the inhabitants of the lowlands engaged in agriculture and pasturage. Hence their name "שֵׁט" "a countryman," "a rustic," Geseenius.)

ω Or, Ephraims, Ge. 14, 5, and 15, 20.

α (For which it was most suitable. "On our way to Jenin," says Dr. Wilson, "we observed that the ground over which we passed was quite suitable for carriages, and, in this respect, unlike the greater part of the country of Judah.") Ju. 1, 19, and 4, 3.

β (An appeal to their tribal feelings.)

γ (Murder and evil give it the sense of "for." On that very account, you, so numerous and strong, should drive them out.) De. 20, 1.

δ In ch. 16, 6, this town is called Tannath-Shiloh. (After the plain (Taanath) had become the seat of the sanctuary, the holy name Shiloh took the place of the former natural one.)

ε Ch. 19, 51; 21, 2; and 22, 9. Je. 7, 12.

ι Ju. 18, 31. 1 Sa. 1, 3, 24, and 4, 3, 4.

drive^h out the inhabitants of those cities; but the Canaanites would dwell in that land.

¹³ Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

¹⁴ And the children of Joseph spake unto Joshua, saying, "Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto?"

¹⁵ And Joshua answered them, "If thou *be* a great people, *then* get thee up to the woody country, and cut down for thyself there in the land of the Perizzites^ψ and of the giants,^ω if mount Ephraim be too narrow for thee."

¹⁶ And the children of Joseph said, "The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots^α of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel."

¹⁷ And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, "Thou *art* a great^β people, and hast great power: thou shalt not have one lot *only*:^γ but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though^δ they have iron chariots, and though they be strong."

XVIII.] A.M. 3878. B.C. 1563. [197
SHILOH.
[Now Shiloh, about eleven miles from Bethel. It was during the whole period of the Judges, till B.C. 1132, the religious centre of the nation. It was chosen for this honour, perhaps, from its central position.] The survey.

AND the whole congregation^δ of the children of Israel assembled together at Shiloh, and set^ε up the tabernacle of the congregation there.^k And the land was subdued^ι before them. ² And there remained among

the children of Israel seven tribes, which had not received their inheritance.

³ And Joshua said unto the children of Israel, "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? ⁴ Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe^ε it according^ς to the inheritance of them; and they shall come *again* to me. ⁵ And they shall divide it into seven parts: Judah shall abide in their coasts on the south, and the house of Joseph shall abide in their coasts on the north. ⁶ Ye shall therefore describe the land *into* seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God. ⁷ But the Levites^ζ have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them."

⁸ And the men arose and went away: and Joshua charged them that went to describe the land, saying, "Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh."

⁹ And the men went and passed through the land, and described it by cities into seven parts in a book, and came^θ *again* to Joshua to the host at Shiloh.

¹⁰ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

A.M. 3878. B.C. 1563. SHILOH.
The territory of Benjamin, of Simon, and of Zebulun.

¹¹ AND the lot of the tribe of the

ς (The reason why this name was given to it is undoubted here—viz., in the rest which the Lord had given them from all round about, a prelude to a state of more perfect rest at some future time with the appearance of Shiloh, comp. also ch. 21, 11, and 22, 1. Hengstenberg.)

ε (Their knowledge of the art of land-measuring was, doubtless, brought from Egypt. Thales and Pythagoras went thither to learn it.)

ζ (That is, they were to bear in mind that seven portions were wanted for seven tribes. The decision as to the occupancy of the respective portions was to be determined by lot. These men were to inspect and describe, so that nothing should remain but untypical to the lot.)

θ (Mentioned as showing that but seven parts were needed.)

θ (According to Josephus, at the end of seven months, it would certainly take much time to make a careful survey, especially as it is probable that Josephus is right in saying that Joshua thought the land for the tribes should be divided by estimation of its goodness, rather than the largeness of its measure.)

θ (An allusion to the manner of drawing the lots from the urn or vessel holding them. The boundary of the lot is said to have come forth, because the lot on which it depended came forth.)

l Ge. 28, 19. Ju. 1, 23.

κ (Keil says, "Our increasing acquaintance in detail with the soil of Palestine, by means of modern travels, shows how correctly all the boundary lines are laid, not only in all their curves and turns, but also according to the indications and depressions of the ground.")

m Ch. 15, 9.

κ ("It is important to trace," says Rawlinson, "that part of the border line between Judah and Benjamin, which passes by Jerusalem, on a good plan of Jerusalem, in order to be convinced of the extraordinary accuracy of the geographical details of the Old Testament.")

λ (Well-known & clearly-defined objects, as wells, &c. 15, rivers, valleys, mountains, stones, &c. are used in marking out these borders.) Ch. 15, 6.

μ The plain. Ch. 15, 6.

ν Heb., tongue.

children of Benjamin came^θ up according to their families; and the coast of their lot came forth between the children of Judah and the children of Joseph. ¹²And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. ¹³And the border went over from thence toward Luz, to the side of Luz, which is Beth-el,^l southward; and the border descended to Ataroth-adar, near the hill^κ that lieth on the south side of the nether Beth-horon. ¹⁴And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter. ¹⁵And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah;^m ¹⁶and the border came down to the end of the mountain that lieth before the valley of the son of Himmom, and which is in the valley of the giants on the north, and descended to the valley of Himmom, to the side of Jebusi^κ on the south, and descended to En-rogel, ¹⁷and was drawn from the north, and went forth toward Gethiloth, which is over against the going up of Adummim, and descended to the stone^λ of Bohan the son of Reuben, ¹⁸and passed along toward the side over against Arabah^μ northward, and went down unto Arabah: ¹⁹and the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north bay^ν of the salt sea at the south end of Jordan: this was the south coast. ²⁰And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof

round about, according to their families.

²¹Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz, ²²and Beth-arabah, and Zemaraim, and Beth-el, ²³and Avim, and Parah, and Ophrah,^ξ ²⁴and Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages: ²⁵Gibeon, and Ramah, and Beeroth, ²⁶and Mizpeh, and Chephirah, and Mozah, ²⁷and Rekem, and Irpeel, and Taralah, ²⁸and Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

XIX.] ¹And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families, and their inheritance was within^π the inheritance of the children of Judah. ²And they had in their inheritance Beer-sheba, and Sheba,^ρ and Moladah, ³and Hazar-shual, and Balah, and Azem, ⁴and Eltolad, and Bethul, and Hormah, ⁵and Ziklag, and Beth-mareboth,^σ and Hazar-susah, ⁶and Beth-lebaoth, and Sharuben; thirteen^τ cities and their villages: ⁷Ain, Remmon, and Ether, and Ashan; four cities and their villages: ⁸and all the villages that were round about these cities to Baalath-beer,^υ Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. ⁹Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too^φ much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

¹⁰And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid: ¹¹and their

ξ 1 Sa. 13, 17. Mi. 1, 10. (Dr. Robinson is inclined to identify this city with the modern Toijiteh. It occupies a remarkable position on the summit of a conical hill, on the highest ridge, or tract of land in the neighbourhood.)

π (Thus fulfilling the prophetic declaration of Jacob, Ge. 49, 7.)

ρ (Le Clerc, Houbigant, Rossmüller and Maurer think that this has been by mistake inserted in the text from the previous Beer-sheba, as no Sheba occurs in the parallel passage, 1 Chr. 4, 28; and as, were it a town, the number of cities would be fourteen, not thirteen, &c. Gesenius regards Sheba as a well, like Ge. 26, 33, and renders, "Beer-sheba with the well Sheba.")

σ ("The Bedouins pointed out the mountains on our right hand, and shewed me in the distance, on the top of a hill, a ruin called El-Mirkib." Van de Velde. He thinks this was Beth-mareboth.)

τ (It is probable that these cities were sufficiently contiguous to form a district. Of the other four cities, &c. 7; two were in the south, and two in the low country of Judah.)

υ (Now El-Lechich, the Bealoth of ch. 15, 24.)

φ (A larger territory than was narrated by the size of the country had been assigned to them.)

border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jökneam; ¹²and turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath,^x and goeth up to Japhia,^ψ ¹³and from thence passeth on along on the east to Gütah-hepher,^ω to Ittah-kazin, and goeth out to Remmon^a-methoar^β to Neah; ¹⁴and the border compasseth it on the north side to Hammathon; and the outgoings thereof are in the valley of Jiphthah-el: ¹⁵and Kattath, and Nahallah, and Shimron, and Idalah, and Bethlehem: ¹⁷twelve^δ cities with their villages. ¹⁶This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

¹⁷And the fourth lot came out to Issachar, for the children of Issachar according to their families. ¹⁸And their border was toward Jezreel,^ε and Chesulloth, and Shunem, ¹⁹and Haphraim, and Shihon, and Anabarith, ²⁰and Rabbith, and Kishion, and Abez, ²¹and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; ²²and the coast reacheth to Tabor,^ξ and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. ²³This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

²⁴And the fifth lot came out for the tribe of the children of Asher according to their families. ²⁵And their border was Holkath, and Hali, and Beten, and Aeshaph, ²⁶and Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-lybmath: ²⁷and turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun,^η and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, ²⁸and Hebron,^θ and Rehob,

and Hammon, and Kanah, *even* unto great Zidon;^ι ²⁹and then the coast turneth to Ramah, and to the strong city Tyre;^κ and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: ³⁰Ummah also, and Aphek, and Rehob: twenty^λ and two cities with their villages. ³¹This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

³²The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families. ³³And their coast was from Heleph, from Allon^μ to Zaannanum, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan; ³⁴and then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkuk, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah^ν upon Jordan toward the sunrising. ³⁵And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chimmereth, ³⁶and Adamah, and Ramah, and Hazor, ³⁷and Kadesh, and Edrei, and En-hazor, ³⁸and Iron, and Migdal-el,^ξ Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. ³⁹This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

⁴⁰And the seventh lot came out for the tribe of the children of Dan^ο according to their families. ⁴¹And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh. ⁴²and Shaalabbin,^π and Ajalon, and Jethlah, ⁴³and Elon, and Thimnathah, and Ekron, ⁴⁴and Eltekeh, and Gibeathon, and Baalath, ⁴⁵and Jehud,^ρ and Bene-begak, and Gath-rimmon. ⁴⁶and Me-jarkon, and Rakkon, with the border before^σ Japho.^τ ⁴⁷And the coast of the children of Dan went out *too little*^υ for them: therefore the

^ι (At this early period the metropolitan of the Phoenicians. "It seems probable," says Heron, "that at certain times all the cities of Phoenicia formed one confederation, at the head of which stood originally Zidon and afterwards Tyre.")

^κ Heb. *Tzor*, 2 Sa. 5, 11. (Hungary has made it probable that from the earliest period the chief port of the city was on a peninsula connected with the mainland by a narrow isthmus.)

^λ (Nearly thirty are mentioned.)

^μ (Better, ⁴from the rocks in Zaannanum. Ju. 4, 11.)

^ν (Baumer thinks that Argib in Tishan, given to Jair, is here called "Judah upon Jordan," since Jair on his father's side was of the tribe of Judah.)

^ξ (Migdala Mat. 15, 39, now Migdal.)

^ο (Their lots and also Simon's fall within that of Judah.)

^π (Existing in Jerome's time under the name of Sebhi. The name is doubtless derived from the number of f. c. s found there. Many names are similarly derived.)

^ρ (Still an inhabited village, el-Fushayeh.)

^σ Or, over against. τ (J. pp. Ac. 9, 36.)

^υ Lit. went forth from them, i. e., they emigrated. Their numbers were sixty-four thousand four hundred. Nu. 26, 43.)

^x (New Debarieh, the Palistin of Eusebius and Jerome war mount Tabor.)

^ψ (Now, according to Dr. Robinson, Vifta near Nazareth.)

^ω (The village el-M. shloah, which tradition has fixed upon as the birthplace of the prophet Jonah, 2 Ki. 14, 25. It is situated on a high hill.)

^a (Now, probably, Lemuiah. The word "methoar" is by Gesenius, taken as a participle. "Eimoun which is marked off (pertains) to Neah." Most of the ancient versions take it as a proper name, but Gesenius is doubtless correct.)

^β Or, which is drawn.

^γ (Birthplace of Pezon, Ju. 12, 8. To be carefully distinguished from that in Judah.)

^δ (More are mentioned, some as defining the borders, but belonging to other tribes. So ve. 38.)

^ε (Now Zerin. It lies high, and commands a wide and noble view.)

^ξ (Not the mountain, but a town. 1 Chr. 6, 77.)

^η (A city referred to by Josephus, Bell. Jud., ii. 18, 19. Its site was discovered by the Scottish Deputation. It is now called Abelina.)

^θ (Twenty manuscripts read Abdon. Comp. Jos. 21, 30. 1 Chr. 6, 74.)

children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem.⁴⁷ Dan, after the name of Dan their father. ⁴⁸This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

⁴⁹When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: ⁵⁰according to the word of the LORD they gave him the city which he asked, even Timnath-heras^ψ in mount Ephraim: and he built the city, and dwelt therein. ⁵¹These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the children of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation.

So they made an end of dividing the country.

XX.] A.M. 3878. B.C. 1563. SHILOH. [199
The six cities of refuge.

THE LORD also spake unto Joshua, saying, ²“Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: ³that the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger^ω of blood. ⁴And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders^α of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

⁵And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour un-

wittingly, and hated him not beforetime. ⁶And he shall dwell in that city, until he stand before the congregation for judgment, and until the death^β of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.”

⁷And they appointed^γ Kedesh^δ in Galilee in mount Naphtali, and Shechem^ω in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. ⁸And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. ⁹These^ω were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

XI.] A.M. 3878. B.C. 1563. SHILOH. [200
The cities of the Levites.

THEN came near the heads of the fathers of the Levites^ε unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; ²and they spake unto them at Shiloh in the land of Canaan, saying, “The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.”

³And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs. ⁴And the lot came out for the families of the Kohathites: ⁵and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe

φ (This event, which took place after the death of Joshua, is mentioned here to complete the account of Dan's inheritance, and to explain the fact that the tribe was so divided. Ju. 18, 29.)

χ (A public ratification of what God had Himself commanded. See ve. 50.)

ψ (The Rev. Eli Smith has apparently discovered this city in the ruins now called Timoth. “Timnath-heras (Ju. 2, 9) was in mount Ephraim, and this place must have been within the borders of that tribe. If it were indeed Joshua's town, then new interest is attached to the hill; on the north side of which we found so many sepulchral excavations.” See ch. 24, 30.)

ω (The custom of blood revenge was almost universal in former times. It is still prevalent in Persia, Sardonia, among the Arabs, &c. “If a man is unlawfully killed,” says the Koran, “we give to his nearest relation the right of revenge.”)

α (All the cities of refuge were Levitical cities. This was probably so ordered, that the manslayer's cause might be brought before those not biased in their decision, and qualified to enter into the merits of the case from their knowledge of the law. Comp. De. 21, 5, and 17, 3, 13.)

β (The death of the high-priest is mentioned as the term of the manslayer's residence, most probably, independently of its typical meaning, because the event would be one so well and extensively known, that no mistake could arise.) Nu. 35, 12, 25.

γ Heb., sanctified.

δ (These cities were easy of access and conspicuous at a distance. They were so situated that a manslayer, wherever he might have committed the deed of blood, could reach one of them within a day's journey.) Ch. 21, 32. 1 Chr. 6, 76.

ε Ch. 21, 21; 24, 32. 1 Chr. 10, 1. Ju. 9, 6.

ν Nu. 35, 15.

ε (“The Levitical communities composed of comparatively enlightened men constantly in communication with the central place of national worship, having advantages for understanding the national feeling, and attached to the existing constitution of religion and government, by reason of the advantages which it secured to them, were the conservative element in the Jewish state.” Palfrey.) Nu. 35, 2.

ζ (This branch of the Levitical order, which had early precedence (Nu. 4, 4–15), has twenty-three cities out of the forty-eight. All these cities belong to the southern tribes.)

γ (All the Kohathites were descended from Aaron, but they were not all priests. The priestly part are all located near Jerusalem.)

θ (Fewer in number, because the inheritance of the tribes was less. Nu. 35, 8.)

ι (Heb., called,

κ (Here the priests come into causal relation, not according to their office, but according to their genealogy.)

λ ("The accounts of our book," says E. Chhorn, "about the partition of the land bear still here and there marks of an official record, which, according to its nature never gives at once the whole arrangement in a brief abstract, but sets forth things according to their gradual advance, with all the changes, amendments, and additions occurring from time to time and step by step.")

μ Or, Kirjath-arba. Ge. 23, 2.

ρ Ch. 20, 7. Lu. 1, 29.

q 1 Chr. 6, 57.

r Ch. 15, 42.

v ("Probably the 'After which Dr. Robinson saw from Min, the ancient Moab.")

ξ (Now Samu. It is a considerable village situated in low hill, with broad valleys round about, not susceptible of much tillage, but full of flocks and herds all in herds. Dr. Robinson.)

ο 1 Chr. 6, 58. Hibu. Ch. 15, 51.

π 1 Chr. 6, 59. Ashan. Ch. 15, 42.

ρ Ch. 18, 24, Gabu.

of Simeon, and out of the tribe of Benjamin, thirteen cities. ⁵ And the rest of the children^γ of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten^θ cities. ⁶ And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. ⁷ The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. ⁸ And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

⁹ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned^ι by name, ¹⁰ which the children^κ of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for their's was the first lot. ¹¹ And they gave them the city^λ of Arba the father of Anak, which city is Hebron,^μ in the hill^ν country of Judah, with the suburbs thereof round about it. ¹² But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunnah for his possession.

¹³ Thus they gave^ρ to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah^ξ with her suburbs, ¹⁴ and Jattir^ο with her suburbs, and Eshtemoa^π with her suburbs, ¹⁵ and Holon^ρ with her suburbs, and Debir with her suburbs, ¹⁶ and Ain^π with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes. ¹⁷ And out of the tribe of Benjamin, Gibeon with her suburbs, Geba^ρ with her suburbs, ¹⁸ Anathoth^σ

with her suburbs, and Almon with her suburbs; four cities. ¹⁹ All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

²⁰ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. ²¹ For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs, ²² and Kibzaim with her suburbs, and Bethoron with her suburbs, four cities. ²³ And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, ²⁴ Ajalon with her suburbs, Gath-rimmon with her suburbs; four cities. ²⁵ And out of the half tribe of Manasseh, Tannach^τ with her suburbs, and Gath-rimmon^υ with her suburbs; two cities. ²⁶ All the cities were ten with their suburbs for the families of the children of Kohath that remained.

²⁷ And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan^φ in Bashan with her suburbs, to be a city of refuge for the slayer; and Beesh-terah^ψ with her suburbs; two cities. ²⁸ And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, ²⁹ Jarmuth with her suburbs, Engannim with her suburbs; four cities. ³⁰ And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, ³¹ Helkath with her suburbs, and Rehob with her suburbs; four cities. ³² And out of the tribe of Naphtali, Kadesh^χ in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan^ω with her suburbs; three cities. ³³ All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

³⁴ And unto the families of the

α (Now Anath, one hour and a quarter from Jerusalem. It is a town and there are made at three Roman miles; Josephus, twenty stadia. In the Latin it is called Anath. It is indicative of the prominence of these arrangements that in Jeremiah's time Anathoth was still a city of the priests.) 1 Ki. 2, 26. Jer. 1, 19, and 29, 27.

τ (Lu 1 Chr. 6, 70, it is Awer.)

υ (Lu 1 Chr. 6, 70, Tibbon, abbreviated from Zebulun. The name in the text was given to it, perhaps, from the abundance of pomegranates. (Kannan in the neighbourhood.)

φ (This city afterwards gave its name to a province — Golanitis, near Judaea.)

ψ (Contract from Beth-ashterah, base or place of Asher. Called, 1 Chr. 6, 71. Ashereth, and Ge. 11, 5. Ash-tarath-karnaim. It seems to be referred to in 1 Mac. 5, 43, under the name Karnaim.)

χ ("What an excellent central position," exclaims Van de Velde, "certainly what was needed for a city of refuge for the north-west part of the land." It lies upon a hill, at the south-west extremity of a narrow plain. Ch. 20, 7.)

ω (Called, 1 Chr. 6, 76, Kartanum, as יִרְתָּן. Joshua, 2 Ki 6, 14, is shortened from יִרְתָּן. Ge. 37, 17.)

s Ve. 7. 1 Chr. 6, 77.

a (Called also Ramoth-Miseph, and Ramoth. It is sufficiently indicative of the prominence and local importance of the cities of 7-*days* that they, with the exception of Bezer, and that is stated to be in the wilderness, ch. 20, 5, occupy a conspicuous place in the subsequent history. 1 Ki. 22, 3.)

β See Ge. 32, 3. (There still exist the ruins of a place called Mah-nah.)

γ (In exact accordance with Nu. 35, 7.)

δ (That is, Two thousand cubits on every side, Nu. 35, 5.)

ε (Though some Canaanites still remained, yet the country was evidently subdued, since they were so terror-stricken as to offer no opposition. All the subsequent annoyances were owing to the supineness and weakness of the Israelites themselves. Ge. 13, 15; 15, 18; 26, 2; and 28, 1, 13.)

ζ De. 7, 21.

η Ch. 23, 11.

ξ (That is, Their quot^e of men, originally forty thousand. The whole history of the partition of the land and the appointment of the Levitical cities having been brought to an end, the history proceeds to narrate the return of the forces of the Transjordanic tribes to their homes. Nu. 32, 23, 1 De. 29, 8. Ch. 13, 8.)

children of Merari,⁸ the rest of the Levites; out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,³⁵ Dinmah with her suburbs, Nahalal with her suburbs; four cities.³⁶ And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,³⁷ Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.³⁸ And out of the tribe of Gad, Ramoth^a in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim^β with her suburbs,³⁹ Heshbon with her suburbs, Jazer with her suburbs; four cities in all.⁴⁰ So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

⁴¹ All the cities of the Levites within the possession of the children of Israel were forty and eight^γ cities with their suburbs.⁴² These cities were every one with their suburbs^δ round about them: thus were all these cities.

⁴³ And the LORD gave unto Israel all^ε the land which He swore to give unto their fathers; and they possessed it, and dwelt therein.⁴⁴ And the LORD gave them rest round about, according to all that He swore unto their fathers: and there stood^ζ not a man of all their enemies before them; the LORD delivered all their enemies into their hand.⁴⁵ There failed^η not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

XXII.] A.M. 3978, B.C. 1563. [201
SHILOH.
The two tribes and a half are sent home.

THEN Joshua called the Reubenites,^ξ and the Gadites, and the half tribe of Manasseh,² and said unto them, "Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my

voice in all that I commanded you:³ ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.⁴ And now the LORD your God hath given rest unto your brethren, as He promised them: therefore now return ye, and get you unto your tents,^γ and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.⁵ But take^θ diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul."⁶ So Joshua blessed^η them, and sent them away: and they went unto their tents.

⁷ Now to the one half^ε of the tribe of Manasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,⁸ and he spake unto them saying, "Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide^ε the spoil of your enemies with your brethren."

⁹ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go into the country of Gilead,¹⁰ to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

¹¹ And when they came unto the borders^λ of Jordan, that are in the land of Canaan,^μ the children of

η (Used metaphorically for settled dwellings, from the influence of the wandering life of nomads than forty years.)

θ (It was not enough for Joshua to praise the soldiers about to return home for their fidelity to their engagements, ve. 3, he also urges them with fatherly earnestness and affection to maintain steadfast in their adherence to the law of their God.)

ε Ge. 47, 7. Ex. 39, 43. Ch. 14, 13. 2 Sa. 6, 18. Lu. 21, 50.

ζ (This statement, so characteristic of the writer, comp. ch. 13, 14, 33; 14, 3; and 18, 7, is made to show why the tribe came to be divided.)

κ (According to the law, Nu. 31, 27, those who remained at home were not to have an equal share with those who had passed through the dangers of war. Half was to be appropriated to the soldiers themselves, and half to all the rest of the tribe.) See 1 Sa. 30, 24.

λ Nu. 32, 1. De. 3, 12.

λ (The modern el-Ghar, the great valley through which the river flows.)

μ (The reason for the prominence given here, and ve. 9, to "Canaan" is to be found in the notice which urged to Transjordanic tribes to erect an altar—viz., lest at some future period they might be disowned, as not having an inheritance in Canaan, the Promised Land.)

Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

¹¹ And the children of Israel heard^r say, "Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel."

¹² And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. ¹³ And the children of Israel sent^r unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas[§] the son of Eleazar the priest, ¹⁴ and with him ten princes, of each chief^o house a prince throughout all the tribes of Israel: and each one was a head of the house of their fathers among the thousands of Israel.

¹⁵ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, ¹⁶ "Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel^y this day against the LORD? ¹⁷ Is the iniquity of Peor^r too little for us, from which we are not cleansed^p until this day, although there was a plague in the congregation of the LORD: ¹⁸ but that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow He will be wroth with the whole congregation of Israel. ¹⁹ Notwithstanding, if the land of your possession be unclean,^σ then pass ye over unto the land of the possession of the LORD,

wherein the LORD's tabernacle dwelleth, and take possession among us; but rebel not against the LORD, nor rebel against us, in buildung you an altar beside the altar of the LORD our God. ²⁰ Did not Achan^r the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity?"

²¹ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, ²² "The LORD God^o of gods, the LORD God of gods, He knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day.) ²³ that we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD Himself require^z it; ²⁴ and if we have not rather done it for fear^φ of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? ²⁵ For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. ²⁶ Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice; ^ψ but that it may be a witness^δ between us, and you, and our generations after us, that we might do^λ the service of the LORD before Him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. ²⁸ Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt

^r De. 13, 12, Ju 20, 12.

^v (The notion had been expressly commanded to worship God at but one altar, Ex. 20, 21. *Re-form, however, proceeding to actual warfare they first took the precaution of inquiring into the matter of offence.*)

[§] (Persons of age, experience, and approved discretion, possessing weight of character in the congregation, & likely to be influenced more by the dictates of cool judgment than of hasty passion, were very properly selected to act in behalf of the people on this occasion. Bosh.)

^o Heb., house of the father.

^y See Le. 17, 8, 9. De. 12, 13, 11.

^π (Phinehas would be most likely to refer to that transgression & plague, in connection with which he so prominently distinguished himself. Nu. 25, 3. De. 4, 3.)

^p (That is, as some say, "of which we have not ceased to suffer the consequences to this day." But the passage seems to convey more than this. It is evident, from the speech of Joshua, ch. 24, 14, 23, that there were some even among the tribes of Israel who secretly worshipped idols.)

^σ (Not equally under Divine favour and protection.)

^r (The argument is from the less to the greater. If Achan was not only himself punished, but the nation also suffered, how much more will this be the case when so many sin.)

^o (El, Elohim, Jehovah; El, Elohim, Jehovah, Comp. Ps. 50, 1. The three names of the Divine Being are here used with great and solemn emphasis. To the Almighty, adorable Jehovah — to Him we appeal. The calm dignity of this reply is very good. Though they had been charged with an atrocious crime, and by the great body of the nation, they, without indignation or taunt, calmly and soberly reply the charge. Will any ever learn a lesson from this.)

^z De. 18, 19. 1 Sa. 20, 16.

^δ (That is, that they were entitled by nature to the reverse of those attributed to them, fearing lest their posterity might feel that they had no interest in the God of Israel.)

^λ Heb., to morrow.

^ψ (The erection of which would justly be regarded as an act of rebellion against God, and might bring on us the awful punishment of the abominable Canaanites.)

^φ Ge. 31, 48. Ch. 24, 27. Ve. 34.

^χ De. 12, 5—18.

offerings, nor for sacrifices; but it is a witness between us and you. ²⁹ God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before His tabernacle."

³⁰ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

³¹ And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, "This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD."

³² And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. ³³ And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

³⁴ And the children of Reuben and the children of Gad called the altar Ed: "for it shall be a witness between us that the LORD is God."

XXIII.] A. M. 3879. B. C. 1562. [202

[This place, from its first coming into notice, ch. xviii. 1, to the death of Joshua, was the central spot of the nation. Henssenberg thinks there is an allusion to the name (Rest) in ch. xxiii. 1, compared with ch. xviii. 1.]
Joshua's exhortation.

AND it came to pass a long time after that the LORD had given

rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

² And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers; and said unto them, "I am old and stricken in age: ³ and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is He that hath fought for you. ⁴ Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. ⁵ And the LORD your God, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

⁶ Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; ⁷ that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: ⁸ but cleave unto the LORD your God, as ye have done unto this day. ⁹ For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. ¹⁰ One man of you shall chase a thousand: for the LORD your God, He it is that fighteth for you, as He hath promised you. ¹¹ Take good heed therefore unto yourselves, that ye love the LORD your God.

¹² Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: ¹³ know for a certainty that the LORD your God will no more

^δ Heb., come into days.

^f De. 31, 28. Ch. 24, 1. 1 Chr. 28, 1.

^e ("These four discourses," *Witzfry says*, "though much more brief, are evidently modelled upon those of Moses at the beginning, and near the end, of Deuteronomy.")

^ζ Heb., at the sunset.

^g Ex. 23, 30; 33, 2, and 34, 11. 1b. 11, 23. Ch. 13, 6.

^h Nu. 33, 53.

ⁱ De. 5, 32, and 28, 14.

^k Ex. 23, 33. De. 7, 2, 3. Pr. 4, 14. Ep. 5, 11.

^η (Four practices connected with the service of idols are here denounced: 1. They were not to be mentioned. Ex. 23, 13. 1b. 15, 4. Nu. 32, 38. 2. Not to swear by. De. 6, 13, and 10, 20. 3. Not to be served. 4. Adoration is not to be paid them. Je. 5, 7. Zep. 1, 5.)

^θ Or, for if ye will cleave, &c.,

ⁱ Or, then the LORD will drive.

^κ (As an inducement to the obedience enjoined, Joshua directs attention to the great victories the nation, through Divine aid, had achieved.)

11a. 26, 8. De. 32, 30. Ju. 3, 31, and 15, 15. 2 Sa. 23, 8.

^λ Heb., your souls.

^μ (Joshua adds, by way of an additional stimulus to obedience, that the consequences of a departure from God would be most fearful.)

^d Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. De. 12, 13.

^ω Heb., it was good in their eyes.

^α (The Virgin of Ps. *Joanatha* renders thus: "This day we know that the majesty of the Lord dwelleth among us, because ye have not committed this sin against the Word of the Lord.")
1a. 26, 11, 12. 2 Chr. 15, 2.

^β Heb., there.

^ς 1 Chr. 23, 20. Ne. 8, 6. Da. 2, 19. Lu. 2, 28.

^γ That is, a witness. See ch. 21, 27. This is not in the original. In some manuscripts it is found, and in the Syriac and Arabic. According to *Maurer, Keil, and others*, the sense is that the Benjamites, &c., imposed a name upon the altar (see verses 27 and 28); for it is a witness (they said) between us, &c.)

^ε Ch. 21, 44, and 22, 1.

drive out *any* of these nations from before you; but they shall be snares^m and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.ⁿ

¹⁴And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

¹⁵Therefore it shall come to pass,ⁿ that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil^p things, until He have destroyed you from off this good land which the Lord your God hath given you. ¹⁶When ye have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you.”

XXIV.] A.M. 3879. B.C. 1562. [203
SHECHEM.
Renewal of the covenant.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before^ε God.

²And Joshua said^o unto all the people, “Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood^π in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served^z other gods. ³And I took^r your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied^p his seed, and gave him Isaac.

⁴And I gave unto Isaac Jacob^s and Esau^t: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.” ⁵I sent Moses^u also and Aaron, and I plagued^v Egypt, according to that which I did among them; and afterward I brought you out. ⁶And I brought^w your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. ⁷And when they cried unto the Lord, He put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

⁸And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

⁹Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beer to curse you: ¹⁰but I would not hearken^x unto Balaam; therefore he blessed you still: so I delivered you out of his hand. ¹¹And ye went over Jordan, and came unto Jericho: and the men of Jericho fought^y against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. ¹²And I sent the hornet^z before you, which drove them out from before you, *even* the two kings of the Amorites; but not with thy sword, nor with thy bow. ¹³And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and oliveyards which ye planted not do ye eat.

¹⁴Now therefore fear the Lord, and serve Him in sincerity^o and in truth:

and serve Him in sincerity^o and in truth:

m Ex. 23, 33. Nu. 33, 55. De. 7, 16. 1 Ki. 11, 4.

v (Joshua seeks not only to influence them by gratitude, but to preserve them from sin by wholesome fear.)

n De. 28, 63.

p Le. 26, 16. De. 28, 15, 16.

ε (Most copies of the Septuagint have *Silo* in place of *Shechem* here, and at v. 25; but the *Ald.* and *Complut.* editions have *Shechem*. Heugstriberg says that “the phrase contains in itself no reference to an outward sanctuary, it marks only the religious character of the act.” See a similar one, 1 Sa. 10, 19.)

o (In this address, Joshua, probably on purpose, in keeping with the associations of the place, goes back in his review to the times of Abraham.)

π (The river Euphrates. Ge. 11, 26, 31.)

q Ge. 31, 30.

r Ge. 12, 1. Ac. 7, 2.

s (That is, fulfill- ed His promise through Isaac the son of promise. Ge. 21, 2. Ps. 127, 3.)

s Ge. 25, 21

t Ge. 26, 8. De. 2, 5.

u Ge. 41, 1. E. Ac. 7, 10.

v Ex. 3, 10.

w Ex. VII. A. and XII.

x Comp. ch. 1, 24. The *Septuagint* writers, in speaking of the *chanaan* people, not only frequently represent that as having happened at one place, which took place at one time previous, “This *gives us*,” says a writer, “a very impressive idea of the light in which God viewed the people.” *Nitz.* a moral one, as one great collective person continually subsisting.” Comp. Ps. 46, 6. Job. 6, 32.)

y That is, *Not full in with the secret wishes of his heart.*

z (In reference, probably, to the strength of the place.)

ε (Most commentators, as *Augustine*, *Augustine*, *Michaelis*, *Boissacius*, &c. and *Calderoni*, take the words metaphorically.)

o See De. 6, 10. *Tit.* “The *did not*” is used when the people in their collective capacity are addressed.)

π (In reference to past events, Joshua would lay a foundation for that degree of obligation and obedience which he aims at the remainder of his discourse to impress upon them made.) Ge. 17, 1. and 29, 5. De. 1, 13. Ps. 119, 1. 2 Co. 1, 12. Ep. 6, 24.

and put away the gods which your fathers served on the other side of the flood, and in Egypt;^a and serve ye the LORD. ¹⁵And if it seem evil unto you to serve the LORD, choose^b you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

¹⁶And the people answered and said, "God forbid that we should forsake the LORD, to serve other gods; ¹⁷for the LORD our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: ¹⁸and the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD: for He is our God."

¹⁹And Joshua said unto the people, "Ye cannot^c serve the LORD: for He is an holy God; He is a jealous^d God; He will not forgive your transgressions nor your sins. ²⁰If ye forsake the LORD, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good."

²¹And the people said unto Joshua, "Nay; but we will serve the LORD."

²²And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the LORD, to serve Him."

And they said, "We are witnesses."

²³Now therefore put^e away," said he, "the strange gods which are among you, and incline your heart unto the LORD God of Israel."

²⁴And the people said unto Joshua, "The LORD our God will we serve, and His voice will we obey."

²⁵So Joshua made a covenant^f with the people that day, and set them a statute and an ordinance in Shechem.

²⁶And Joshua wrote^g these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary^h of the LORD.

²⁷And Joshua said unto all the people, "Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

²⁸So Joshua let the people depart, every man unto his inheritance.

²⁹And it came to pass afterⁱ these things, that Joshua the son of Num, the servant of the LORD, died, being an hundred^j and ten years old. ³⁰And they buried him in the border of his inheritance in Timnath-serah,^k which is in mount Ephraim, on the north side of the hill of Gaash.

³¹And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived^l Joshua, and which had known all the works of the LORD, that He had done for Israel.

³²And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces^m of silver: and it became the inheritance of the children of Joseph.

³³And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehasⁿ his son, which was given him in mount Ephraim.

a (This is nowhere else asserted of the Israelites, but it is more than once implied. Eze. 20, 7, 8, and 23, 3, 8. Am. 5, 25, 26. Ac. 7, 42, 43.)

b (The grand inference to be drawn from this mode of address is—that the service of God is a matter of voluntary choice, and that it is His will that we should all conscientiously and solemnly make this choice. Bush.) Ru. 1, 15. 1 Ki. 18, 21. Eze. 20, 30. Jno. 6, 67.

c (Joshua argues from the holiness of God that it is no light thing to serve Him. "Ye are not able," Michaelis says, "by human effort, and without the help of God, and without a solid and true turning from all idols, and without true penitence and faith.")

d ("If God is true," says He must by doing to an ungodly man, and must be indignant at any attempt at withdrawing that love either wholly or partially." Ex. 20, 5.)

e (Rabbi Levi ben Gerson observes, "Joshua says this in order that, if their hearts had been cut off by any of the idolatrous people of the land, they should put away the pernicious thoughts that were in them.") Ve. 11, Ge. 35, 2. Ju. 10, 16. 1 Sa. 7, 3.

x Ex. 15, 25. 2 Ki. 11, 17.

z ("That so," says Keil, "a written notice of this act might be in the Book of the Law as a witness against the people before the Lord in the sanctuary.") De. 31, 24.

q (The sanctuary is no other than the open space under this memorable oak, Ge. 25, 4. There were in Canaan as many sanctuaries of God in this sense as there were places, with which recollections of the patriarchal age were associated. Hengstenberg. The law before referred to (ch. 22, 29) would have violated had sacrifices been offered in Shechem, but nothing of the kind is mentioned.)

θ (After Joshua withdrew from the scene, we are in these words furnished with his simple and divine epitaph.)

c (The age of his great ancestor Joseph. The Jewish writers think that Joshua lived twenty-seven or twenty-eight years in Canaan.)

y Ch. 19, 50. Ju. 2, 9.

κ Heb., prolonged their days after Joshua.

λ Or, lambs. Ge. 33, 19.

z Ex. 6, 25. Ju. 20, 28.

THE BOOK

OF

J U D G E S.

THE object of the writer of the Book of Judges is evidently to shew the intimate connexion, nationally, between sin and suffering, repentance and restoration to favour and well-being. He points out the working of the law of retribution. "The poles on which his narrative turns are *apostasy and punishment, repentance and deliverance*: the same on which prophecy revolves."

Hence the book most appropriately follows those of Moses, with which there is not only a chronological connexion, but one of deeper import. The one is indeed a comment on the other, in so far as it illustrates the rewards and punishments of the law, and shews that they were not unmeaning words. Throughout is manifested an acquaintance with the Pentateuch in all its extent.

Such being the object of the writer, he has not given a full and connected history of the nation, he relates merely that which tended to illustrate the point he had in view. That he might have entered into particulars more fully is evident from the more minute details of the supplementary chapters xvii.—xxi. "The times of the judges," says Hengstenberg, "form no new era in the development of the people of God; at their close, a new one did appear under David and Solomon. We have here merely to do with an interval which is only of importance for sacred history considered under one certain aspect. This aspect the author steadily contemplates, and communicates only those facts which serve to illustrate it."

As, from the design of the book, the long periods of peace and prosperity are often passed over in a single verse, while the defection, repentance, and restoration of the people are stated at length, we must guard against supposing that, during the whole time embraced in it, there was nothing but an uninterrupted succession of idolatries and crimes. The history of Ruth, and the piety of Elkanah and Hannah, prove that the virtues of domestic life were far from being extinct.

With reference to the authority of the Book of Judges, it is enough to say that it was made public at a time when the events to which it refers were well known,—that many of its statements are confirmed by the books of Samuel,—that it is quoted in the Psalms and in the New Testament, and that the internal proofs of its authority are numerous and strong.

It was probably written, as Hengstenberg contends, at the beginning of the regal period. Hence the repetition of the language, "In those days there was no king in Israel," in which formula the superiority of the present over the past is strikingly shewn.

The contents of the book may be thus divided:—

- I.—The introduction, i.—iii. 10, which prepares the way for the succeeding history of the lapses and recovery of the people, by shewing that they, even on the conquest of the land, failed in their duty, since they did not fully destroy the Canaanites, and that, by this undue leniency to these idolatrous people, temptations to departure from God were constantly presented. From the contents of the book, it is evident that the Canaanitish settlements were the centres whence, again and again, idolatry emanated.
- II.—The history itself, iii. 11—xvi., of oppressions and deliverances, of sin and punishment, and of repentance and restoration to favour and prosperity.
- III.—The appendix to the book, xvii.—xxi., giving an account of the introduction of idolatry soon after the death of Joshua, and of the civil war which raged between the united tribes and Benjamin, towards the close of the life of Phinehas.

I.] A.M. 3880, B.C. 1561. CANAAN. [204
 Completion of the conquest.

NOW after the death of Joshua it came to pass, that the children

of Israel asked the Lord, saying, "Who shall go up for us against the Canaanites first, to fight against them?"

μ. A phœnix, the bird, for a military expedition, sin, crime, and str. Jews were situated on heights.)

v (That is, *The region allotted to Judah. The province here is given to Judah as being the most powerful tribe, and as that which still deserved the pre-eminence.*)

ξ (From war relationship and from position, these two tribes were closely allied.)

α 1 Sa. 11, 8.

ο (Probably, surprised.)

π (Thus incapacitating him from war. This punishment awarded to Adoni-bezek was, according to the lex talionis, Ex. 21, 24. Mat. 5, 38, which, indeed, lies at the basis of all law. Penitence is given to this punishment here, because, throughout the whole Book of Judges, the author aims to point out the working of the law of retribution.) Le. 24, 19. 1 Sa. 15, 33. Ja. 2, 13.

ρ (Lord of Bezek, probably a titular designation, as Abi-melech, Pharaoh.)

ς (Joseph gives the number of the kings, seventy-two; with this a few manuscripts of the S. p. agree.)

σ Heb., the thumbs of their hands and of their feet.

τ Or, g'land.

υ (Joseph says, *the lower city.*) The circumstance is here mentioned to show how it was that the spies were able to come to Adoni-bezek there.)

φ Or, low country.

² And the LORD said, "Judah shall go up; behold, I have delivered the land^v into his hand."

³ And Judah said unto Simeon his brother, "Come^ξ up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot."

So Simeon went with him.

⁴ And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek^ο ten thousand men. ⁵ And they found^ο Adoni-bezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites. ⁶ But Adoni-bezek fled; and they pursued after him, and caught him, and^τ cut off his thumbs and his great toes.

⁷ And Adoni-bezek^ρ said, "Threescore and ten^ς kings, having their thumbs^σ and their great toes cut off, gathered^τ their meat under my table: as I have done, so God hath requited me."

And they brought him to Jerusalem,^υ and there he died.

⁸ Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

⁹ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.^φ ¹⁰ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. ¹¹ And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

¹² And Caleb said, "He that smiteth Kirjath-sepher,^χ and taketh it, to him will I give Achsah my daughter to wife."

¹³ And Othniel the son of Kenaz,

Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

¹⁴ And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, "What wilt thou?"

¹⁵ And she said unto him, "Give me a blessing: for thou hast given me a south land; give me also springs of water."

And Caleb gave her the upper springs and the nether springs.

¹⁶ And the children of the Kenite,^ψ Moses' father in law, went up out of the city of palm^ω trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they^α went and dwelt among the people.^β

¹⁷ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. ¹⁸ Also Judah took Gaza^ω with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. ¹⁹ And the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

²⁰ And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

²¹ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.^δ

²² And the house of Joseph,^ε they also went up against Beth-el: and the LORD was with them. ²³ And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.) ²⁴ And the spies saw a man come forth out of the city, and they said unto him, "Shew us,

χ (This history is given in Jos. 15, 11-19, by anticipation, having their mentioned portion given to Caleb, the sacred writer, without attending to the strict order of events, completes the account of Caleb's conquest of his lot.) Jos. 14, 15, and 15, 13, 14.

ψ (The Midianitish Kenites descended from Abraham must be distinguished from the Canaanitish Kenites who were idolaters.) Ch. 4, 11, 17. 1 Sa. 15, 6. 1 Chr. 2, 55. Je. 35, 2.

ω (Jericho.) De. 34, 3.

α (That is, as a whole; for Heber the Kenite is said to have taken up his abode separately in North Palestine.) Ju. 4, 11.

β (Of God, i.e., Israel.)

γ (The Philistines soon regained possession of their cities, as the five lordships are mentioned, ch. 3, 3.)

δ (A certain proof that the Book of Judges was written before the date of the capture of the stronghold of the Jebusites by David. What is here affirmed of the tribe of Benjamin is, Jos. 15, 63, said of Judah, Jerusalem being situated on the borders of the two tribes.)

ε (Ephraim.)

e (That is, where it might be most easily entered, where the walls were most out of repair, or had the least guard; or they desired him to show them some private way only known to the inhabitants.)

we pray thee, the entrance into the city, and we will shew thee mercy."

²⁵And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

²⁶And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

²⁷Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

²⁸And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

²⁹Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

³⁰Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

³¹Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: ³²but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

³³Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

³⁴And the Amorites forced the chil-

dren of Dan into the mountain: for they would not suffer them to come down to the valley: ³⁵but the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. ³⁶And the coast of the Amorites was from the going up to Akkrabbim, from the rock, and upward.

II.] A.M. 3880. B.C. 1561. BOCHIM (Called [205] so by anticipation, verses 1 and 5. [205] Probably near Shiloh.)
The people's fruitfulness produces its necessary fruits—disobedience.

AND an Angel of the Lord came up from Gilgal to Bochim, and said, ¹"I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break My covenant with you. ²And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed My voice: why have ye done this? ³Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you."

⁴And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. ⁵And they called the name of that place Bochim: and they sacrificed there unto the Lord.

⁶And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. ⁷And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel.

⁸And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. ⁹And they buried him in the border of his

* Heb. u-shkany.

A (Added to show that it was not to be wondered at that the Amorites thus opposed the children of Dan, since they were so numerous and powerful a race as to extend from the southern limits of Palestine, nay, even from Petra (the rock) to Mount Heres.)

μ Or, Maalhekkrabbim.

ν Or, messenger.

ο (The same who, at Gilgal, Jos. 5, 13, gave them the assurance of His presence with them.)

π (This address is altogether composed of passages from the Pentateuch, hence it is the more impressive. — Comp. Ex. 23, 32, De. 12, 3, Ex. 31, 12, 13, De. 7, 2, 5, Ex. 23, 21, 23, De. 7, 19, Ex. 23, 27, 33, Num. 33, 55.)

ρ (Not in the Hebrew. Munier remarks "in your side," "adversaries.")

σ ("Mony," says Henry, "are met under the rock, that burden upon before they are cast into a new mould.")

τ That is, we press.

υ (The author of this Book repeats this out of the book of Joshua, to show when their apostasy began and how abundant. Patrick, Jos. 22, 6, and 24, 8, 31.)

ξ Heb. prolonged days after Joshua.

h. Jos. 21, 29.

ξ (These cities were strongly situated. Dr. Robinson says, "all the way we had before us the bleak Tel of Beisun, rising alone in the distance near the north side of the broad opening of the valley of Jezreel." Van de Velde tells us that this hill is three hundred feet high, and that its ruins are among the most extensive in Palestine.)

η (They held possession till the days of Solomon.) 1 Ki. 9, 16.

θ (Language which seems to indicate that the conquerors were less numerous than the conquered.) Jos. 19, 21—30.

ι (This tribe seems to have fared worse than the rest. Not only did the Danites not expel their enemies from their lot, but they themselves were forced into the mountainous region. Hence, many of them were led to seek a dwelling in the north of Palestine.)

φ J. s. 19, 50, and 24, 50. Timnath-serah. (This transposition of the letters, seeing that names and their change had such significance among the Hebrews, makes it not improbable, as the Jews think, that "Heres," "the sun," was chosen with reference to some memorial there, as Joshua's sepulchre, of the sun's standing still at his command.)

χ (The writer now proceeds to prove that the evils, viz. idolatry, which were owing to their apostasy from God.)

ψ (The plural, indicating birds many and golds many, as Nu. 25, 3. Ch. 8, 33. 2 Ki. 1, 2, and so Asherah, ve. 13.)

ω (No successor to Joshua was appointed, because their wanderings being perpetual, there was no longer need. Their divine King was abiding among them in His tabernacle, the high priest was the official interpreter of His will, and the heads of the tribes were the instruments of local government. In such great emergencies he who, in God's strength, freed the people from their oppressors, during his lifetime maintained them in their allegiance to their Heavenly King.)

α Heb., served.

inheritance in Timnath-heres,^φ in the mount of Ephraim, on the north side of the hill Gaash.

¹⁰And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD nor yet the works which He had done for Israel.

See CHAPTER XVII. [206—210

The new generation depart from God. [211

¹¹AND the children of Israel did evil in the sight of the LORD, and served Baalim:^ψ ¹²And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. ¹³And they forsook the LORD, and served Baal and Asherah.

¹⁴And the anger of the LORD was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. ¹⁵Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

¹⁶Nevertheless the LORD raised up judges,^ω which delivered^α them out of the hand of those that spoiled them. ¹⁷And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. ¹⁸And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of

their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

¹⁹And it came to pass, when the judge was dead, that they returned, and corrupted^β themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased^γ not from their own doings, nor from their stubborn way.

²⁰And the anger of the LORD was hot against Israel; and He said, "Because that this people hath transgressed My covenant^ε which I commanded their fathers, and have not hearkened unto My voice; ²¹I also will not^δ henceforth drive out any from before them of the nations which Joshua left when he died: ²²that through them I may prove^ε Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not."

²³Therefore the LORD left^δ those nations, without driving them out hastily; neither delivered He them into the hand of Joshua.

III.] ¹Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known^ε all the wars of Canaan; ²only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; ³namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. ⁴And they were to prove^ε Israel by them, to know whether they would hearken unto the commandments of the LORD, which He commanded their fathers by the hand of Moses.

A.M. 3920. B.C. 1521. CANAAN. Scimitre of the Eastern Israelites.

[212

⁵AND the children of Israel dwelt

β Or, were corrupt.

γ Heb., they let nothing fall of their.

ε Jos. 23, 16, and 21, 22.

δ Jos. 23, 13.

ε De. 8, 2, 16, and 13, 3.

δ Or, suffered.

ε (This verse and the next seem to mean that, among other reasons why the Canaanites were not wholly destroyed was this one—that the Israelites might not in future years forget their military discipline. Bash gives another—that as the people had not "known" the wars of Canaan as they should have done (that is, had not with lively zeal and ready obedience persevered in, & brought to a conclusion those conflicts which God had enjoined,) their children, according to the righteous economy of Providence, were appointed to reap the bitter fruits of their neglect.)

ζ (God hath hidden us, cleanse our hearts of all our corruptions, yet He will have some of these thorns still in our sides for exercise, for humiliation. Bishop Hall.)

η (In such unequal matches there is more reason to fear that the bad will corrupt the good, than to hope that the good will reform the bad. Henry.) Ex. 34, 16. De. 7, 3.

θ (So the Septuagint and Vulgate generally render the word, but Gesenius thinks that Asherah is the name for Astarte, the Syrian Venus, — the goddess of fortune. Moers derives the name from the "up-right pillar" connected with her worship, while Fürst regards it as meaning "wife," i.e., of Baal.)

ι (Cushan, "the doubly wicked.")

κ Heb., Aram-naharaim (between the rivers, viz., Tigris and Euphrates.) Ge. 10, 8, 3, and 11, 2.

λ Ve. 15. Ch. 4, 3; 6, 7; and 10, 10. 1 Sa. 12, 10. Ne. 9, 27.

μ Heb., saviour.

ν Ch. 1, 13.

ξ Nu. 27, 18. Ch. 6, 31; 11, 29; 13, 25; and 14, 6, 19. 1 Sa. 11, 6. 2 Chr. 13, 1.

π Heb., was.

ρ (Not only as chief magistrates, but as the avenger of the people against their oppressors, comp. Ps. 43, 1.)

σ Heb., Aram.

τ (God's justier can make one sinner the executioner of another, while neither shall look for any measure from Him but judgment. Bishop Hall.)

ι 1 Sa. 12, 9.

κ (In the neighbourhood of the ruins of Jericho.)

λ Or, the son of Jemini.

μ Heb., shut of his right hand. (Lit., impled as to the right hand. The Chaldeic & Syriac versions, "whose right hand was torpid.")

among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: ⁶and they took their daughters⁷ to be their wives, and gave their daughters to their sons, and served their gods.

⁷And the children of Israel did evil in the sight of the Lord, and forgat in the Lord their God, and served Baalim and the groves.⁸ ⁸Therefore the anger of the Lord was hot against Israel, and He sold them into the hand of Chushan-rishathaim^κ king of Mesopotamia: ⁹and the children of Israel served Chushan-rishathaim eight years.

⁹And when the children of Israel cried^λ unto the Lord, the Lord raised up a deliverer^λ to the children of Israel, who delivered them, even Othniel^μ the son of Kenaz, Caleb's younger brother. ¹⁰And the Spirit^ν of the Lord came^ν upon him, and he judged^ν Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia^ξ into his hand; and his hand prevailed against Chushan-rishathaim. ¹¹And the land had rest forty years. And Othniel the son of Kenaz died.

A.M. 3966. B.C. 1475. [213
The servitude under the Moabites; (with the arrival of Cubmus at Thebes synchronizes. Russell.)

¹²AND the children of Israel did evil again in the sight of the Lord: and the Lord strengthened^ο Eglon^ο the king of Moab against Israel, because they had done evil in the sight of the Lord. ¹³And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm^π trees. ¹⁴So the children of Israel served Eglon the king of Moab eighteen years.

¹⁵But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite,^ρ a man left-handed: ^σand by him the

children of Israel sent a present unto Eglon the king of Moab. ¹⁶But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. ¹⁷And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. ¹⁸And when he had made an end to offer the present, he sent^ς away the people that bare the present. ¹⁹But he himself turned again from^τ the quarries^τ that were by Gilgal, and said, "I have a secret errand unto thee, O king!"

Who said, "Keep silence." And all that stood by him went out^ϕ from him.

²⁰And Ehud came unto him; and he was sitting in a summer^υ parlour, which he had for himself alone. And Ehud said, "I have a message from God unto thee."

And he arose out of his seat. ²¹And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: ²²and the haft also went in after the blade; and the fat closed upon the blade,^ψ so that he could not draw the dagger out of his belly; and the dirt^ω came out. ²³Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

²⁴When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, "Surely he covereth^α his feet in his summer chamber." ²⁵And they tarried till they were ashamed:^β and, behold, he opened not the doors of the parlour; therefore they took a key,^γ and opened them: and, behold, their lord was fallen down dead on the earth.

²⁶And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

²⁷And it came to pass, when he was come, that he blew a trumpet^δ in the mountain^δ of Ephraim, and the

ς (Ehud accompanied his party some distance on their way, and then returned.)

τ (The Targum, Syriac, and Jericho conrum the text. Schmidt, Gesenius, Berthou, and others, regard the word as a proper name, "from Escholim.")

υ Or, grassy images. (So the Septuagint and Vulgate.)

ϕ (No suspicion would, therefore, be excited. It was usual for attendants to retire when secret messages were delivered.)

χ Heb., a parlour of cooling. See Am. 3, 15.

ψ (And the haft, so that they could not be seen.)

ω Or, it came out at the fundament. (So the Targum, Vulgate, and Luther's version, but the 7 paragraphs express this. The Sept., Cod. Vat.) has, "Ehud went out into the vestibule." So Meier, Berthou, & others.)

α Or, doth his casement. (But an idiomatic phrase for lying down to sleep.) 1 Sa. 21, 3. 2 Sa. 4, 5.

β Viz., to wait any longer. 2 Ki. 2, 17.

γ ("The lock," says Jahn, "was nothing more than a wooden id attached to one of the fields of the door, which entered into a hole in the door-post, and was secured there by teeth cut in it.")

δ 1 Sa. 13, 3. Ch. 6, 34.

ε Mountain region. Jos. 17, 15. Ch. 7, 24; 17, 1; and 19, 1.

children of Israel went down with him from the mount, and he before them. ²⁸And he said unto them, "Follow after me: for the LORD hath delivered your enemies the Moabites into your hand."

And they went down after him, and took the fords^m of Jordan toward Moab, and suffered not a man to pass over. ²⁹And they slew of Moab at that time about ten thousand men, all lusty,ⁿ and all men of valour; and there escaped not a man. ³⁰So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

³¹And after him was Shamgar^o the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.^k

IV.] A.M. 4065. B.C. 1376. [214
MOUNT TABOR.
[The height of this remarkable and beautiful mountain is now ascertained to be 1794 feet. "From its top," says Maundrell, "you have a prospect, which, if nothing else, will reward the labour of ascending it. It is impossible for man's eye to have a higher gratification of this nature."]

Scripture of the Northern Israelites.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. ²And the LORD sold^l them into the hand of Jabin^m king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.^p ³And the children of Israel cried unto the LORD; for he had nine hundred chariots^q of iron; and twenty years he mightily oppressed the children of Israel.

⁴And Deborah a prophetess, the wife of Lapidoth,[§] she judged Israel at that time. ⁵And she dwelt under the palm^o tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

⁶And she sent and called Barak the son of Abinoam out of Kedesh-

naptali,^r and said unto him, "Hath not the LORD God of Israel commanded, saying, Go and draw^p toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?^o ⁷And I will draw^o unto thee to the river Kishon^r Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him unto thine hand."

⁸And Barak said unto her, "If thou wilt go with^p me, then I will go: but if thou wilt not go with me, then I will not go."

⁹And she said, "I will surely go with thee: notwithstanding the journey which thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman."

And Deborah arose, and went with Barak to Kedesh.

¹⁰And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet:^o and Deborah went up with him.

¹¹Now Heber^x the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh.

¹²And they shewed^d Sisera that Barak the son of Abinoam was gone up to mount Tabor. ¹³And Sisera gathered^ψ together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

¹⁴And Deborah said unto Barak, "Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before^ω thee?"

So Barak went down^a from mount Tabor, and ten thousand men after him.

¹⁵And the LORD^p discomfited

^o (The Phœnix dactylifera. The palm, scarcely ever met with now in Palestine used to be abundant, so much so as to be characteristic of the country.)

^r Jos. 19, 37. (Called also Kedesh in Galilee. Jos. 20, 7; 21, 32. 1 Chr. 6, 76.)

^p (Occupy, Maurice.)

^σ (They had suffered most, and also were nearest the foe.)

^o Ex. 14, 4.

^τ (A small river in the north of Canaan. It rises from two sources, the one in the lesser Hermon, the other in Mt. Tabor. After a winding course of about forty miles through the plain of Jezreel, it enters the sea at the Bay of Acre.)

^v (There are several instances of such mutual support.) Ex. 4, 14. Ch. 7, 10.

^φ (That is, followed him. See Ex. 11, 8. 1 Ki. 20, 10.)

^x (It would appear as if there were some distrust on the part of this chief to a cordial alliance with the Israelites, see *ve*. 17. Perhaps it was a prejudice for a nomadic life.)

^ψ Heb., gathered by cry, or proclamation.

^ω (This is frequently said.)

^a (Mark the faith and heroism of the Israelitish host *r* in voluntarily leaving his stronghold, where Sisera's chariots could not act, and descending into the level plain.)

^p Ps. 83, 9, 10. Jos. 10, 10.

l Ch. 7, 9, 15. 1 Sa. 17, 47.

m Jos. 2, 7. Ch. 12, 5.

n Heb., fat. (Chald., everyone terrible and full of valour.)

o (It seems to concern only the country next to the Philistines.)

k (Maundrell, after describing these as eight feet long, and at the bigger end eight inches in circumference, with a sharp prickle at one end, and a puddle of iron, adds, "I am confident that whoever shall see one of these instruments will judge it to be not less fit, perhaps fitter than a sword for such an execution.")

l No part is called Israel, Ch. 4, 1, 3, &c.; 10, 7, 17; 11, 4, &c. 1 Sa. 4, 1.

l It seems to concern only North Israel.

m (The name Jabin, "the intelligent," seems to have been the common appellation of the kings of Hazor.)

n (Lit., "Harosheth of the nations.") It would seem that there were in ancient times, besides distinct tribes, confederacies for mutual support. These unions were called "nations.")

n Ch. 1, 10.

§ (A feminine form, of which there are other instances; in such cases, in the qualifying term, the idea of gender is not regarded.)

β (That he might not be discovered: his chariot would readily have been recognized.)
γ Heb., unto one.

δ (Jaël seems to have introduced Sisera for greater safety into her own part of the tent—the harim. Into this, according to the feelings of Orientals, it would have been an irreparable insult, not to be thought of, to enter unbidden. "I was kept in the harim," says Povecke, relating his treatment in an Arab tent, "for greater security.")
ε Or, rug; or, blanket.

ζ (The leban of the Orientals, coagulated sour milk diluted with water. Josephus has "sour milk.")
η Heb., put.

θ (Mallet with which the pins were driven into the ground.)

ι (A tent-pin probably of iron.)

κ (An extended acquaintance with the East enables us to know that those Orientals whose principles would allow them to applaud the act of Ehud, would regard with horror the murder in his sleep of a confiding and friendly guest, to whom the sacred shelter of the tent had been offered.
Kitto.) (It was probably done from a sudden impulse, & in this light Deborah calls her "blessed.") Ve. 24. He. 11, 33.

λ Heb., going, went, and was heard.

μ (Better, after the Septuagint, (Cod. Alex.) and Theodoret, "In the leading on of the leaders of Israel.")

Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted^β down off his chariot, and fled away upon his feet. ¹⁶But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not a man^γ left. ¹⁷Howbeit Sisera fled away on his feet to the tent of Jaël the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

¹⁸And Jaël went out to meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear^δ not."

And when he had turned in unto her into the tent, she covered him with a mantle.^ε

¹⁹And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty."

And she opened a bottle of milk,^ζ and gave him drink, and covered him.

²⁰Again he said unto her, "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No?"

² "Praise ye the Lord for the avenging^α of Israel, When the people willingly offered^β themselves.

³ Hear, O ye kings; Give ear, O ye princes; I, even I, will sing unto the Lord;

I will sing praise to the Lord God of Israel.

⁴ Lord, when Thou^ε wentest out of Seir, When Thou marchedst out of the field of Edom, The earth trembled, and the heavens dropped, The clouds also dropped water.

⁵ The mountains melted^δ from before the Lord, Even that Sinai from before the Lord God of Israel.

⁶ In the days of Shamgar the son of Anath, In the days of Jaël, The highways were unoccupied, And the travellers^ε walked through byways.^θ

⁷ The inhabitants^α of the villages ceased, They ceased in Israel,

²¹Then Jaël Heber's wife took a nail of the tent, and took^γ an hammer^θ in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.^κ

²²And, behold, as Barak pursued Sisera, Jaël came out to meet him, and said unto him, "Come, and I will shew thee the man whom thou seekest."

And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

²³So God subdued on that day Jabin the king of Canaan before the children of Israel. ²⁴And the hand of the children of Israel prospered,^λ and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

V.] BETWEEN A.M. 4065 AND 4105. B.C. 1376 AND 1336. [215
The song of Deborah and Barak.

[This inimitable poem consists of three parts: 1st. The introduction; 2nd. The recital of the victory; 3rd. The crowning event—the death of Sisera. Herder calls this "the finest heroic song of the Hebrews."]

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

γ 2 Chr. 17, 16.
2 Co. 8, 5.

ν (It is more forcible to refer these words to the enemies of Israel, as does the Chaldaic. The song then assumes a tone of lofty defiance: I, even I, a feeble woman, celebrate your overthrow. Comp. Ps. 2, 2.)

ξ (Having gratefully mentioned the process and the people of her nation, and then in elevated poetry addressed the potentates of Canaan, the prophetess turns her praise directly to the Lord. Most commentators regard this as referring to the displays of the mystery of Jehovah at Sinai on the occasion of the giving of the Law.)

ο Heb., flowed, (as from π); But it is better with Rosenmüller, Gesenius, &c., to take the word as the nymph of π, to quake, "the mountains quaked." So Septuagint, Chaldaic, Syriac, Arabic.)

π Heb., walkers of paths.

ρ Heb., crooked ways.

σ (Chaldaic, Syriac, and the Latin, "the unwell-donned were desolate," but Rosenmüller, Holman, Gesenius, Robinson, Bertram, and Maurer render, "leaders failed in Israel." So the Septuagint, (Cod. Vat.) δυνάτοί, other manuscripts, οὐ κρατούστες, Fulgite, fortes.)

5 (So the Septuagint, Chaldaic, the Rabbin, Schneiders, Herder, Holman, &c. However thus—"as often as Israel chose new gods, there was war at the gates.")

r So 1 Sa. 13, 19, 22. Ch. 4, 3.

τ (Those who voluntarily came forward, ve. 2. Bertheau.)

v Or, *M. debate.*

φ ("A light colour," Gesenius remarks, "is highly prized by the Orientals in asses, camels, & elephants." Ch. 10, 4, and 12, 14.)

χ (Rather, "who divide." i.e., the spoil; alluding to the halting of the well-known places of encampment, and rest to divide the spoil. 1 Sa. 30, 16. Is. 68, 13, and 113, 162. Is. 9, 2, and 33, 23.)

ψ Heb., righteousness of the Lord.

ω (Rather, "Then (I said) descend ye remnant of the nobles of the people!" Jehovah, descend for me among the mighty." Robinson.)

α (Better, out of Ephraim came those whose root (i.e., settled abode) is in Amal. Comp. ch. 12, 15.)

β ("After thee, O Ephraim! Benjamin; This charge into the desert and dr. sa is very common with the Hebrew poets.)

γ ("It must presume," says Robinson, "the number from Benjamin to have been so small as not to have formed a distinct corps.")

8 Nu. 32, 39.

δ (Leads, chiefs.)

Until that I Deborah arose,
That I arose a mother in Israel.

8 They chose new gods;⁵—then was war in the gates:
Was there a shield⁶ or spear seen among forty⁷ thousand in Israel?

9 My heart is toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the LORD.

10 Speak,^v ye that ride on white^φ asses,
Ye that sit in judgment,
And walk by the way.

11 They that are delivered from the noise of archers^x in the
places of drawing water,
There shall they rehearse the righteous^ψ acts of the LORD,
Even the righteous acts towards the inhabitants of His villages
in Israel:

Then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak;

And lead thy captivity captive, thou son of Abinoam.

13 Then He made^ω him that remaineth have dominion over the
nobles among the people:
The LORD made me have dominion over the mighty.

Enumeration of the tribes that followed Barak.

14 Out of Ephraim was there a root of them against Amalek;^α
After^β thee, Benjamin, among^γ thy people;
Out of Machir⁸ came down governors,^δ

And out of Zebulun they that handle^ε the pens⁵ of the writer.

15 And the princes of Issachar were with Deborah;
Even^η Issachar, and also Barak:
He was sent on foot^θ into the valley.

The account of those tribes who failed to obey the commands of Deborah.

For the divisions^ι of Reuben there were great thoughts^κ of heart.

16 Why abodest thou among the sheepfolds,^ι
To hear the bleatings of the flocks?
For^λ the divisions of Reuben there were great searchings of heart.

17 Gilead^μ abode beyond Jordan:
And why did Dan remain in ships?
Asher^ν continued on the sea shore,^μ
And abode in his breaches.^ν

18 Zebulun^ξ and Naphtali were a people that jeoparded^ο their lives
unto the death in the high places of the field.

19 The kings came and fought,
Then fought the kings of Canaan in Taanach
By the waters of Megiddo;
They took no gain^π of money.

ε Heb., draw with the pen, &c. (This rendering does not suit the connexion.)

ζ (Better, those bearing the staff of a leader. Dathes says, "from 2 Ki. 25, 19, and 2 Chr. 26, 11, it is evident that דָּבָר means a military prefect." The different terms for leaders in this poem serve to give it variety and interest.)

η ("And Issachar was also with Barak. They rushed into the valley at his feet.")

θ Heb., his feet.

ι Or, in the divisions, &c. Better, "Among the streams;" i.e., unwilling to leave their well-watered and fertile land.)

κ Heb., impressions. ("Great were the resolutions of heart, but nothing done.")

λ Nu. 33, 1.

λ Or, in.

ν See Jos. 13, 25—31.

ν Jos. 19, 29, 31.

μ Or, port.

ν Or, creeks. (Fishes, i.e., boys.)

ξ Ch. 4, 10. (Ease and plenty had induced sloth among the tribes just mentioned. Trial made these ten tribes resolute, magnanimous.)

ο Heb., exposed to reproach.

π (They took no spoil of silver, i.e., they obtained not their accustomed booty.)

ρ (Omnipotence
orned the ele-
ments against
them. "The
stars," says Dr.
Robinson, "are
here the host of
heaven." Is. 40,
26. Je. 33, 22.
De. 17, 3. 2 Ki.
21, 3, 5. Jose-
phus states that
a tempest of hail,
rain, and wind,
discomfited the
Canaanites.)

σ Heb., paths.

ς ("We passed the
Kishon," says
Van de Velde,
"considered, on
account of its
quicksands, the
most dangerous
river in the
land.")

τ (Gesenius ren-
ders "stream of
ancient days."
The Chaldaic,
explains it,
"The river in
which signs and
events happened
to Israel from
ancient days.")

υ (Horses not hav-
ing been shod in
ancient times,
"A most vivid
image," says Dr.
Robinson, "of
hasty and rapid
flight and hot
pursuit.")

φ Or, trappings,
or, plungings.

χ Ch. 21, 9, 10.
Ne. 3, 5. (Pro-
bably, neglected
the opportunity
presented to them
of rendering the
victory more
complete. With
their conduct
that of Jael is
immediately con-
trasted.)

ψ Heb., she ham-
mered.

ω Heb., between.

- 20 They fought from heaven ;^ρ
The stars in their courses^σ fought against Sisera.
- 21 The river of Kishon^ς swept them away,
That ancient^τ river, the river Kishon.
O my soul, thou hast trodden down strength.
- 22 Then were the horsehoofs^υ broken by the means of the pransings,^φ
The pransings of their mighty ones.
- 23 Curse ye Meroz, said the Angel of the LORD,
Curse ye bitterly the inhabitants thereof ;
Because they came^ξ not to the help of the LORD,
To the help of the LORD against the mighty.
- 24 Blessed above women shall Jael the wife of Heber the Kenite be,
Blessed shall she be above women in the tent.
- 25 He asked water, and she gave him milk ;
She brought forth butter in a lordly dish.
- 26 She put her hand to the nail,
And her right hand to the workmen's hammer ;
And^ψ with the hammer she smote Sisera, she smote off his head,
When she had pierced and stricken through his temples.
- 27 At^ω her feet he bowed, he fell, he lay down :
At her feet he bowed, he fell :
Where he bowed, there he fell down dead.^α
- 28 The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming ?
Why tarry the wheels of his chariots ?
- 29 Her wise ladies answered her,
Yea, she returned answer^β to herself,
- 30 Have they not sped ?^γ
Have they not divided the prey ?
To every^δ man a damsel or two ;
To Sisera a prey of divers colours, a prey of divers colours
of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of them that take the spoil ?
- 31 So let^ε all Thine enemies perish, O LORD :
But let them that love Him be as the sun when he goeth forth
in his might.^ζ

And the land had rest forty years.

VI.] A.M. 4113. B.C. 1328. [216
OPHRAH (in the tribe of
Manasseh, west of the Jordan, about
sixteen miles north of Jericho).
The eastern and northern Israelites oppressed by
the Midianites.

AND the children of Israel did
evil in the sight of the LORD :
and the LORD delivered them into the
hand of Midian seven years. ²And

the hand of Midian prevailed^ς against
Israel : and because of the Midianites
the children of Israel made them the
dens^ω which are in the mountains,
and caves, and strong holds.

³And so it was, when Israel had
sown, that the Midianites came up,
and the Amalekites, and the chil-

α Heb., destroyed.

β Heb., her words.

γ (She takes no ac-
count of the
slaughter of the
enemy, of the
valour and con-
duct of the con-
querors, of the
multitude of the
captives, but
"burns with a
female thirst of
prey and spoils."
Nothing is omit-
ted which is cal-
culated to attract
and engage the
passions of a vain
and trifling wo-
man—slaves, gold
and rich apparel.
Nor is she satis-
fied with the bare
enumeration of
them, she re-
peats, she amplifies,
she heightens every circum-
stance : she
seems to love the
very plunder in
her immediate
possession ; she
pauses and com-
pares every
particular.
Lowth.)

δ Heb., to the head
of a man.

ε (In the end,
the fatal disap-
pointment of Je-
sabel's hope and
credulity, too
insinuated by the
sudden and un-
expected apostro-
phe "So let's do,"
is expressed more
forcibly by this
very silence of
the person who
was just speak-
ing, than it could
possibly have
been by all the
powers of lan-
guage. Lowth.)

ς Heb., was ha-
rassed.

ω In later times)
the people did
hide themselves
in caves, and in
thickets, and in
rocks, and in
high places, as I
in pts. 1 Sa.
13, 6; 14, 11.

dren of the East, even they came up against them; ⁴and they encamped against them, and destroyed^c the increase of the earth, till thou come unto Gaza,⁷ and left no sustenance for Israel, neither sheep,⁸ nor ox, nor ass. ⁵For they came up with their cattle and their tents, and they came as grasshoppers^t for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

⁶And Israel was greatly impoverished because of the Midianites; and the children of Israel cried^v unto the LORD.

RUTH I.—IV. [217

(The famine referred to in Ruth i. 1, is supposed to have arisen from the oppression of the Midianites.)

A.M. 4113. B.C. 1328. [218
Gideon is sent to deliver Israel.

⁷AND it came to pass, when the children of Israel cried unto the LORD because of the Midianites, ⁸that the LORD sent a prophet^κ unto the children of Israel, which said unto them, "Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; ⁹and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; ¹⁰and I said unto you, I *am* the LORD your God; fear^r not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed My voice."

¹¹And there came an Angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite:^λ and his son Gideon^μ threshed^v wheat by the winepress, to hide^ξ it from the Midianites.

¹²And the Angel of the LORD appeared unto him, and said unto him, "The LORD is with thee, thou mighty man of valour."

¹³And Gideon said unto him, "Oh my lord, if the LORD be with us, why then is all this befallen us? and

where^α be all His miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us,^β and delivered us into the hands of the Midianites."

¹⁴And the LORD looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

¹⁵And he said unto him, "Oh my lord, wherewith shall I save^ο Israel? behold my family^π is poor in Manasseh, and I *am* the least in my father's house."

¹⁶And the LORD said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

¹⁷And he said unto Him, "If now I have found grace in Thy sight, then shew^ο me a sign^ρ that Thou talkest with me. ¹⁸Depart^d not hence, I pray Thee, until I come unto Thee, and bring forth my present,^σ and set it before Thee."

And He said, "I will tarry until thou come again."

¹⁹And Gideon went in, and made ready a kid,^ς and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto Him under the oak, and presented it.^τ

²⁰And the Angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth."

And he did so.

²¹Then the Angel of the LORD put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes; and there rose up fire^ς out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the LORD departed out of his sight.

²²And when Gideon perceived that He was an Angel of the LORD, Gi-

^a So Ps. 89, 49. Is. 50, 1; 63, 15.

^b The Lord is with you, while ye be with Him. ...2 Chr. 15, 2.

^ο (So *Soul spoke*. 1 Sa. 9, 2.)

^π Heb., *my thousand is the measure*. Ex. 18, 21, 25. Mi. 5, 2.

^c Ex. 4, 1—8. Ve. 36, 37. 2 Ki. 20, 8. Ps. 86, 17. Is. 7, 11.

^ρ (Fain would he believe, but fain would have good warrant for his faith. In matters of faith we cannot go on too sure grounds. Bishop Hall.)

^d Ge. 18, 3. 5. Ch. 13, 15.

^σ Or, *meat offering*.

^ς Heb., *a kid of the goats*

^τ (The broiled portion of the kid was put into a rush basket, and intended for the stranger to take away with him, like the modern kabob; the broth or stew was for immediate use.)

^e Le. 9, 24. 1 Ki. 18, 38. 2 Chr. 7, 1.

^x Ye shall sow your seed in vain, for your enemies shall eat it. Le. 26, 16. De. 28, 30, 33, 51. Mi. 6, 15.

^η (Their ravages extended across the whole breadth of the land. They did not invade the Philistines, since a common enmity to Israel rendered them allies.)

^θ Or, *goat*.

^ι (Locusts, a most vivid image of the countless multitudes of these predatory hordes and their widespread ravages.) Ch. 7, 12.

^γ Ch. 3, 15. Ho. 5, 15.

^κ Heb., *a man, a prophet*.

^z 2 Ki. 17, 35, 37, 38. Je. 10, 2.

^λ (Of the family of Abiezer. Job. 17, 2.)

^μ He. 11, 32, called Gideon.

^ν (Boat it with a stick or flail, not as was usual, with oren. This arose from the oppression of the Midianites. In the thick shades of the vines, Gideon was obliged to beat out his wheat in small quantities. Perhaps the harvest itself, from the same circumstance, was very small. Comp. Ru. 2, 17, where the same word is used.)

^ξ Heb., *to cause it to flow*.

f Ge. 16, 13, and 32, 30. Ex. 33, 29. Ch. 13, 22.

g Da. 10, 19.

v (Whoever the Angel of the Covenant, Jehovah, appeared, there, since the place was thus consecrated, sacrifices might be offered.) Ge. 12, 7, and 26, 25. Ch. 2, 5.

φ That is, The Lord send peace. Ge. 29, 14. Ex. 17, 15. Je. 33, 16. Eze. 48, 35.

χ Or, and.

ψ (It may be conjectured that Gideon's father had only two bullocks, all the rest having been taken away by the Midianites, &c. &c.)

ω ("First must Baal's altar be ruined, ere God's be built; both may not stand together.") Bishop Hall.)

h Ex. 34, 13. De. 7, 5.

α Heb., strong place.

β Or, in an orderly manner; (Gideon's first altar being hasty and imperfect.)

γ (This sacrifice rests upon the principle mentioned in vs. 21, the person to whom God appears is protem. a priest.)

δ (Implying a careful and diligent enquiry.)

ε (Act not precipitately against my son, for, if Baal be God, he will avenge his own cause, and if he be not, then those who plead for him deserve instant death.)

deon said, "Alas, O Lord God! for because I have seen^d an Angel of the LORD face to face."

²³And the LORD said unto him, "Peace^e be unto thee; fear not: thou shalt not die."

²⁴Then Gideon built an altar^v there unto the LORD, and called it Jehovah-shalom: ^φ unto this day it is yet in Ophrah of the Abi-ezrites.

²⁵And it came to pass the same night, that the LORD said unto him, "Take thy father's young bullock, even the second^ψ bullock of seven years old, and throw^ω down the altar of Baal that thy father hath, and cut down the grove^β that is by it: ²⁶and build an altar unto the LORD thy God upon the top of this rock,^α in the ordered^β place, and take the second bullock, and offer a burnt sacrifice^γ with the wood of the grove which thou shalt cut down."

²⁷Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

²⁸And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. ²⁹And they said one to another, "Who hath done this thing?" And when they enquired and asked,^δ they said, "Gideon the son of Joash hath done this thing."

³⁰Then the men of the city said unto Joash, "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it."

³¹And Joash^ε said unto all that stood against him, "Will ye plead for Baal? will ye save him? he that

will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar."

³²Therefore on that day he called him Jerubbaal,^ζ saying, "Let Baal plead against him, because he hath thrown down his altar."

A.M. 4113. B.C. 1328. [219
THE SLOPES OF THE VALLEY OF JEZREEL (Between the Mountains Gilgal and Hermon).
God prepares Gideon for the battle.

³³THEN all the Midianites and the Amalekites and the children of the East were gathered together, and went over, and pitched in the valley of Jezreel.

³⁴But the Spirit^ι of the LORD came^θ upon Gideon, and he blew^κ a trumpet; and Abi-ezer was gathered^θ after him.

³⁵And he sent messengers throughout all Manasseh: who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

³⁶And Gideon said unto God, "If Thou wilt save Israel by mine hand, as Thou hast said, ³⁷behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."

³⁸And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew^λ of the fleece, a bowl full of water.

³⁹And Gideon said unto God, "Let not Thine anger^μ be hot against me, and I will speak but this once: let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

⁴⁰And God did so that night: for it was dry upon the fleece^ν only, and there was dew on all the ground.

ζ That is, Let Baal plead. In 2 Sa. 11, 21, Jerubbesheth; that is, Let the shameful thing plead. See Je. 11, 13 Ho. 9, 10. (Rather, "he was called," because the name by which he became known, Jerubbah, is a contracted form.)

ι It means "with whom Baal contends." The name in 2 Sa. 11, 21, is "with whom the idol (Baal, Shamm) contends."

κ Ch. 3, 10. 1 Chr. 12, 18. 2 Chr. 24, 20.

λ Heb., clothed.

μ Nu. 10, 3. Ch. 3, 27.

ν Heb., was called after him.

ω ("I lay," says Tschamoff, "upon a man's skin wrapped in my woolen fleece, but the dew settled spontaneously that I could have bathed myself in it.")

ξ Ge. 18, 32.

κ (Biblog observes, "the former miracle was not sufficient for his conviction, because it is the very nature of wool to draw moisture to it, and therefore he desires this second miracle, which is contrary to the first.")

λ (Augustine strikingly considers the fleece as a type of the Jewish people who were speaking generally, once the only nation in whom the blessings of the Lord descended, afterwards the only one left without them.)

VII.] ¹Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod:^a so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

²And the LORD said unto Gideon, "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt^b themselves against Me, saying, Mine own hand hath saved me." ³Now therefore go to, proclaim^c in the ears of the people, saying, Whosoever is fearful and afraid, let him return, and depart early from mount Gilead."^m

And there returned of the people twenty and two thousand; and there remained ten thousand.

⁴And the LORD said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."ⁿ

⁵So he brought down the people unto the water: and the LORD said unto Gideon, "Every one that lappeth^p of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."^o

⁶And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

⁷And the LORD said unto Gideon, "By the three hundred men that lapped will I save^q you,^s and deliver the Midianites into thine hand: and let all the other people go every man unto his place."^t

⁸So the people took victuals in their hand, and their trumpets: and

he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

A.M. 4113. B.C. 1328.
THE VALLEY OF JEZREEL.
The Midianites are put to flight.

[220

⁹AND it came to pass the same night, that the LORD said unto him, "Arise, get thee down unto the host; for I have delivered it into thine hand." ¹⁰But if thou fear to go down, go thou with Phurah thy servant down to the host: ¹¹and thou shalt hear^o what they say; and afterward shall thine hands be strengthened to go down unto the host."^o

Then went he down with Phurah his servant unto the outside of the armed^o men that were in the host.

¹²And the Midianites and the Amalekites and all the children of the East lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

¹³And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, "Behold, I dreamed a dream, and, lo, a cake of barley^r bread tumbled^p into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."^p

¹⁴And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."^q

¹⁵And it was so, when Gideon heard the telling of the dream, and the interpretation^o thereof, that he worshipped and returned into the host of Israel, and said, "Arise, for the LORD hath delivered into your hand the host of Midian."^r

¹⁶And he divided the three hun-

^k (Van de Velde thinks that the well of Harod may have been one of the chief sources of the Euphr. He thinks also that the Midianites encamped in the plain of Tabaz. Father, "the location on which Gideon was with his men may have been the high rocky ridge which forms the southern side of the basin of Wadi-Fera, separating it from the valley of Tabaz.")

^m De. 8, 17. Is. 10, 13. 1 Co. 1, 20. 2 Co. 4, 7.

ⁿ (According to the command of Moses.) De. 20, 8.

^o (A clause of great difficulty, as Gideon was on the east of Jordan, Gideon was now on the west. Michaelis reads לַיָּדָה quickly for מִן הַמֶּדִּינָה from the mount, "Let him return quickly to Gilead." So also Schulz. Maurer halts between this opinion and that which separates (though opposed to the ancients) "Gilead" from "mount," thus translating:—"Let him depart from the mount to Gilead.")

^p (Instead of leisurely taking a long draught, these men, hastily satisfying themselves, seized on a variety & readiness peculiarly qualifying them for the arduous service in which they were to be engaged.)

^q ...For there is no restraint to the LORD to save by many or by few. 1 Sa. 14, 6.

^t Plural, you all, the untoward.)

^o Ve. 13. Ge. 24, 14. 1 Sa. 14, 9.

^o Or, ranks by five. Ex. 13, 18.

^p (As pointing out the insignificance of the cause. "Because," says Rosenmüller, "barley bread was more lightly esteemed than bread made of other kinds of grain; and is (here) a typical emblem of the small and insignificant troop of Israelites which attacked the Amalekites.")

^p (Gideon's forces were encamped on a hill, the Amalekites were in the valley.)

^o Heb., the breaking thereof. (A wise Providence hath prepared a dream in the head of one Midianite, an interpretation in the mouth of another, and hath brought Gideon to be an auditor of both, and hath made his enemies prophets of his victory, encouragers of his attempt, proclaimers of their own confusion. Bishop Hall.)

dred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. ¹⁷And he said unto them, "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. ¹⁸When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord, and of Gideon.*"

¹⁹So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. ²⁰And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, "The sword of the Lord, and of Gideon."

²¹And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. ²²And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abel-meholah, unto Tabbath. ²³And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

²⁴And Gideon sent messengers throughout all mount Ephraim, saying, "Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan."

Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. ²⁵And they took two princes

of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

VIII.] A.M. 4113. B.C. 1328. [221
Further successes of Gideon.

AND the men of Ephraim said unto him, "Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?"

And they did chide with him sharply.

²And he said unto them, "What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? ³God hath delivered into your hands the princes of Midian, Oreb, and Zeeb: and what was I able to do in comparison of you?"

Then their anger was abated toward him, when he had said that.

⁴And Gideon came to Jordan, and passed over; he, and the three hundred men that were with him, faint, yet pursuing them. ⁵And he said unto the men of Succoth, "Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian."

⁶And the princes of Succoth said, "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?"

⁷And Gideon said, "Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers."

⁸And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered

⁷ Heb. trumpets in the hand of all of them.

¹⁷ Or, firebrands, or, torches. (Of pitchy or resinous matter, which would not readily be extinguished by the wind.)

¹⁹ (Supplied. It is found in the Chelbic, Syriac, Arabic, and in some MSS. But Maurer correctly says that the sacred writer is accustomed to vary the form of speech even when referring to the same event. Comp. ch. 8. 16 with vs. 7; ch. 16. 13, 11. Gideon adds his own name, not only as being military leader but in consequence of the preceding dream.)

²⁰ (A little after midnight, in the time of profoundest sleep.)

²¹ Ex. 14. 13. 2 Chr. 20. 17.

²² (Not one of the three hundred men stirred a foot from his place, but stood there without striking a stroke, as if they had been only torch bearers to give light to their army, to see their way to the camp. Patrick.)

²³ 2 Ki. 7. 7.

²⁴ 1 Sa. 14. 20. 2 Chr. 20. 23.

²⁵ Or, toward.

²⁶ Heb., lip.

²⁷ (The Jordan is mentioned as well as Beth-barah to intimate that all care must be taken to prevent the enemy crossing that river.)

⁷ SYR., a coven. SYR., a wolf. (Among all nations names have been at times derived from animals. Compare the Roman Cincinnus, a jack-daw, Corvinus, a crow, and our Spire, a, Lyon, Fox, Swan, &c. The places Oreb and Zeeb were named after the circumstances here narrated.)

⁸ See ch. 12. 1. 2 Sa. 19. 41.

¹⁸ Heb., what thing is this that thou hast done unto us?

¹⁹ Heb., strongly.

²⁰ Heb., spirit.

²¹ Pr. 15. 1. 1 Co. 13. 4, 5.

²² (But it is said, ch. 7. 25, that Gideon was on the other side. The difficulty is removed by bearing in mind that the Hebrew writers so often close and complete a subordinate statement, though, by so doing, they often anticipate events. In ch. 7. 25, the writer uses disjunctive to complete the account of Oreb and Zeeb: this he could not do but by leading his readers over Jordan.)

²³ u Ge. 33. 17.

²⁴ (The inhabitants of Succoth and Penuel, having been held in great subjection by the Midianites, since these cities commanded one of the principal fords of the Jordan, by which the Midianites maintained their communication with their own region, dreaded their vengeance in case Gideon was not successful.)

²⁵ Heb., thresh.

²⁶ u Ge. 32. 30. 1 Ki. 12. 25.

him. ⁹And he spake also unto the men of Penuel, saying, "When I come again in peace, I will break down this tower."

¹⁰Now Zebah and Zalmunna were in Karkor,^κ and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the East: for there fell an hundred and twenty thousand men that drew^λ sword.

¹¹And Gideon went up by the way^μ of them that dwelt in tents on the east of Nobah^ν and Jogbehah, and smote the host; for the host was secure. ¹²And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited^ρ all the host.

¹³And Gideon the son of Joash returned from battle before the sun^ξ was up, ¹⁴and caught a young man of the men of Succoth, and enquired of him: and he described^θ unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. ¹⁵And he came unto the men of Succoth, and said, "Behold Zebah and Zalmunna with whom ye did upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary.*"

¹⁶And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught^π the men of Succoth. ¹⁷And he beat down the tower of Penuel, and slew the men of the city.

¹⁸Then said he unto Zebah and Zalmunna, "What manner of men were they whom ye slew at Tabor?"

And they answered, "As thou art, so were they; each one resembled^φ the children of a king."

¹⁹And he said, "They were my brethren, *even* the sons of my mother: as the Lord liveth, if ye had

saved them alive, I would not slay you." ²⁰And he said unto Jether his firstborn, "Up,^σ and slay them."

But the youth drew not his sword: for he feared, because he *was* yet a youth.

²¹Then Zebah and Zalmunna said, "Rise thou, and fall upon us: for as the man *is*, so *is* his strength."

And Gideon arose, and slew^τ Zebah and Zalmunna, and took away the ornaments^τ that were on their camels' necks.

²²Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian."

²³And Gideon said unto them, "I will not rule^υ over you, neither shall my son rule over you: the Lord shall rule^υ over you."²⁴And Gideon said unto them, "I would desire a request of you, that ye would give me every man the earrings^ς of his prey."

(For they had golden earrings, because they were Ishmaelites.)^ς ²⁵And they answered, "We will willingly give them."

And they spread a garment, and did cast therein every man the earrings of his prey. ²⁶And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars,^φ and purple raiment that *was* on the kings of Midian, and beside the chains that were about their camels' necks. ²⁷And Gideon made an ephod^χ thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare^ψ unto Gideon, and to his house.

²⁸Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

²⁹And Jerubbaal the son of Joash went and dwelt in his own house.

κ (Probably near Kark, a few miles east of the south extremity of the Dead Sea.)

λ Or, an hundred and twenty thousand, every one drawing a sword. Ch. 20, 2, 15. 2 Ki. 3, 26.

μ (Gideon probably took a circuitous and unsuspected route, that he might fall all the more unexpectedly upon the foe. Although called by God to his office, he did not neglect all proper means for ensuring success.)

ν Nu. 32, 35, 42.

ρ Heb., terrified.

ξ (More correctly, as the Septuagint, (Cod. Alex.) Syriac, Arabic, "from the ascent of Heber.") So Rosenmüller, D. Witzel, Bertheau: meaning that he returned by another route, it being no longer necessary to take that by which he had come. Perhaps, too, he designed by this change to fall the more unexpectedly upon the men of Succoth.)

θ Heb., writ.

π Heb., made to know. (Punished, Maurer. "Probably," as Gesenius suggests, "by crushing them with the drags upon a layer of thorns.")

φ Heb., according to the form, &c. (A common comparison in the East, arising, doubtless, from the fact that royal families there are very often remarkable for their beauty and dignified bearing.)

σ (This was according to the principle of blood revenge. The post of executioner, it must be borne in mind, in Oriental courts is one of honour.)

τ Ps. 83, 11.

υ Or, ornaments like the moon. (Crescent-shaped ornaments on the necks of men, women, & camels. Schröder.) Is. 3, 18.

ς (The answer of a true and God-fearing patriot who, without hesitation, positively refused to touch upon the Divine prerogative.)

ζ 1 Sa. 8, 7; 10, 19; and 12, 12.

ς (Lit., a wearing. Gideon's moderate request was met with lavish liberality. See *ve*, 26.)

ζ Ge. 25, 13, and 37, 25, 28.

φ Or, secret jewels. (Pendants, earrings, especially, as Gesenius and others think, of pearls.)

χ (That is, caused to be made a stily imitation of the high priest's ephod, to which he was led from an ardent desire to possess a sanctuatory of his own. Comp. ch. 17, 5, and 18, 17, 18, 24, for proof that the ephod, as containing the Urim and Thummim, was held, at the time of the Judges, in great and, indeed, superstitious honour.)

ψ (The act of Gideon was wrong, for his position as military chief/troop did not warrant his adding to that honour the priestly character.)

a Ch. 9, 2, 5.
 ω Heb., *going out of his thigh.*
 a Heb., *set.*
 β (Father of a king. "The influence of names in the formation of character," says one, "is probably much greater than is usually imagined, and deserves the special attention of parents in their bestowment.")
 bLike as a shock of corn cometh in his season. Job 5, 26. Ge. 25, 8.
 c Ec. 9, 15. Ch. 9, 16.
 γ (Perhaps mentioned signedly, as also in ve. 23. There, as intimating that the land had rest while the d terminative I opposer of Baal lived; here, as shewing that, since the people eagerly worshipped Baal, they would the more readily forgo one whose opposition to that worship continued their conduct.)
 δ Heb., *What is good? whether, &c.*
 d Ge. 23, 14.
 e (Shechem belonged to Ephraim; the final slight put upon this knightly tribe by Gideon had it probably, been forgotten. Jealousy, too, against their brethren of Manasseh was ripe. Hence they were quite prepared to adopt the cause of Abimelech.)
 ζ Heb., *after.*
 e Ch. 8, 33.
 f Ch. 11, 3. 2 Chr. 13, 7. Pr. 12, 11. Ac. 17, 5.

³⁰And Gideon had threescore^a and ten sons of his body begotten:^ω for he had many wives. ³¹And his concubine that *was* in Shechem, she also bare him a son whose name he called^a Abimelech.^β
³²And Gideon the son of Joash died in a good^δ old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.
³³And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. ³⁴And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: ³⁵neither shewed they kindness^ε to the house of Jerubbaal,^γ namely, Gideon, according to all the goodness which he had shewed unto Israel.

IX. A.M. 4153. B.C. 1288. [222
 SUECHEM (in mount Ephraim, Jos. [222
 xx. 7, and xxi. 21: 1 Chr. vi. 67. It was a Levitical city of the Kohathites, and one of the cities of refuge.)
Abimelech slays his brethren, and is made king.

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and commended with them, and with all the family of the house of his mother's father, saying, ²⁴Speak, I pray you, in the ears of all the men of Shechem, Whether^δ is better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that *I am your bone^d and your flesh.*
³And his mother's brethren spake of him in the ears of all the men of Shechem^e all these words: and their hearts inclined to follow^f Abimelech; for they said, "He is our brother."
⁴And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith,^g wherewith Abimelech hired vain^h and light persons, which followed him.

⁵And he went unto his father's house at Ophrah, and slew^g his brethren the sons of Jerubbaal, *bring* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.
⁶And all the men of Shechem gathered together, and all the house of Millo,^h and went, and made Abimelech king, by the plain^h of the pillar that *was* in Shechem
⁷And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem, that God may hearken unto you. ⁸The treesⁱ went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. ⁹But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God^k and man, and go^l to be promoted over the trees? ¹⁰And the trees said to the fig tree, Come thou, *and* reign over us. ¹¹But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? ¹²Then said the trees unto the vine, Come thou, *and* reign over us. ¹³And the vine said unto them, Should I leave my wine, which cheereth God^k and man, and go to be promoted over the trees? ¹⁴Then said all the trees unto the bramble,^o Come thou, *and* reign over us. ¹⁵And the bramble said unto the trees, If in truth ye anoint me king over you, *then come and put your trust in my shadow;^q and if not, let fire^r come out of the bramble, and devour^s the cedars^k of Lebanon.—¹⁶Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands: ¹⁷for my father fought for you, and adventured*

g 2 Ki. 11, 1, 2
 h That is, the house of the first-born. "The oak tree," Gesenius
 i Or, by the oak of the pillar. (It is probable that the allusion is to Jos. 24, 26, and that reference is made both to the pillar set up by Joshua, & to the oak, or oak grove, near which it was placed.)
 k 2 Ki. 11, 9 (This Trench styles a fable. "A parable is constructed to set forth a truth spiritual and heavenly; a fable to inculcate maxims of prudential morality, caution, &c.") He adds, "Jotham seeks only to touch the men of Shechem their folly, not their sin."
 l (Rosenmüller, Gesenius, &c. "gods and men." The former s. 1, 8 it had respect to the use of oil in religious services, and in daily use.)
 m Heb., *go up and down for other trees.*
 n (Rosenmüller, "gods and men.")
 o Or, thistle.
 p Is. 30, 2. Da. 4, 12. Ho. 14, 7.
 q Nu. 21, 28. Eze. 19, 14.
 r (J. than here well represents what would most probably be the result of the choice of the Shechemites. If elected to Abimelech, his shadow, protection, or if he had, that of Cornubus, if the contrary, his anger, or all destroy their most eminent men. Comp. ve. 20.)
 s 2 Ki. 11, 9. Ps. 101, 16. Is. 2, 13. and 37, 24. Eze. 31, 3.

o Heb., cast his life. (The original intimates that Gideon threw his life as he would hurl a spear into the midst of his enemies.)

π (This accumulation of expressions denotes the extreme haste with which Jotham fled.)

ρ (Eusebius and Jerome place Beer in the great plain ten miles north of Eleutheropolis. In that region there is at the present day a deserted village named el-Birch. This Jotham would be at some considerable distance from his brother, among those who, from long-felt dislike to the northern tribes, and especially to Ephraim, would the more readily protect him.)

σ (The word here used signifies despotic sway rather than lawful rule.)

1 Sa. 16, 14, and 18, 9, 10. 1 Ki. 12, 15, and 22, 22. 2 Chr. 10, 15, and 18, 19. Is. 19, 2, 11.

m Ps. 7, 16. 1 Ki. 2, 32. Es. 9, 25. Mat. 23, 35.

ς Heb., strengthened his hands to kill.

τ Or, songs. Is. 16, 9, 10. Je. 25, 30.

his life^o far, and delivered you out of the hand of Midian: ¹⁸and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;) ¹⁹if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: ²⁰but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and devour Abimelech."

²¹And Jotham ran away, and fled, and went^π to Beer,^ρ and dwelt there, for fear of Abimelech his brother.

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The Shechemites punished by intestine divisions.

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²²WHEN Abimelech had reigned^σ three years over Israel, ²³then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: ²⁴that the cruelty done to the threescore and ten sons of Jerubbaal might come,^m and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided^ς him in the killing of his brethren.

²⁵And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

²⁶And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. ²⁷And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry,^τ and went into the house of their god, and

did eat and drink, and cursed Abimelech.

²⁸And Gaal the son of Ebed said, "Whoⁿ *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal?" and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? ²⁹And would^o to God this people were under my hand! then would I remove Abimelech."

And he said to Abimelech, "Increase thine army, and come out."

³⁰And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.^φ

³¹And he sent messengers unto Abimelech privily,^χ saying, "Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify^ψ the city against thee. ³²Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: ³³and it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set^ω upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find^α occasion."

³⁴And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies. ³⁵And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

³⁶And when Gaal saw the people, he said to Zebul, "Behold, there come people down from the top of the mountains."^β

And Zebul said unto him, "Thou seeest the shadow of the mountains as *if they were* men."^γ

³⁷And Gaal spake again and said, "See, there come people down by

n 1 Sa. 25, 10. 1 Ki. 12, 16.

v (A contemptuous and indignant reference to the circumstances which led to the imposition of this name. See ch. 8, 35.)

o 2 Sa. 15, 4.

φ Or, hot.

χ Heb., craftily, or, to Tormah.

ψ (Gesenius renders, "So they urge on (excite) the city against thee.")

ω (Lit., "spread thyself against"—that is, extend thy forces with a view to lure Gaal to battle.)

α Heb., as thine hand shall find. 1 Sa. 10, 7, and 25, 8. Ec. 9, 10.

β (Mrs. Grrizim and Ebal, adjoining the city.)

γ (Evidently dissembling, vc. 30. he pretended that it being early in the day, what he took for men marching were the long shadows of the trees moved by the morning breeze.)

the middle of the land, and another company come along by the plain of Meonenim.⁵

³⁸Then said Zebul unto him, "Where is now thy mouth, where-with thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them."

³⁹And Gaal went out before the men of Shechem, and fought with Abimelech.

⁴⁰And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

⁴¹And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

⁴²And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

⁴³And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city; and he rose up against them, and smote them. ⁴⁴And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies ran upon all the people that were in the fields, and slew them. ⁴⁵And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.⁵

⁴⁶And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.⁷

⁴⁷And it was told Abimelech, that all the men of the tower of Shechem were gathered together. ⁴⁸And Abimelech gat him up to mount Zalmon,⁷

he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, "What ye have seen me do,⁹ make haste, and do as I have done."

⁴⁹And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.⁷

⁵⁰Then went Abimelech to Thebez, and encamped against Thebez, and took it. ⁵¹But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. ⁵²And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

⁵³And a certain woman cast a piece of a millstone upon Abimelech's head, and all-to brake his skull.

⁵⁴Then he called hastily to the young man his armourbearer, and said unto him, "Draw thy sword, and slay me, that men say not of me, A woman⁸ slew him."

And his young man thrust him through, and he died.

⁵⁵And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

⁵⁶Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: ⁵⁷and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

y Heb. novel. (The word נצף rendered by the Septuagint, Vulgate, & Vulmud, "novel," occurs twice in the Bible. Its primary meaning, and the one which best suits these passages, is "levitation," "height," "hill," "summit." It is so used in Punic, hence the names of the Numidian towns Thuburnica and Thubursica.)

8 Or, The regarders of times. De. 18, 11. (i. e., "oak of the southsyers." Genesis thinks that these words refer to a well-known oak then standing. First takes them as the name of a plain in the valley of Sichem, where, probably in former heathenish times, an oracle was consulted, & compares with it the oracle oak of Dodona. Odysse., § 327.)

e (Josephus thinks he did this by persuading the people that the defeat was owing to the incapacity and cowardice of Gaal.)

p De. 29, 23. 1 Ki. 12, 25. 2 Ki. 3, 25.

z (As salt, if too abundant, is destructive to vegetation, so cities were sometimes sown with salt to intimate that they were, by the wish & imprecation of their destroyers, devoted to perpetual destruction.)

q Ch. 8, 33, and 9, 4.

r (So called from the shade of its forests.) Ps. 68, 14.

9 Heb. I have done.

n (Abimelech appears to have been a bold and able commander, but utterly uncontrolled by religion, principle, or humanity in his ambitious enterprises.)

o (The lower stone, which was fixed, was the "mother millstone," the upper one "the rider," 227.)

Comp. the German "laufer." These stones were about two feet in diameter & half a foot thick.)

8 ("Entirely, altogether," found in Wycliff, Shakspeare, & Milton.)

r 1 Sa. 31, 4.

A (This device did not succeed. Comp. 2 Sa. 11, 21.)

s Job 31, 3. Ve. 21. Ps. 94, 21. Pr. 5, 22.

u (On one stone he had slain his seventy brethren, and now one stone slays him; his head had stolen the crown of Israel, and now his head is smitten. Oh, the just success on of the revengers of God! Gibeah's zephod is punished with the blood of his sons; the blood of his sons is shed by the procurement of the Shechemites; the blood of the Shechemites is shed by Abimelech; the blood of Abimelech is shed by a woman. The retaliations of God are sure and just, and make a more direct pedigree than the descent of nations.) Bishop Hall

X.] A.M. 4156. B.C. 1285. [224

GILEAD.
[The country beyond Jordan, to the South of Bashan. De. iii. 10, 12. 2 Ki. x. 33. 1's. ix. 7, and cviii. 8.]
S' r'v'it'ab: under the Philistines and the Ammonites.

μ Or, deliver.
Heb., save.

ν (Dwelt there, probably, as being more central.)

ξ Or, the villages of Jair, Nu. 32. 41. (This Jair is the descendant of the one mentioned, Nu. 32. 41. By names of this second Jair, who inherited the prowess of his ancestor, the name ("r' s'pl'nd'nt," "glorious;") bestowed again, and the name Havoth-jair, perhaps already become obsolete, was again bestowed.)

ο (Most probably the town called Canaan by Polybius, and Canaan by Josephus.)

ι Ch. 2, 11; 3, 7; 4, 1; 6, 1; and 13, 1.

π (They served all sorts of gods—became universal idolaters.)

υ 1 Ki. 11, 33. Ps. 106, 36.

φ Ch. 2, 14. 1 Sa. 12, 9.

ρ (According to Jarchi, with whom Rosenmüller, Maurer, &c., agree, the year in which Jair died.)

σ Heb., crushed. (The words seem to imply that the Israelites were crushed and broken to pieces by the Philistines and Amorites, as between two mill-stones, and this continued for eight or ten years.)

ω 1 Sa. 12. 10.

AND after Abimelech there arose A to defend^μ Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.^ν ²And he judged Israel twenty and three years, and died, and was buried in Shamir.

³And after him arose Jair, a Gileadite, and judged Israel twenty and two years. ⁴And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair^ξ unto this day, which *are* in the land of Gilead. ⁵And Jair died, and was buried in Canon.^ο

⁶And the children of Israel did evil^ι again in the sight of the LORD, and served Baalim,^π and Ashtaroth, and the gods of Syria, and the gods of Zidon,^υ and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not Him. ⁷And the anger of the LORD was hot against Israel, and He sold^φ them into the hands of the Philistines, and into the hands of the children of Ammon. ⁸And that year^ρ they vexed and oppressed^σ the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead. ⁹Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

¹⁰And the children of Israel cried^ω unto the LORD, saying, "We have sinned against Thee, both because we have forsaken our God, and also served Baalim."

¹¹And the LORD said unto the children of Israel, "Did not I deliver you from the Egyptians, and from

the Amorites, from the children of Ammon, and from the Philistines? ¹²The Zidonians also, and the Amalekites, and the Maonites,^τ did oppress you; and ye cried to Me, and I delivered you out of their hand. ¹³Yet ye have forsaken^ε Me, and served other gods: wherefore I will deliver you no more. ¹⁴Go and cry unto the gods^θ which ye have chosen; let them deliver you in the time of your tribulation."^ζ

¹⁵And the children of Israel said unto the LORD, "We have sinned: do Thou unto us whatsoever seemeth good unto Thee; deliver us only, we pray Thee, this day."^η

¹⁶And they put^ι away the strange^υ gods from among them, and served the LORD: and His soul^α was grieved^φ for the misery of Israel.

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[A town in Gilead, in the territories of the half tribe of Manasseh, east of the Jordan. It arose on the site of Laban's heap. Ge. xxxi. 49. Hos. v. 1. 1 Mac. v. 35.]
(The Argonautic expedition took place B.C. 1225.)
The Israelites appoint Jephthah captain.

¹⁷THEN the children of Ammon were gathered^κ together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.^ψ

¹⁸And the people and princes of Gilead said one to another, "What man *is* he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

¹⁹Now Jephthah^ω the Gileadite was a mighty man of valour,^β and he *was* the son of an harlot:^α and Gilead begat Jephthah. ²And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, "Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman."^γ

³Then Jephthah fled from^β his brethren, and dwelt in the land of

τ (No other intimation occurs of this oppression, and there is much discrepancy in the versions.)

α Je. 2, 13. De. 32, 15.

θ Je. 2, 28. 2 Ki. 3, 13.

ς Heb., is good in Thine eyes. 2 Sa. 15, 26.

z 2 Chr. 7, 14, and 15, 8. Je. 18, 7, 8.

υ Heb., gods of strangers.

α Ps. 106, 44, 45. Is. 63, 9.

φ Heb., was shortened. (Not that the perfectly happy God had really any grief, but that His creatures might be sensibly impressed with His great compassion & tender mercy.)

χ Heb., cried together—(i.e., summoned together by means of cries. The verb צָעַק in the niphal is not unfrequently used of summoning together an army. Comp. ch. 7, 23, and 12, 1. 1 Sa. 13, 4.)

ψ (There were many places of this name. It means "a watch-tower," a lofty place. As so many of the Canaanitish cities were built on heights, we need not wonder that several cities bore this name.) Ge. 31, 49. Ch. 11, 11, 29.

ω He. 11, 32, called Jephthah.

β Ch. 6, 12. 2 Ki. 5, 1.

α Heb., a woman an harlot.

β Heb., from the face.

Tob: and there were gathered vain^b men to Jephthah, and went⁶ with him.

4 And it came to pass in process^c of time, that the children of Ammon made war against Israel. 5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: 6 and they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

7 And Jephthah said unto the elders of Gilead, "Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"

8 And the elders of Gilead said unto Jephthah, "Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead."

9 And Jephthah said unto the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?"

10 And the elders of Gilead said unto Jephthah, "The Lord be⁶ witness between us, if we do not so according to thy words."

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord⁹ in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, "What hast thou to do with me, that thou art come against me to fight in my land?"

13 And the king of the children of Ammon answered unto the messengers of Jephthah, "Because Israel took^e away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably."

11 And Jephthah sent messengers again unto the king of the children of Ammon: 15 and said⁹ unto him, "Thus saith Jephthah, Israel took not away the land of Moab,^f nor the land of the children of Ammon:^g 16 but when Israel came up from Egypt, and walked^h through the wilderness unto the Red sea, and came to Kadesh;ⁱ 17 then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken^k thereto. And in like^o manner they sent unto the king of Moab; but he would not consent: and Israel abode in Kadesh. 18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east^l side of the land of Moab, and pitched on the other^m side of Arnon, but came not within the border of Moab; for Arnon was the border of Moab. 19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.ⁿ 20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. 21 And the Lord God of Israel delivered Sihon and all his people unto the hand of Israel, and they smote them: so Israel possessed¹ all the land of the Amorites, the inhabitants of that country. 22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.^p 23 So now the Lord God of Israel hath dispossessed¹ the Amorites from before His people Israel, and shouldst thou possess it? 24 Wilt not thou possess that which Chemosh⁸ thy god giveth thee to possess? So whosoever the Lord⁹ our God shall drive out from before us, them will we possess. 25 And now art thou any thing better than

^g ("Jephthah's reply, and down the great pass-ways which have been followed out in the practice of every set of nations, and are still maintained by all the great writers on the law of nations. The book being 4 to the East, a sketch of the course of the great natural pass-ways?")

^f De. 2, 9.
^g De. 2, 19.

^h Nu. 14, 25. De. 1, 40. Jos. 5, 6.

ⁱ Nu. 13, 26, and 20, 1. De. 1, 46. k Nu. 20, 20.

^l (No account is elsewhere given of this situation, but the command, "Use no hostility against Moab," intimates that there was some occasion for it.)

^m Nu. 21, 11.

ⁿ Nu. 21, 22. De. 2, 27.

^o Nu. 21, 25, 26. p De. 2, 36, 37.

¹ (It was absurd to think that they should take the pains to conquer it and God should give it to them, that they might put the Moabites again in the possession of it, with whom they had no alliance, but quite the contrary.)

² (The origin of this name is obscure. Hyde thinks that the word was an "emphatic" Hence with him it is synonymous with Baal-Zabab, Baalzebub, and Baalzebub, the name as pointing out the principal of the Moabites.) Nu. 21, 26. 1 Ki. 11, 7. Je. 18, 7.

³ De. 9, 4, 5, and 18, 12. Jos. 3, 19.

^y (Probably the region called Tob'ayon or Tō'ayon. 1 Mac. 5, 11.)

^b Ch. 9, 4. 1 Sa. 22, 2.

^c (This kind of military robbery is far from being considered dishonourable in the East. On the contrary, the fame thus acquired is thought as far as any that can be obtained through any class of military operations.)

^d Heb., after days.

^e If (thy brother ...) seven times in a day...turn again to thee, saying, I repent; thou shalt forgive him. Lu. 17, 4.

^f Heb., he the hearer between us. Je. 12, 5.

^g Ch. 10, 17, and 20, 1. 1 Sa. 10, 17, and 11, 15. (It is not easy to mark with precision the import of the words, "Before the Lord." The Jews explain it by saying that the Divine presence rests in every place where the whole congregation is gathered together.)

^h Israel smote Sihon...and possessed his land from Arnon unto Jabbok, even unto the border of the Children of Ammon..... Nu. 21, 24.

r Nu. 21, 25. De. 2, 36.

s Ge. 16, 5; 18, 25; and 31, 53. 1 Sa. 21, 12, 15.

A Jephthah seems to have been judge only of N. E. Israel.

t Ge. 28, 20. 1 Sa. 1, 11.

µ Heb., that which cometh forth, which shall come forth. (Rather, whosoever, since "Going out to meet him," will only suit human beings, comp. ve. 34.

Beside, as L'fiffer remarks, "the offering of an animal seems ill to comport with the greatness of the occasion." Jephthah, doubtless, attached great importance to his vow, uttered it with a full conviction of what he was vowing, as he could not be ignorant of the custom established in the case of victors. 1 Sa. 18, 6.)

u Le. 27, 1, 4. 1 Sa. 1, 11, 28, and 2, 18.

v Or, or I will offer it, &c.

f Le. 27, 11.

ξ (The words themselves would certainly lead us to think that Jephthah did not really contemplate an actual sacrifice of some kind. This opinion is supported by Sept., Vulg., Syr., Lat., Chrysostom, Augustine, and many modern commentators, Herder, Bertheau, &c.)

g Eze. 27, 17.

o Or, Abel.

h Ex. 15, 20. 1 Sa. 18, 6. Ps. 68, 25. Je. 31, 4.

π Or, he had not of his own either son or daughter, Heb., of himself.

Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, ²⁶while Israel dwelt^f in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? ²⁷Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge^s this day between the children of Israel and the children of Ammon."

²⁸Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

²⁹Then the Spirit of the LORD came upon Jephthah,^A and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

³⁰And Jephthah vowed^t a vow unto the LORD, and said, "If Thou shalt without fail deliver the children of Ammon into mine hands, ³¹then it shall be, that whatsoever^µ cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be^u the LORD's, and^v I will offer^f it up for a burnt^ξ offering."

³²So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. ³³And he smote them from Aroer, even till thou come to Minnith,^g even twenty cities, and unto the^o plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

³⁴And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet^h him with timbrels and with dances: and she was his only child; beside^π her he

had neither son nor daughter. ³⁵And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back."ⁱ

³⁶And she said unto him, "My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon." ³⁷And she said unto her father, "Let this thing be done for me: let me alone two months, that I may go^p up and down upon the mountains, and bewail my virginity, I and my fellows."

³⁸And he said, "Go."

And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

³⁹And it came to pass at the end of two months, that she returned unto her father, who did^σ with her according^s to his vow which he had vowed: and she knew^τ no man.

And it was a custom^v in Israel, ⁴⁰that the daughters of Israel went yearly^φ to lament^χ the daughter of Jephthah the Gileadite four days in a year.

XII.] A. M. 4219. B. C. 1222. The powerful tribe of Ephraim is [226] humbled.

AND the men of Ephraim gathered^ψ themselves together, and went northward, and said unto Jephthah, "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire."

²And Jephthah said unto them, "I and my people were at great strife with the children of Ammon; and when I called you, ye delivered

i If a man...bind his soul with a bond he shall not break his word...Nu. 30, 2. Ps. 15, 4. Ec. 5, 4.

p Heb., go and go down.

σ (From Jephthah's acquaintance with the Pototouch, ch. 11, 15-27, and from his character, He. 11, 34, it is difficult to believe that he did offer up his daughter. Probably he thought that as he was willing to devote his only child to the service of God, He would miraculously provide a substitute which might be sacrificed.)

ς (As Hannah with Samuel, that she might appear before the Lord, and there abide for ever, 1 Sa. 1, 22. (In some tender capacity, such as a woman could serve.)

τ (If she had been sacrificed, "it seems strange," as Baldwin says, "that this should not be mentioned, and that what had just been stated should be repeated.")

v Or, ordinance.

φ Heb., from year to year. (In admiration, perhaps, of her heroism, which led her cheerfully to submit to a rash vow.)

χ Or, to talk with. Ch. 5, 11. (Even if it were lamentation, it was not for her as dead, but as unmarried.)

ψ Heb., were called.

k 1 Sa. 19, 5, and 28, 21. Job 13, 11. Ps. 119, 106.

ω (In a wood, 2 Sa. 18, 6.)

α (Rather, therefore they said "fugitives (run-aways) of Ephraim are ye.")

β (Rather, "Gilead was intermediate between Ephraim and Manassah." A parathetical statement to explain how it was that the passages of the Jordan were so readily guarded.)

ι (Jos. 22, 11. Ch. 3, 28, and 7, 24.)

γ (Which signifies a stream or flood. 1s. 69, 2, 15. Is. 27, 12. (The pronunciation of the Ephraimites differing from that of the Gileadites. The sound sh is of very difficult pronunciation, except to those who, from childhood, have been used to it.)

δ (Their great increase since the census, Nu. 26, 37, was one reason which made the Ephraimites so proud.)

ε (Lat., "in the cities." The plural used for the indefinite singular, as in Ge. 19, 23, where Lot is spoken of as dwelling "in the cities" afterwards overthrown—i.e., in one of them.)

ζ He seems to have been a civil judge to do justice in N.E. Israel.

η (His lot, in this respect, contrasted strikingly with that of his predecessor, Jephthah.)

θ A civil judge in N.E. Israel.

ι A civil judge also in N.E. Israel.

me not out of their hands. ³And when I saw that ye delivered me not, I put my life^k in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

⁴Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote^ω Ephraim, because^α they said, "Ye Gileadites are fugitives of Ephraim among^β the Ephraimites, and among the Manassites."

⁵And the Gileadites took the passages^ι of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, "Let me go over;" that the men of Gilead said unto him, "Art thou an Ephraimite?" If he said, "Nay;" ⁶then said they unto him, "Say now Shibboleth: ^γ and he said "Sibboleth:" for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty^δ and two thousand.

⁷And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities^ε of Gilead.

⁸And after him Ibzan^ς of Bethlehem judged Israel. ⁹And he had thirty^η sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. ¹⁰Then died Ibzan, and was buried at Beth-lehem.

¹¹And after him Elon,^θ a Zebulonite, judged Israel; and he judged Israel ten years. ¹²And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

¹³And after him Abdon^ι the son of Hillel, a Pirathonite, judged Israel.

¹⁴And he had forty sons and thirty nephews,^κ that rode on threescore and ten ass colts: and he judged Israel eight years. ¹⁵And Abdon the son of Hillel the Pirathonite died,^λ and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

XIII.] A.M. 4250. B.C. 1191. [327
ZORAH.
[A town in the plain of Judah, but inhabited by Danites. Jos. xv. 35, and XIX. 41. 2 Chr. xi. 13. Ne. xi. 29. The destruction of Troy took place, it is thought, about A.M. 4258 and B.C. 1183.]
The birth of Samson.

AND the children of Israel did evil again^μ in the sight of the LORD; and the LORD delivered them into the hand^ν of the Philistines forty years.

²And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

³And the Angel of the LORD appeared unto the woman, and said unto her, "Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. ⁴Now therefore beware, I pray thee, and drink^ξ not wine nor strong drink, and eat not any unclean thing: ⁵for, lo, thou shalt conceive, and bear a son; and no razor^ζ shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin^ξ to deliver Israel out of the hand of the Philistines."^ο

⁶Then the woman came and told her husband, saying, "A man^ο of God came unto me, and his countenance^ρ was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: ⁷but he said unto me, Behold, thou shalt conceive, and bear a son, and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death."^ο

⁸Then Manoah intreated the LORD,

κ Heb., son's sons.

λ (By a superficial observer the whole period under the Judges may easily be mistaken for an unbroken series of adulteries and crimes, from his not observing that the lapses which incurred punishment, and the Divine deliverances which attended repentance, are related so fully as to occupy almost the whole narrative; while periods when, under the government of the Judges, the people followed God, and the land enjoyed peace, are passed over in a single verse, as productive of no event which required particular detail. Graves.)

μ Heb., added to commit, &c.

ν This seems a partial captivity.

ξ Ve. 11. Nu. 6, 2, 3. Lev. 1, 15.

η Nu. 6, 5. 1 Sa. 1, 11.

ξ (Which Samuel continued, 1 Sa. 7, 13, and David completed, 2 Sa. 8, 1. 1 Chr. 18, 1.)

ο (Not only was it said of him after his death that he judged Israel twenty years, but it was foretold of him before his birth that he should begin to deliver Israel. Now, therefore, of all the judges that preceded him, ever had a clearer or a more direct call to that office than Samson had. Dr. Gordon.)

ο Ge. 32, 21. and 48, 16. Ex. 23, 23. Nu. 22, 31. Jos. 5, 13. Ju. 2, 1, and 6, 11.

ρ Mat. 28, 3. Lu. 9, 21. Ac. 6, 15.

and said, "O my LORD, let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

⁹And God hearkened to the voice of Manoah; and the Angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her. ¹⁰And the woman made haste, and ran, and shewed her husband, and said unto him, "Behold, the man hath appeared^o unto me, that came unto me the other day."

¹¹And Manoah arose, and went after his wife, and came to the man, and said unto him, "Art thou the man that spake unto the woman?"

And He said, "I am."

¹²And Manoah said, "Now let thy words come to pass. How^π shall we order the child, and how^ρ shall we do unto him?"

¹³And the Angel of the LORD said unto Manoah, "(Of all that I said unto the woman let her beware. ¹⁴She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe."

¹⁵And Manoah said unto the Angel of the LORD, "I pray thee, let us detain^q thee, until we shall have made ready a kid for^σ thee."

¹⁶And the Angel of the LORD said unto Manoah, "Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD."

For Manoah knew not that He *was* an Angel of the LORD.—¹⁷And Manoah said unto the Angel of the LORD, "What *is* thy name, that when thy sayings come to pass we may do thee honour?"

¹⁸And the Angel of the LORD said unto him, "Why a-kest^r thou thus after My name, seeing it *is* Secret?"

¹⁹So Manoah took a kid with a meat offering, and offered *it* upon a

rock^v unto the LORD: and the Angel did wonderously;^φ and Manoah and his wife looked on. ²⁰For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the LORD ascended in the flame of the altar.

And Manoah and his wife looked on *it*, and fell^s on their faces to the ground. ²¹But the Angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that He *was* an Angel of the LORD.

²²And Manoah said unto his wife, "We shall surely die,^t because we have seen God."

²³But his wife said unto him, "If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these *things*, nor would as at this time have told us *such things* as these."

²⁴And the woman bare a son, and called his name Samson: and the child grew,^u and the LORD blessed him. ²⁵And the Spirit^x of the LORD began to move him at times in the camp^ψ of Dan between Zorah and Eshtaol.

XIV.]

A.M. 4270. B.C. 1171.

TIMNATH.

[228

[Now called Tibneh. "It lies," says Dr. Robinson, "S. by W. from Zorah, and not more than an hour distant from it." It originally belonged to Judah, and was afterwards assigned to Dan. At this time, as it lay close to the borders of the country of the Philistines, it was in their possession. Ge. xxxvi. 13. Jos. xv. 10.]

Samson's marriage.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

²And he came up, and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife."^w

³Then his father and his mother said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that

v (Large masses of stone of various forms occur in the plains and valleys of Judah, and other hilly countries. Comp. ch. 6, 20, 21. Pic. Bib.)

φ (In correspondence with His name "Wonderful," He did wonderful things. The report was offered by Manoah before he knew that he was speaking with the angel Jehonah, ve. 16. After that the sacrifice was offered.)

s Le. 9, 24. 1 Chr. 21, 16. Eze. 1, 28. Mat. 17, 6.

t Ge. 32, 30. Ex. 33, 20. De. 5, 26. Ch. 6, 22.

u 1 Sa. 3, 19. Lu. 1, 80, and 2, 52.

x (Of none of the judges is this more frequently said. Perhaps for this reason, that his deeds continued through many years, and that what he did for the deliverance of his country was done by his own process and strength.)

ψ Heb., Mahanehdan, as ch. 18, 12.

w (There seems to have been a mixture of affection, ve. 7; ch. 15, 6, as well as policy, ve. 4, in the matter of this alliance.)

o (These remarkable appearances serve to connect the old with the new dispensation, and strikingly prove that it was the identical Personage in whose hands was placed the direct and immediate superintendence of both—He being the Angel of the covenant, the Lord Jesus Christ. Chalmers.)

π Heb., What shall be the manner of thee, &c.

ρ Or, what shall he do? Heb., what shall be his work?

q Ge. 18, 5. Ch. 6, 18.

σ Heb., before Thee.

r Ge. 32, 29.

τ Or, Wonderful. Is. 9, 6. Ps. 139, 6.

thou goest to take a wife of the uncircumcised Philistines?"

And Samson said unto his father, "Get her for me; for she pleaseth^o me well."

⁴But his father and his mother knew not that it *was* of the Lord,^v that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

⁵Then went Samson down, and his father and his mother,^a to Timnath, and came to the vineyards of Timnath: and, behold, a young lion^β roared against^γ him. ⁶And the Spirit^ω of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told^δ not his father or his mother what he had done.

⁷And he went down, and talked with the woman; and she pleased Samson well.

⁸And after a time^ε he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. ⁹And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

¹⁰So his father went down unto the woman: and Samson made there a feast: for so used the young men to do. ¹¹And it came to pass, when they saw him, that they brought thirty companions to be with him. ¹²And Samson said unto them, "I will now put forth a riddle^ς unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets^η and thirty change^ς of garments: ¹³but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments."

And they said unto him, "Put forth thy riddle, that we may hear it."

¹⁴And he said unto them, "Out of the eater came forth meat,^θ and out of the strong^ε came forth sweetness."

And they could not in three days expound the riddle.

¹⁵And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take^κ that we have? *is it not so?*"

¹⁶And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me."

And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell it thee?"

¹⁷And she wept before him the^λ seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore^ς upon him: and she told the riddle to the children of her people.

¹⁸And the men of the city said unto him on the seventh day before the sun went down, "What *is* sweeter than honey? and what *is* stronger than a lion?"

And he said unto them, "If ye had not plowed^μ with my heifer, ye had not found out my riddle."

¹⁹And the Spirit of the Lord came upon him, and he went down to Ashkelon,^ν and slew thirty men of them, and took their spoil,^ξ and gave change of garments unto them which expounded the riddle.

And his anger was kindled, and he went up to his father's house. ²⁰But Samson's wife was *given* to his companion, whom he had used as his friend.^ο

^θ (In the north of England and in Scotland, "meat" is used for food of all sorts. See Lu. 24, 41.)

^κ (Father, "eager," "desire," "violent," thus presenting a better antithesis to "sweetness." The term used in ve. 5, implied a young full-grown lion, "fierce and blood-thirsty," says Gesenius, "in his youthful strength.")

^κ Heb., to possess us, or, to impoverish us

^λ Or, the rest of the seven days, &c.

^ς (With intensity and earnestness, as well as distress. With Samson's strength & courage there was mingled much of the rebellings of a softer nature.)

^μ (A proverbial expression for "use my help." Maurer.)

^ν (On the Mediterranean, twelve miles from Gaza, and about twice that distance west-south-west from Timnath.) Jos. 13, 3. Ch. 1, 18. 1 Sa. 6, 17.

^ξ Or, apparel.

^ο (Or, paranymp, when, before, during, and after the marriage, was the confidant of both.) Jno. 3, 29.

^ω Heb., she is right in mine eyes.

^v Jos. 11, 20. 1 Ki. 12, 15. 2 Ki. 6, 33. 2 Chr. 10, 15; 22, 7; and 25, 20.

^a (To arrange all conditions with the parents of the young person.)

^β (It is evident from many passages, 1 Sa. 17, 34. 2 Sa. 23, 20. 1 Ki. 13, 24, and 20, 36. 2 Ki. 17, 25. Ca. 1, 8. Is. 15, 9. Jer. 49, 19, that lions were not uncommon in Palestine.)

^γ Heb., in meeting him.

^δ Ch. 3, 10, and 13, 25. 1 Sa. 11, 6.

^ε ("An infirmity," says Kitto, "of his modesty and self-cont. when we consider that it is not at all, in the first, considered unwisely for a man to speak vauntingly of his own exploits.")

^ε (Some months elaps'd between the formal betrothment and the marriage.)

^ς 1 Ki. 10, 1. Eze. 17, 2. Lu. 14, 7. (It was an ancient custom among many nations to propose difficult questions for solution.)

^η Or, shirts. (The Hebrew word is used for a wide under-garment of linen worn next the body. The prize was to be a complete dress, under-clothing & outer-garment, for each. Comp. ve. 19.)

^ξ Ge. 45, 22. 2 Ki. 5, 22.

π (Mentioned in reference to the exploit about to be related.)

ρ Heb., let her be thine.

σ Or, Now shall I be blameless from the Philistines, though, &c.

τ (Perhaps not in one day, or without assistance.)

ν (The Hebrew word appears to include jackals as well as foxes. The former are most probably meant. They are very numerous in Palestine, and live together in large packs.)

φ Or, torches. (Probably made of resinous wood, or of some other inflammable material. The torch used between two would thus be held at tension, and by the awkward & restrained movements of the animals thus united, Samson's plan would be well carried out.)

χ (Cultivated lands in the East are not separated by hedge-rows into fields, as with us. There would be nothing to prevent the rapid and extensive spread of the conflagration.)

ψ (A proverbial expression; the exact meaning of which it is difficult to ascertain. Gesen. explains it as conveying the idea that he cut his furs in pieces, but Meier, Boettger, and others explain it, "a hip and thigh too," i. e., his strokes were terrible, and the slaughter great. Boettger has, "vehementissime cecidit et ad interfectionem, ut nos dicimus, 'Arme und Beine zerschlagen.'" French, "rompre bras et jambes.")

XV.]

A.M. 4270. B.C. 1171.
LEHI.

[229

"We passed along a flattened rocky hill, called el-Lechich. The peculiar form of this high strong eminence at the entrance of the hill-country of Judea, and its position as the outermost frontier stronghold towards the S. arrested my attention."—Van de Velde. This traveller adds, "In the el-Lechich of the Arabs, it is not difficult to find the Lehi of Scripture."]

Samson revenges on the Philistines the loss of his wife.

BUT it came to pass within a while after, in the time of wheat^π harvest, that Samson visited his wife with a kid; and he said, "I will go in to my wife into the chamber."

But her father would not suffer him to go in. ²And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take^ρ her, I pray thee, instead of her."

³And Samson said concerning them, "Now^σ shall I be more blameless than the Philistines, though I do them a displeasure."

⁴And Samson went and caught^τ three hundred foxes,^ν and took fire-brands, and turned tail to tail, and put a firebrand^φ in the midst between two tails. ⁵And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn with the vineyards and olives.^χ

⁶Then the Philistines said, "Who hath done this?"

And they answered, "Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion."

And the Philistines came up, and burnt her and her father with fire.

⁷And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease."

⁸And he smote them hip^ψ and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

⁹Then the Philistines went up,

and pitched in Judah, and spread themselves in Lehi.^γ

¹⁰And the men of Judah said, "Why are ye come up against us?"

And they answered, "To bind Samson are we come up, to do to him as he hath done to us."

¹¹Then three thousand men of Judah went^ω to the top of the rock Etam,^α and said to Samson, "Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto^ω us?"

And he said unto them, "As they did unto me, so have I done unto them."

¹²And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves."

¹³And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee."

And they bound him with two new cords, and brought him up from the rock.

¹⁴And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed^β from off his hands.

¹⁵And he found a new^γ jawbone of an ass, and put forth his hand, and took it, and slew a thousand^δ men therewith.

¹⁶And Samson said, "With the jawbone of an ass, heaps^ε upon heaps, with the jaw of an ass have I slain a thousand men."

¹⁷And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.^ζ

¹⁸And he was sore athirst, and

γ Ve. 19.

ω Heb., went down.

α (There is a village so named, 1 Chr. 4, 32; perhaps the same as Ether, Jos. 19, 7. Jos. plus states that Etam was a strong place in the tribe of Judah, at the top of which no more than one person could ascend abreast.)

ς (The men of Judah remonstrated with Samson on the irregularity and pernicious effects of his behaviour towards the Philistines, in which they were to a certain extent justified, since Samson's commission extended only to repress their tyranny, not to such complete deliverances as those of Gideon, Jephthah, & others.)

β Heb., were melted.

γ Heb., moist. (Fresh, i.e., the jawbone of an ass recently killed; such a bone would not easily break.)

δ Ch. 3, 31 Le. 26, 8. Jos. 23, 10.

ε Heb., an heap, two heaps. (Ass upon asses.) In the Hebrew there is a beautiful play upon the words, the word for "heap" being similar to that for "ass.")

ζ That is, the lifting up of the jawbone; or, casting away of the jawbone.

η Or, *Leli*. Vc. 9. (The text is unhappily rendered. To the same verse the word *לֵי* is regarded as a proper name. So it ought to be here, "God gave a hollow place, which was in *Leli*.")

z Ge. 45. 27. Is. 40. 22.

θ That is, *The well of him that called, or, cried*, Ps. 34. 6. ("In-vocation well.")

ι He seems to have judged S. W. Israel during twenty years of their servitude of the Philistines. Ch. 13. 1.

κ Heb., a woman an harlot.

α 1 Sa. 23. 26. Ps. 118. 12. Ac. 9. 24.

λ Heb., silent.

μ Heb., with the bar.

ν (The S-pt. correctly, "which looketh towards Hebron," i.e., is in the direction of Hebron. "The hill el-Montar," says VandeVeldt, "is in my opinion the same to which Samson conveyed the gates of the city. The city gate of Gaza was in those days probably not less than three quarters of an hour distant from the hill el-Montar. To have climbed to the top of this hill with the ponderous doors and their bolts on his shoulders, thro a road of thick sand, was a feat which none but Samson could have accomplished.")

ξ Or, by the brook.

β Pr. 2. 16—19; 5. 3—11; 6. 21—26; and 7. 21—23.

ο Or, humble.

called on the Lord, and said, "Thou hast given this great deliverance into the hand of Thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"

¹⁹But God gave an hollow place that was in the jaw,⁹ and there came water thereout; and when he had drunk, his spirit came again, and he revived:^z wherefore he called the name thereof En-hakkore,^θ which is in Leli unto this day.

²⁰And he judged^ι Israel in the days of the Philistines twenty years.

XVI. [230

[Called Azzah in the Hebrew, and sometimes so written in our translation. Ge. x. 19 mar. 14c. ii. 23. 1 Ki. iv. 24. 2 Ki. xviii. 8 mar. Jo. xxv. 20. and xlvii. 1 mar. It lay in the south-west angle of the Philistine territory, to the north of the river of Egypt, Jos. xv. 47, towards the frontier between Palestine and Egypt.]

Samson's betrayal and death.

THEN went Samson to Gaza, and saw there an harlot^κ and went in unto her.

²And it was told the Gazites, saying, "Samson is come hither."

And they compassed^α him in, and laid wait for him all night in the gate of the city, and were quiet^λ all the night, saying, "In the morning, when it is day we shall kill him."

³And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar^μ and all, and put them upon his shoulders, and carried them up to the top of an hill that is before^ν Hebron.

⁴And it came to pass afterward that he loved a woman in the valley^ξ of Sorek, whose name was Delilah.

⁵And the lords of the Philistines came up unto her, and said unto her,

"Entice^β him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict^ο him: and we will give thee every

one of us eleven hundred pieces^ο of silver."

⁶And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee."

⁷And Samson said unto her, "If they bind me with seven green withs^π that were never dried, then shall I be weak, and be as another man."

⁸Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

⁹Now there were men lying in wait, abiding with her in the chamber. And she said unto him, "The Philistines be upon thee, Samson."

And he brake the withs, as a thread of tow is broken when it toucheth^σ the fire. So his strength was not known. ¹⁰And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

¹¹And he said unto her, "If they bind me fast with new ropes^τ that never were occupied, then shall I be weak, and be as another man."

¹²Delilah therefore took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson."

And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

¹³And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound."

And he said unto her, "If thou weavest the seven locks of my head with the web."^υ

¹⁴And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson."

And he awaked out of his sleep, and went away with the pin^φ of the beam, and with the web.

ο (Probably) shekel, which is for the first locks, and 11 times as the sum of 200 (11 = 220)

π Or, new ropes. Heb., withs. Such as of which green, are very strong. In India the tops of reed-plants and bag-pipes newly caught are thus used.

ρ Heb., one.

σ Heb., smelteth. (Amongst ancient's the sense of smelt is very wide; hence the word is used metaphorically. See Job 24. 9. Ps. 63. 9. Job 19. 11.) (lit., smelt) the thorns.)

τ Heb., wherewith work has not been done.

υ (The Hebrew verb is not in a clause when it can read by itself supplied from the context. "Thou shalt I be like another man," or some such expression, is to be understood. Comp. v. 7 and 11.)

φ It would seem that the threads of Samson's hair were entire, and not cut, and were thus fastened to the pin of the beam.

v Heb., short-cut.

φ (*Hengstenberg thinks that the long hair of the Nazarets, Nu. 6, 5, was a sign of the hair withdrawn from the world—its habits and business; but Baumgarten and others, illustrating the ordinance from 1 Co. 11, 10, think that the Nazarets wore his hair long as a token of subjection, willing and active, to God. Hence when Samson allowed his hair to be cut, he ceased to manifest any dependence upon God's strength, or subjection to His will. His heart had become estranged, and the outward symbol of his submission had no longer any meaning.*)

c Pr. 7, 26.

χ (*Oriental barbers are extremely detestable in their craft. Hence Samson's hair was removed without his being aware of it.*)

ψ (*He that sleeps in sin must look to wake in loss and weakness.* Bishop Hall.)

d 1 Sa. 16, 14; 18, 12; and 28, 15, 16. 2 Chr. 15, 2.

ω Heb., bowed out.

α (*Among the ancients, iron, from their difficulty in smelting it, was not in common use. In its place they used copper and brass.*)

β Or, as when he was shaven.

γ (*An idol with a human head and arms, but the rest of the body like a fish. Sam here was the figure of Dagon. Biol. Sic., 2, 1. The fish, according to Winer and others, was worshipped as the symbol of fecundity.*)

15 And she said unto him, "How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*."

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed^v unto death, 17 that he told her all his heart, and said unto her, "There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven,^φ then my strength will go from me, and I shall become weak, and be like any *other* man."

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart."

Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep^ε upon her knees; and she called for a man and she caused him to shave^χ off the seven locks of his head; and she began to afflict him, and his strength went from him.^ψ 20 And she said, "The Philistines *be* upon thee, Samson."

And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself."

And he wist not that the Lord was departed^d from him.

21 But the Philistines took him, and put^ω out his eyes, and brought him down to Gaza, and bound him with fetters of brass;^α and he did grind in the prison house. 22 Howbeit the hair of his head began to grow again after he^β was shaven.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon^γ their god,

and to rejoice: for they said, "Our god hath delivered Samson our enemy into our hand."

24 And when the people saw him, they praised^ε their god: for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew^δ many of us."

25 And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport."^ε

And they called for Samson out of the prison house; and he made them^ε sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand^η men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, "O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."^θ

29 And Samson took hold of the two middle pillars,^η upon which the house stood, and on which it was borne^ε up, of the one with his right hand, and of the other with his left. 30 And Samson said, "Let me^ε die with the Philistines." And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and

ε (*At Babylon*) they drank wine and praised the gods of gold and of silver.....of wood and of stone. Dan. 5, 4.

δ Heb., and who multiplied our slain.

ε (*Be come our laughing-stock—both for jests and insult.*)

ζ Heb., before them.

η (*Pliny speaks* (Nat. Hist., xv.) of two theatres built by C. Curio, ample enough to contain all the Roman people, & contrived with such art, that each of them deputed upon one hinge. Patrick.)

θ (*Sir C. Wren says, "One pillar would not be sufficient to sustain the ends of, at least, a hundred beams, that tend to a centre; therefore, I say, there must have been a short architrave resting on two pillars, upon which all the beams tending to the entire centre, might be supported. Now if Samson, by his miraculous strength, pressing on one or both these pillars, moved it from its basis, the whole roof must of necessity fall."*)

ε Or, he leaned on them

× Heb., my soul.

κ (This catastrophe seems to have crushed the power of the Philistines for a time.)

took* him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

I SAMUEL I.—XXXI. [231

XVII.] A.M. 3901. B.C. 1540. [206

[A group of mountains in Central Palestine, in the tribe of Ephraim, near the border of Benjamin.]
Micah's worship of images.

AND there was a man of mount Ephraim, whose name was Micah. ²And he said unto his mother, "The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it."

And his mother said, "Blessed be thou of the Lord, my son."

³And when he had restored the eleven hundred shekels of silver to his mother, his mother said, "I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee."

⁴Yet he restored the money unto his mother; and his mother took^b two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

⁵And the man Micah had an house of gods,^a and made an ephod,ⁱ and teraphim,^k and consecrated^l one of his sons, who became his priest.

⁶In those days^t there was no king in Israel, but every man did that which was right in his own eyes.

⁷And there was a young man out of Beth-lehem-judah^r of the family of Judah, who was a Levite, and he sojourned there. ⁸And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to

mount Ephraim to the house of Micah, as he journeyed.^s

⁹And Micah said unto him, "Whence comest thou?"

And he said unto him, "I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place."^o

¹⁰And Micah said unto him, "Dwell with me, and be unto me a father^π and a priest, and I will give thee ten shekels of silver by the year, and a suit^p of apparel, and thy victuals."

So the Levite went in. ¹¹And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

¹²And Micah consecrated the Levite; and the young man became^m his priest, and was in the house of Micah. ¹³Then said Micah, "Now know I that the Lord will do me good, seeing I have a Levite to my priest."

XVIII.] A.M. 3901. B.C. 1540. [207

IN those days there was no king in Israel: and in those days the tribe^σ of the Danites sought them an inheritance to dwellⁿ in; for unto that day all their inheritance had not fallen^r unto them among the tribes of Israel.

²And the children of Dan sent of their family five men from their coasts, men^q of valour, from Zorah, and from Eshtaol, to spy^p out the land, and to search it; and they said unto them, "Go, search the land:" who when they came to mount Ephraim, to the house of Micah, they lodged there.

³When they were by the house of Micah, they knew^φ the voice of the young man the Levite: and they turned in thither, and said unto him, "Who brought thee hither? and what makest thou in this place? and what hast thou here?"

† Heb. ...

o It would seem that, in the opinion of the Jews, the man of the Levites were not a proper person to travel through a wild country. Comp. also ch. 19, 15.

π (So the E. V. is also styled "father," and the Greek & Romish priests bear this name. Comp. also paper, pope. Great teachers of the early church are also styled "the Fathers.")

p Or, a double suit, &c. Heb., an order of garments.

m Ch. 18, 30.

σ (Part of the tribe; 6000 men with their families.)

n ... The coast of the children of Dan went out too little for them: therefore they went up to fight against Asher, & took it, and smote it with the edge of the sword, and possessed it. Jos. 19, 47.

τ (They were not men of sound judgment, as they possessed a set of these dedicated goods.)

v Heb., sons.

α Ch. 13, 25.

p Nu. 13, 17. Jos. 2, 1.

q Ch. 17, 1.

φ (Probably recognized him as being from the south by his pronunciation.) The Ephraimite appears to have been distinguished by the peculiar dialect.

ς (So Pr. 29, 24. dist. a-bare, with an execution, if an assessor were not made in truth. Le. 5, 1. Nu. 5, 21. 1 Ki. 8, 31. 2 Chr. 18, 15. Ne. 13, 25. Mat. 26, 13.)

f Ge. 14, 19. Ru. 3, 10.

g Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God. Le. 19, 4. Ex. 20, 1, 23.

h ... 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. Is. 46, 6.

λ ("A house of God." It was the worship of the true God, but with erroneous and idolatrous notions engrafted on it.)

i Ch. 8, 27.

k Ge. 31, 19, 30. Hos. 3, 4.

μ Heb., filled the hall. Ex. 24, 9. 1 Ki. 13, 33.

l Ch. 18, 1; 19, 1; and 21, 25.

v (So call it to distinguish it from Bethlehem in Zebulun.) Jos. 19, 15.

r Ch. 17, 10.

s Ve. 5. 1 Ki. 22.
5. 18. 30. 1. Hos.
4. 12.

x Jos. 19, 47, call-
ed Leshem.

ψ (The habitual
security of the
Zidonians arose,
doubtless, from
their position and
pursuits. Ad-
dicted to com-
merce, and seek-
ing no augmen-
tation of their secu-
rity possession on
the sea-coast, they
cared but little
about the destruc-
tion of the Ca-
naanites, especi-
ally as they them-
selves were not
reckoned among
the devoted na-
tions. Their
tranquillity and
freedom from al-
lens must have
been most strik-
ing, as contrasted
with the terror-
stricken southern
Canaanites.)

ω Heb., possessor,
or heir of re-
straint.

α (And therefore
far from suc-
cess.)

τ A land where
thou shalt eat
bread without
scuriousness, thou
shalt not lack
anything in it...
De. 8, 9.

β Heb., giribol.

υ Jos. 15, 60.

γ Ch. 13, 25.
(That is, "The
Camp of Dan,"
so called, from
the circumstance
of these Danites
encamping there.)

δ (That is, to the
west of that place.
Thus, in De. 11,
21, the Midber-
canaan is called
the "utmost or
hivestmost s.d.")

⁴And he said unto them, "Thus and thus dealeth Micah with me, and hath hired me, and I am his priest."

⁵And they said unto him, "Ask^s counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous."

⁶And the priest said unto them, "Go in peace: before the LORD is your way wherein ye go."

⁷Then the five men departed, and came to Laish,^x and saw the people that were therein, how they dwelt careless,^ψ after the manner of the Zidonians, quiet and secure; and there was no magistrate^ω in the land, that might put them to shame in any thing; and they were far^α from the Zidonians, and had no business with any man.

⁸And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, "What say ye?"

⁹And they said, "Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. ¹⁰When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place^τ where there is no want of any thing that is in the earth."

¹¹And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed^β with weapons of war. ¹²And they went up, and pitched in Kirjath-jearim,^υ in Judah: wherefore they called that place Mahaneh-dan^γ unto this day: behold, it is behind^δ Kirjath-jearim. ¹³And they passed thence unto mount Ephraim, and came unto the house of Micah.

¹⁴Then answered the five men that went to spy out the country of Laish, and said unto their brethren, "Do ye know that there is in these houses

an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do."

¹⁵And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted^ε him. ¹⁶And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

¹⁷And the five men that went to spy out the land went up,^ζ and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. ¹⁸And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image.

Then said the priest unto them, "What do ye?"

¹⁹And they said unto him, "Hold thy peace, lay thine hand upon thy mouth,^η and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?"

²⁰And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst^θ of the people.

²¹So they turned and departed, and put the little ones and the cattle and the carriage^ι before them.

²²And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. ²³And they cried unto the children of Dan. And they turned their faces, and said unto Micah, "What aileth thee, that thou comest with such a company?"

²⁴And he said, "Ye have taken

ε Heb., asked him
of peace. Ge. 43,
27. 1 Sa. 17, 22.

ζ (Rosencüller
thinks from this
expression, that
Micah's sanc-
tuary was in an
upper apartment.
Comp. Da. 6, 10.)

η Job 21, 5; 29,
9, and 40, 4. Pr.
30, 32. Mi. 7, 16.

θ (An imitation of
the ark, which
was so placed
when the camp of
Israel marched.
Nu. 10, 21.)

ι "Baggage,"
"luggage," Nu.
4, 24, mar. 1 Sa.
17, 20, 22. Is.
10, 28; 46, 1.
Obso. t. now in
this sense. Ac.
21, 15.
(Rabbi Jesuins
explains בְּרִדָּה
as meaning "every
heavy weight they
had with them,"
—their baggage.
Gesenius, Fürst,
d.c., translate,
"wealth, precious
things.")

κ Heb., that thou
art gathered to-
gether.

1 Heb., bitter of soul. 2 Sa. 17, 8.

2 De. 33, 22.

3 Lit., "upon." *Mo e an unexpect and fierce attack upon the city.*

4 Nu. 13, 21. 2 Sa. 10, 6.

5 That is, they rebuilt that part which had been burnt.

6 Not the same Dan mentioned Ge. 14, 14, though near it. The Danites wished, in the name they gave to their town, to show that they claimed relationship to the tribe of Dan, though so far removed from the territory of the tribe. This town, as the most northerly in Israel, is mentioned in connection with Beer-sheba on the southern border. Ch. 20, 1. 1 Sa. 3, 20. 2 Sa. 3, 10. 1 Ki. 12, 29, 30, and 15, 20.)

7 Many think that the true reading is Moses (מֹשֶׁה), which differs essentially only by a single letter (2). This letter is even now in Hebrew Bible's suspended. The Vulg., and some copies of the Sept., have "Moses." This reading Berthelemy refers to.

8 Ch. 13, 1. 1 Sa. 4, 2, 3, 19, 11. 1 Ps. 78, 69, 61.

9 Viz., the servitude to the Philistines, which, with a short interval, lasted 60 years, from 1171 to 1112.)

10 Jos. 18, 1. Ch. 19, 18, and 21, 12.

11 The time of these transactions is shown by the mention of Phinehas, ch. 20, 28.)

away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?"

25 And the children of Dan said unto him, "Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household."

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came²⁵ unto²⁶ Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. 28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob.²⁷ And they built²⁸ a city, and dwelt therein.

29 And they called the name of the city Dan,²⁹ after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh,³⁰ he and his sons were priests to the tribe of Dan until³¹ the day of the captivity³² of the land. 31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

XIX. A.M. 3901. B.C. 1540. [208

GIBEATH. Called also Gibeath in the Field, ch. xx. 31. Gibeath of Benjamin, ch. xx. 10. 1 Sa. xiii. 2, 15, 16, and xiv. 16. 2 Sa. xxiii. 29. 1 Chr. xl. 31. And Gibeath of Saul, 1 Sa. xl. 4; xv. 31. 2 Sa. xli. 6. 18. x. 29. Josephus places it twenty or thirty furlongs north of Jerusalem.]

The wickedness of certain men of Benjamin.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite

sojourning on the side of mount Ephraim, who took to him a concubine³³ out of Beth-lehem-judah.³⁴

2 And his concubine played the whore³⁵ against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four³⁶ whole months.

3 And her husband arose, and went after her, to speak friendly³⁷ unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. 4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, "Comfort³⁸ thine heart with a morsel of bread, and afterward go your way."

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, "Be content, I pray thee, and tarry all night, and let thine heart be merry."

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, "Comfort thine heart, I pray thee." And they tarried until afternoon,³⁹ and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, "Behold now the day draweth⁴⁰ toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be

33 Heb., a woman a concubine, or a wife a concubine. (A lawful and real, xv. 3 and ch. 20, 4, but a secondary, wife.)

34 Ch. 17, 7.

35 (Katharsis; "The whole narrative is adverse to this statement. If it had been so, the father, or the woman's brothers, if she had any, would not have received her; while, on the other hand, a wife, not a concubine, is sure of respect and protection at her father's." The Hebrew will hardly admit the gentle sense given by the Sept., but both read and sit; similarly Houbigant.)

36 Or, a year and four months.

37 Heb., to her heart, Ge. 34, 3. (To reconcile her tenderness.)

38 Heb., strengthen, Ge. 18, 5. (The Oriental's have generally two meals a day, one from 10 to 12 in the morning, and the other, which is the principal, about 7 in the evening. As they commonly rise as soon as it is light, they take a crust of bread and a cup of coffee, unnecessary to what is intended in ye. 5. The breakfast proper is spoken of at ye. 6. Pic. Bib.)

39 Heb., till the day be dark.

40 Heb., is weak.

41 Heb., it is the pitch of time of the day. (Not late in the evening, but about the middle of the afternoon, when travellers who start at daybreak think of pitching their tents till the following morning.)

ψ Heb., to thy tent.

ω Heb., to over against.

ι Jos. 18, 28.

c Jos. 15, 8, 63. Ch. 1, 21. 2 Sa. 5, 6.

d Jos. 18, 28.

a Jos. 18, 25. (*Gibeah was fully five miles N. by E. from Jerusalem, and Ramah four miles and a half N. of the same city.*)

β (*The common hospitality of the East, so well set forth in Job 31, 32, rendered this conduct of the inhabitants of Gibeah more reprehensible, and can only be explained from their peculiarly wild character.*)

e Man goeth forth unto his work, and to his labour, until the evening. Ps. 104, 23.

γ (*Shiloh, where was the tabernacle of the congregation. Jos. 18, 1. Ch. 18, 31, and 20, 18. 1 Sa. 1, 3, 7.*)

δ Heb., gatherer. th. Ve. 15.

merry; and to morrow get you early on your way, that thou mayest go home."ψ

10 But the man would not tarry that night, but he rose up and departed, and came over againstω Jebus,^b which is Jerusalem; and there were with him two asses saddled, his concubine also was with him. 11 And when they were by Jebus, the day was far spent; and the servant said unto his master, "Come, I pray thee, and let us turn in into this city^c of the Jebusites, and lodge in it."

12 And his master said unto him, "We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah." 13 And he said unto his servant, "Come, and let us draw near to one of these places to lodge all night in ^dGibeah,^a or in Ramah."^a

14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. 15 And they turned aside thither to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man^β that took them into his house to lodging.

16 And, behold, there came an old man from his work^c out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. 17 And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, "Whither goest thou? and whence comest thou?"

18 And he said unto him, "We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I; and I went to Beth-lehem-judah, but I am now going to the house^γ of the Lord; and there is no man that receiveth^δ

me to house. 19 Yet there is both straw and provender^e for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing."

20 And the old man said, "Peace^f be with thee; howsoever let all thy wants lie upon me; only lodge^g not in the street."

21 So he brought^h him into his house, and gave provender unto the asses: and they washedⁱ their feet, and did eat and drink. 22 Now as they were making their hearts merry, behold, the men^k of the city, certain sons of Belial,^l beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, "Bring forth the man that came into thine house, that we may know him."

23 And the man, the master of the house, went out unto them, and said unto them, "Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly." 24 Behold, here is my daughter a maiden, and his concubine: them I will bring out now, and humbleⁿ ye them, and do with them what seemeth good unto you: but unto this man do not so vile^o a thing."

25 But the men would not hearken to him: so the man took^p his concubine, and brought her forth unto them; and they knew^m her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the

e (*Lodging only was wanted. People in the East still carry their provisions with them.*)

f Ge. 43, 23. Ch. 6, 23. 1 Sa. 25, 6. Lu. 24, 36.

g Ge. 19, 2.

h Ge. 21, 32, and 43, 24.

i Ge. 18, 4. Juo. 13, 5.

k They have deeply corrupted themselves, as in the days of Gibeah..... Hos. 9, 9, and 10, 9. Ge. 19, 4. Ch. 20, 5.

l (*Naughty men. De. 33, 13 mar. 1 Ki. 21, 10, 13. The murderer does not change the general population with this delinquency.*)

o His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sin. Pr. 5, 22. 2 Sa. 13, 12.

p (*Similar atrocious conduct to that of the men of Sodom is paralleled by similar culpable weakness to that of Lot.*) Ge. 34, 2. De. 21, 14.

q Heb., the matter of this folly.

r (*The Chaldee, Sept., and Josephus say that the woman "despised" her husband. This spiritless compliance justifies her dislike of him.*)

m Ge. 4, 1.

house, and her hands were upon the threshold. ²⁵And he said unto her, "Up, and let us be going." But none answered.

Then the man took her up upon an ass, and the man rose up, and gat him unto his place. ²⁶And when he was come into his house, he took a knife, and laid hold on his concubine, and divided^a her, together with her bones, into twelve pieces,^b and sent her into all the coasts of Israel.

³⁰And it was so, that all that saw it said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice," and speak your minds.^c

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MIZPEH.

[A city in Benjamin, where the Israelites were wont to convene, Jos. xviii. 26. Ju. x. 17; xi. 11; and xvi. 1. 1 Sa. vii. 5, and x. 17. Dr. Robinson identifies it with "Neby Samwil," a village over against Jerusalem, seated on the summit of an elevated ridge.]

The war between the Benjamites and the rest of Israel.

THEN all the children^d of Israel went out, and the congregation was gathered together as one man, from Dan^e even to Beer-sheba, with the land of Gilead, unto the Lord^f in Mizpeh. ²And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

³Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh. Then said the children of Israel, "Tell us, how was this wickedness?"

⁴And the Levite,^g the husband of the woman that was slain, answered and said, "I came^h into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. ⁵And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slainⁱ me; and my concubine have they forced,^k and she is dead. ⁶And I took my

concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. ⁷Behold, ye are all children of Israel; give here your advice and counsel."

⁸And all the people arose^l as one man, saying, "We will not any of us go to his tent, neither will we any of us turn into his house. ⁹But now this shall be the thing which we will do to Gibeah; we will go up by lot against it: ¹⁰and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual^m for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel."

¹¹So all the men of Israel were gathered against the city, knitⁿ together as one man.

¹²And the tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness is this that is done among you? ¹³Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel."

But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: ¹⁴but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle^o against the children of Israel.

¹⁵And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. ¹⁶Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair^p breadth, and not miss.

^π (This passage and verse 8 could not be people, much the strength of the others, as set by them all for the country which had been perpetuated, and speak much for the general sound state of moral feeling in Israel.)

^p (As the men served at their own expense, and could not, as in an army, necessarily supply themselves with victuals by foraging, these dispersed themselves over the country, bringing supplies of food for the rest.)

^σ Heb., fellows.
^ς De. 13, 11. Jos. 22, 13, 16.

^τ (Dr. Cholmer's thinks that "peleah country" and of "beared" may have had a large share in prompting their resistance. They put it into the night, he says, and it is not clear how they could have done this, if they had not been armed with bows.)

^υ There came to David, of Benjamin, armed with bows, and who could use both the right hand and the left in hurling stones & shooting arrows..... 1 Chr. 12, 2.

^v (Lit., "to a hair," spoken proverbially.)

ⁿ Ch. 20, 6. (Smit) took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel... saying, &c. 1 Sa. 11, 7.

^κ (A shocking application of a recognized custom. Here it amounted to denunciation. "So let it be done to his wife or daughter who fails to become an avenger.")

^οWith the well advised is wisdom. Pr. 13, 10. Ch. 20, 7.

^ρ De. 13, 12. Jos. 22, 12. Ch. 21, 5. 1 Sa. 11, 7.

^q Ch. 18, 29. 1 Sa. 3, 20. 2 Sa. 3, 19, and 24, 2.

^λ ("The assembly," as Schmidt says, "was not merely a civil one of a political one, but also ecclesiastical and sacred.")

^μ Heb., the man the Levite.

^τ Ch. 19, 15.

^ν (The Levite, while he justly denounces the revolting wickedness of certain men in Gibeah, is silent respecting his own sinful compromise.)

^ξ Heb., humbled.

¹⁷And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

¹⁸And the children of Israel arose, and went up to the house^c of God, and asked counsel^d of God, and said,^e "Which of us shall go up first to the battle against the children of Benjamin?"

And the LORD said, "Judah^x shall go up first."

¹⁹And the children of Israel rose up in the morning, and encamped against Gibeah. ²⁰And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

²¹And the children of Benjamin came forth out of Gibeah, and destroyed^g down to the ground^o of the Israelites that day twenty and two thousand men.

²²And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. ²³(And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, "Shall I go up again to battle against the children of Benjamin, my brother?")

And the LORD said, "Go up against him."

²⁴And the children of Israel came near against the children of Benjamin the second day.

²⁵And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.^a

²⁶Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before

the LORD. ²⁷And the children of Israel enquired of the LORD, (for the ark^v of the covenant of God was there in those days, ²⁸and Phinehas,^a the son of Eleazar, the son of Aaron, stood^w before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?"

And the LORD said, "Go up; for to morrow I will deliver them into thine hand."

²⁹And Israel set liers^r in wait round about Gibeah. ³⁰And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

³¹And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite^s of the people, and kill, as at other times, in the highways, of which one goeth up to the house^y of God, and the other to Gibeah in the field, about thirty men of Israel. ³²And the children of Benjamin said, "They are smitten down before us, as at the first."

But the children of Israel said, "Let us flee, and draw them from the city unto the highways."

³³And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar:^d and the liers in wait of Israel came forth out of their places, even out of the meadows^e of Gibeah. ³⁴And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew^z not that evil was near them.

³⁵And the LORD smote^z Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. ³⁶So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted

v Jos. 18, 1. 1 Sa. 4, 34.

a (The same Phinehas so signalized in former times. Nu 25, 7, and 31, 6. Jos. 22, 13. The mention of Phinehas seems to indicate that the occurrence here narrated took place between the death of Joshua and the time of the first judge. Comp. ch. 2, 10.)

w De. 10, 8, and 18, 5.

x Jos. 8, 4.

β Heb., to smite of the people, wounded as at, &c.

y Or, Bethel.

δ (Eusebius and Jerome assert that in their day there was in that neighbourhood a village called Bethamar.)

ε (Gesenius translates כְּצִיָּה by "naked place," i.e., a field or plain without trees and declivities." It, however, accords better with the narrative to regard the word as not differing from כְּצִיָּה "a cave." So the Syriac and Arabic versions.)

y Jos. 8, 14.

z (In this verse the sacred writer gives the result of the battle in general terms, returning afterwards to particulars.)

c Rather, "to Bethel." So the Sept. and other versions (except the Vulg.), Josephus, Eusebius, Hieronimus, Ilgensternberg, De Wette, &c.)

d At the priest's word shall they go out, and at his word shall they come in... Nu. 27, 21.

e (It ought to be noticed that they did not enquire if they should go up to battle at all.)

x (It was Judah's place. Ch. 1, 2.)

g ("A natural result," says Dr. Kitto, "of a conflict of 400,000 against 27,000 men of valour," as at Marathon, Arbela, &c. Ve. 41.)

o (Probably referring to the terrible effects produced by the slingers; they struck eastwards to the ground.)

a (Upon their first overthrow they weep, but more for their shame and smart than for their sin; and they ask counsel of God, whether they shall fight again, but neither crave His assistance nor enquire of their success, being still confident in themselves of their own strength, and still putting their trust in the arm of flesh and blood. Bp. Richardson.)

unto the liers in wait which they had set beside Gibeah. ³⁷ And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew themselves^q along, and smote all the city with the edge of the sword. ³⁸ Now there was an appointed sign^r between the men of Israel and^s the liers in wait, that they should make a great flame^t with smoke rise up out of the city.

³⁹ And when the men of Israel retired in the battle, Benjamin began to smite^u and kill of the men of Israel about thirty persons: for they said, "Surely they are smitten down before us, as *in* the first battle." ⁴⁰ But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame^v of the city ascended up to heaven. ⁴¹ And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come^w upon them. ⁴² Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them. ⁴³ Thus they inclosed the Benjamites round about, and chased them, and trode them down with^x ease over^y against Gibeah toward the sunrise. ⁴⁴ And there fell of Benjamin eighteen thousand men: all these were men of valour. ⁴⁵ And they turned and fled toward the wilderness unto the rock of Rimmon^z; and they gleaned of them in the high-ways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. ⁴⁶ So

that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour. ⁴⁷ But six^{aa} hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

⁴⁸ And the men of Israel turned

again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand^{ab}; also they set on fire all the cities that they came^{ac} to.

XVI.] A.M. 3902. B.C. 1539. [210
The restoration of the tribe of Benjamin.

NOW the men of Israel had sworn in Mizpeh, saying, "There shall not any of us give his daughter to Benjamin to wife."

² And the people came to the house^{ad} of God, and abode there till even before God, and lifted up their voices, and wept sore; ³ and said, "O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?"

⁴ And it came to pass on the morrow, that the people rose early, and built there an altar,^{ae} and offered burnt offerings and peace offerings.

⁵ And the children of Israel said, "Who is there among all the tribes of Israel that came not up with the congregation unto the LORD?"—For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, "He shall surely be to death."

⁶ And the children of Israel repented them for Benjamin their brother, and said, "There is one tribe cut off from Israel this day. ⁷ How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?"

⁸ And they said, "What one is there of the tribes of Israel that came not up to Mizpeh to the LORD?"

And, behold, there came none to the camp from Jabesh-gilead^{af} to the assembly. ⁹ For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there. ¹⁰ And the congrega-

q Or, made a long sound with the trumpet. Jos. 6. 5.

r Or, time

s Heb., with.

t Heb., elevation.

u Heb., to smite the wounded.

v Heb., the whole consumption. (The stratagem employed at the taking of Ai seems here to be followed. This is the more likely, since the neighbourhood would direct the thoughts to that event.)

w Heb., touched them.

x Or, from Memuchah, &c. (Sept from Nova: but rather, they surrounded Benjamin, hunted them home, (or, out of home, or, left them no rest, Mi. 2. 10; or, resting-place, Nu. 10. 33; Ps. 132. 5, 8, until they) trod on their heels, or, overtook them, in front of Gibeah, eastward.)

y Heb., unto over against.

z Jos. 15. 32. (Dr. Robinson speaks of a conical chalky hill visible in all directions, and says, "There can be little doubt of its being the identical rock Rimmon.")

aa Ch. 21. 13.

p Heb., was found.

q Heb., were found.

r ("E. Bethel." At Bethel, where the promise had been given to Jacob that his seed should be as the dust of the earth, &c. Gen. 28. 14, and 35. 9 was the lamentation raised on the strange and striking contrast—the what and the matter of fact.)

s (They now lament the results of the precipitate haste with which they sought to remedy the unhappy business. It had first roused the tribe of Benjamin to resent their inferiority, and then awakened in the others a savage and unrelenting spirit, which in its excesses had sacrificed the women of the children.)

t 2 Sa. 21. 25.

u 1 Sa. 11. 1, and 31. 11. 2 Sa. 2. 1. (This place was in the half tribe of Manasseh, or in that of Gad, beyond the Jordan. According to Lxx, it was six miles from Bethel, in the direction of Gilead. Its name seems to be derived from Bethel, a small stream, which empties itself into the Jordan not far from Bethel.)

tion sent thither twelve thousand men of the valiantest, and commanded them, saying, "Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. ¹¹And this is the thing that ye shall do, Ye shall utterly^b destroy every male, and every woman that hath lain^b by man."

¹²And they found among the inhabitants of Jabesh-gilead four hundred young virgins,^x that had known no man by lying with any male: and they brought them unto the camp to Shiloh,^c which is in the land of Canaan.^ψ

¹³And the whole congregation sent some to speak^ω to the children of Benjamin that were in the rock Rimmon,^d and to call^a peaceably unto them.

¹⁴And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

¹⁵And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

¹⁶Then the elders of the congregation said, "How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?"—¹⁷And they said, "There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. ¹⁸Howbeit we may not give them wives of our daughters: for the children of

Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin."—¹⁹Then they said, "Behold, there is a feast^β of the Lord in Shiloh yearly^γ in a place which is on the north side of Beth-el, on the east^δ side of^ε the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah."

²⁰Therefore they commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards; ²¹and see, and, behold, if the daughters of Shiloh come out to dance^ε in dances, then come ye out of the vineyards, and each ye every man his wife of the daughters of Shiloh, and go to the land of Benjamin. ²²And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable^ζ unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty."

²³And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

²⁴And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

²⁵In those days there was no king^f in Israel: every man did that which was right in his own eyes.

^β (Hengstenberg regards this feast as the feast of the Passover. Thus he thinks the Benjamites might secretly themselves without exciting surprise by their disappearance, since it was allowable to return home on the morning after the feast. De. 16, 7.)

^γ Heb., from year to year.

^δ Or, toward the sunrising.

^ε Or, on.

^ε Ex. 15, 20. Ch. 11, 34. 1 Sa. 18, 6. Je. 31, 13.

^ζ Or, Gratify us in them. (If their parents or brothers come to quarrel with us (about it), then will we say to them, "Bestow them (the virgins) upon us; for neither have we, each one, taken a wife for himself in the war (against Jabesh), nor did yourselves grant them (the virgins) to those (the Benjamites). Therefore now ye act unjustly, if you demand them back. Maurer.)

^f Ch. 17, 6; 18, 1; and 19, 1.

b Nu. 31, 17.

^δ Heb., knoweth the lying with man.

^x Heb., young women virgins.

c Jos. 18, 1.

^ψ (Thus designated because Jabesh Gilead was not in Canaan proper.)

^ω Heb., and spokeand called.

d Ch. 20, 47.

a Or, proclaim peace. De. 20, 10.

THE BOOK

OF

R U T H.

THIS book has an intimate connexion with the preceding. Indeed, most of the best commentators, both Jewish and Christian, consider Judges and Ruth as forming but one book.

The true date and authorship of Ruth are unknown. It is, however, evident that it was written as late at least as David's time (ch. iv. 17, 22), and at a time remote from the occurrences it records (ch. iv. 7). According to the opinion of Archbishop Usher, the book has reference to events which took place during the age of Gideon (Ju. vi. 3—6). Josephus places it in the time of Eli.

The object of the book has been variously understood by different writers. It seems most probable that, while describing domestic affection and sorrow in most exquisitely touching language, the author, under Divine guidance, intended to shew how silently, yet surely, God was carrying on His great plan of mercy, and preparing the way for the coming of Messiah. As a picture of ancient manners the book is deeply interesting, but its chief value is that of illustrating the ancestry of our Lord, who at His coming was to unite Jew and Gentile.

I.] A.M. 4113. B.C. 1328. [217
BETHLEHEM.

[A small town, six miles south-west of Jerusalem, on the road to Hebron. It was anciently called Ephrath. Ge. xxxv. 16, 19, and xviii. 7. Mt. v. 2.]

Ruth cometh to Bethlehem with Naomi.

NOW it came to pass in the days when the judges^a ruled,^a that there was a famine^b in the land. And^β a certain man of Bethlehem-judah^γ went to sojourn in the country of Moab, he, and his wife, and his two sons. ²And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon^δ and Chilion, Ephrathites^ε of Beth-lehem-judah. And they came into the country of Moab, and continued^ζ there.

³And Elimelech Naomi's husband died; and she was left, and her two sons. ⁴And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years.

⁵And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

⁶Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited His people in giving them bread. ⁷Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

⁸And Naomi said unto her two daughters-in-law, "Go, return each to her mother's^ς house: the Lord deal kindly with you, as ye have dealt kindly with the dead, and with me. ⁹The Lord grant you that ye may find rest, each of you in the house of her husband."^ζ

Then she kissed them; and they lifted up their voice, and wept. ¹⁰And they said unto her, "Surely

^δ (Proper names coming in "on" are common in Hebrew. They are nearly fifty in the Bible. These. Mahlon (sickly) and Chilion (pining away) have descriptive weak connotations of the infants, which resulted in their early death.)

^ε From Ephrath, which is Bethlehem. Ge. 25, 19. Mt. 5. 2. Mat. 2. 6.

^ζ Heb., were.

^ς (In the East it was customary for the mothers and the daughters to each separate apartments from the husbands and the sons. Schultz.)

^a Ju. 2, 16.

^a Heb., judged.

^b Ge. 12, 10. and 26. 1. 2 Ki. 8. 1. Ju. 5. 6.

^β (All the verses in this book, except eight, begin with the conjunction.)

^γ (The scene of the history of Ruth is connected with those histories which form an appendix to the Book of Judges, 17, 8, & 19, 2. "By these and subsequent historical intimations, Bethlehem is kept before our minds, until at last the heavenly host hail there the house in which the Son of God became man within its walls." Kitto.)

d Ge. 38, 11. De. 25, 5.

η (Husbands (masculine) to you; so see 9, 13, 19, 22, etc.; a peculiarity of this book—perhaps dialectic.)

θ Or, if I were with an husband.

ι Heb., hope.

κ (If, old ye therefore remain shut up! According to the Talmud, Kinchi, & Michael J. phi. 7222 is a woman who shuts herself up at home, and lives without a husband.)

λ Heb., I have much bitterness. (I am more unfortunate than you, for the hand, &c. Maurer.)

μ Ju. 2, 15. Job 19, 21. Ps. 32, 4; 38, 2; and 39, 9, 10.

ν Pr. 17, 17, and 18, 24.

ξ (Schmid thinks Naomi said this to test Ruth's sincerity, whether, relinquishing her country and her country's gods, she were really prepared to make an appeal of her faith in the God of Israel.)

ο Or, to not against me.

ξ 1 Sa. 3, 17, and 25, 22. 2 Sa. 19, 13. 2 Ki. 6, 31.

ζ (A common formula of infestation, meaning, "God inflict dire punishments upon me," &c.)

η Ac. 21, 11.

θ Heb., strengthened herself.

ι (Chiefly the women of the city, as seems indicated by the gender of the verb, both here and at vs. 20.)

κ That is, Pleasant.

λ That is, Bitter.

we will return with thee unto thy people."

¹¹And Naomi said, "Turn again, my daughters: why will ye go with me? are there yet *any more* sons in my womb, that they may be^d your husbands? ¹²Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, *if* I should^θ have an husband also to night, and should also bear sons; ¹³would ye tarry^t for them till they were grown? would ye stay^κ for them from having husbands? nay, my daughters; for it grieveth^λ me much for your sakes, that the hand^μ of the LORD is gone out against me."

¹¹And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave^ν unto her.

¹⁵And she said, "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return^ξ thou after thy sister-in-law."

¹⁶And Ruth said, "Intreat^ο me not to leave thee, or to return from following after thee: for whether thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: ¹⁷where thou diest, will I die; and there will I be buried: the LORD^ξ do so to me, and more also, *if* ought but death part thee and me."

¹⁸When she saw^ζ that she was^ο stedfastly minded to go with her, then she left speaking unto her.

¹⁹So they two went until they came to Beth-lehem.

And it came to pass when they were come to Beth-lehem, that all^π the city was moved about them, and they said, "Is this Naomi?"

²⁰And she said unto them, "Call me not Naomi,^ρ call me Mara;^σ for the Almighty hath dealt very bitterly with me. ²¹I went out full, and the LORD hath brought me home again empty: why then call ye me

Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me."

²²So Naomi returned,^τ and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning^υ of barley-harvest.

II.] A.M. 4113. B.C. 1328. BETH-LEHEM.
Ruth glean^φ in the fields of Boaz.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.^φ

²And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and glean^ψ ears of corn after *him* in whose sight I shall find grace."

And she said unto her, "Go, my daughter."

³And she went, and came, and gleaned^χ in the field after the reapers: and her hap^ψ was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

⁴And, behold, Boaz came from Beth-lehem, and said unto the reapers, "The LORD^ω be with you." And they answered him, "The LORD bless thee."

⁵Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?"

⁶And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab: ⁷and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house."^α

⁸Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide

τ (Carpsov says this is the emphatic conclusion of the preceding narrative.)

υ Ex. 9, 31, 32. Ch. 2, 23. 2 Sa. 21, 9. (In the somewhat high region of Beth-lehem, this takes place in the beginning of April. Le. 23, 10.)

φ Called Booz, Mat. 1, 5.

ψ Le. 19, 9, and 23, 22. De. 24, 19.

χ (This right of glean^{ing} was one of the legal provisions for the poor of Israel; and as the landholders were not subject to money taxes for the support of the poor, their claim was liberally construed by them. Kitto.)

ψ Heb., happened. (The lands of the respective owners were not separated by enclosures, but cultivated in one unbroken field.)

ω (Such salutations between superiors and inferiors are still common in the East. Among the Muslims they are regarded as a sign of their equality in the sight of God, and of their common faith.) Ps. 129, 7, 8.

α ("Cottage," a place of shelter from the noontide heat.)

β (Whose duty it was, as Carpus thinks, to collect the sheaves, &c.)

γ ("This," says Michaelis, "was a great act of kindness, where water was scarce, and the heat great.")

ι 1 Sa. 25. 23.

δ (Lit., "Yesterday and the third day." This phrase signifies time past; as "to-day" and "to-morrow," time to come. Ex. 13. 14, Jos. 4. 6. This form of speech is truly oriental: it is common among the Hindoos.)

ε Or, I find favour. Ge. 33. 15. 1 Sa. 1. 18.

ζ Heb., to the heart.

η (Among the Hebrews, as among the Egyptians, females enjoyed for more social freedom than is now common in the East.)

θ (Targ., "pottage cook'd with vinegar.")

ι ("The grains of wheat," says Dr. Robinson, "not yet fully dry and hard, are roasted in a pan, or on an iron plate, and constitute a very palatable article of food.")

κ Heb., shame her not.

λ (Bochart says, there were four modes of beating out the grain. 1. With a stick, when the quantity was small, as here and at Ju. 6. 11. 2. A corn-drag, which was made of two stout planks with sharp fragments of stone inserted beneath. 3. A threshing machine — three rollers armed with iron teeth. 4. Treading by oxen.)

here fast by my maidens: ^β ⁹ let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, ^γ go unto the vessels, and drink of that which the young men have drawn."

¹⁰ Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"

¹¹ And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. ^δ ¹² The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

¹³ Then she said, "Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

¹⁴ And Boaz said unto her, "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. ^ε

And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

¹⁵ And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not: ¹⁶ and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."

¹⁷ So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah

of barley. ¹⁸ And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

¹⁹ And her mother-in-law said unto her, "Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee."

And she shewed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought to day is Boaz."

²⁰ And Naomi said unto her daughter-in-law, "Blessed be he of the Lord, who hath not left off His kindness to the living and to the dead." And Naomi said unto her, "The man is near of kin unto us, one of our next kinsmen. ^ν

²¹ And Ruth the Moabitess said, "He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest."

²² And Naomi said unto Ruth her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

²³ So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

III.] A.M. 4113. B.C. 1328.
Ruth claims of Boaz the kinsman's duty.

THEN Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? ² And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. ³ Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. ⁴ And

μ (Thirty quarts. Bochart makes the ephah 1563/5 Ears of barley — about one and one-twelfth English bushel. See Josephus, Ant. 8. 2. 9.)

κ Ch. 3. 10. 2 Sa. 2. 5. Job 29. 13.

ν Or, one that hath right to redeem. Lev. 25. 25.

ε (Though the word is masculine, yet it signifies all people, and particularly the maidens, &c. So the Sept. and Chald. read it, and so Symon understood it. See xv. 23. Patrick.)

ζ Or, fall upon thee.

ι Ch. 1. 9.

ο (By taking up a portion in a sieve, and letting it down slowly in the wind in the evening, when the sea breeze sets in.)

π Or, lift up the clothes that are on his feet.

ρ (The intention of Naomi was to ask Boaz if he would marry Ruth. This would best be done by Ruth herself, and to Boaz alone. The owl was agreeable to the law of God, and the plan simple, yet ingenious.)

σ (After a day of successful labour, and after a refreshing meal, he was quiet, thankful, happy.)

τ (Dr. Robinson says, "The owners of the crops come every night and slept upon their threshing-floors: and this we found to be universal in all the regions of Asia.")

υ ("Nations of the East," says Mrs. Postans, "care little for sleeping accommodation, but rest when necessary overcomes them, lying on the ground.")

ϕ (Cross-wise at his feet.)

χ Or, look hold on.

ψ (The Chaldee explains, "Let thy name be called upon thine household, by taking me as thy wife." Comp. Ecze. 16, 8.)

ω Or, one that hath right to redeem. Ch. 2, 20, and ve. 12.

m Ch. 1, 8, and 2, 8.

a (Boaz was at this time not less than sixty years of age.)

β Heb., gatv.

n Pr. 12, 1.

γ (Naomi probably knew this, and that he could not both purchase the land and marry Ruth.)

ο Jn. 8, 19. Je. 4, 2.

it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover^π his feet, and lay thee down; and he will tell thee what thou shalt do."

⁵And she said unto her, "All that thou sayest unto me I will do."

⁶And she went down unto the floor, and did according to all that her mother-in-law bade her.

⁷And when Boaz had eaten and drunk, and his heart was merry,^σ he went to lie^τ down at the end of the heap of corn: and she came softly, and uncovered^υ his feet, and laid^ϕ her down.

⁸And it came to pass at midnight, that the man was afraid, and turned^χ himself: and, behold, a woman lay at his feet. ⁹And he said, "Who art thou?"

And she answered, "I am Ruth thine handmaid: spread^ψ therefore thy skirt over thine handmaid; for thou art a near^ω kinsman."

¹⁰And he said, "Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning,^m inasmuch as thou followedst not young^a men, whether poor or rich. ¹¹And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city^β of my people doth know that thou art a virtuousⁿ woman. ¹²And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer^γ than I. ¹³Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth:^ο lie down until the morning."

¹⁴And she lay at his feet until the morning: and she rose up before one could know another.

And he said, "Let it not be known that a woman^π came into the floor." ¹⁵Also he said, "Bring the vail^ρ that thou hast upon thee, and hold it."

And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

¹⁶And when she came to her mother-in-law, she said, "Who^ε art thou, my daughter?"

And she told her all that the man had done to her. ¹⁷And she said, "These six measures^ς of barley gave he me; for he said to me, Go not empty unto thy mother-in-law."

¹⁸Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

IV.]

A.M. 4113. B.C. 1328.
Boaz marries Ruth.

WHEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one!^η turn aside, sit down here."

And he turned aside, and sat down. ²And he took ten^θ men of the elders^ζ of the city, and said, "Sit ye down here."

And they sat down.

³And he said unto the kinsman, "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: ⁴and I thought^ι to advertise thee, saying, Buy^κ it before the inhabitants, and before^ε the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee."

And he said, "I will redeem it."

⁵Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the

p Ro. 12, 17, and 14, 16. 1 Cor. 10, 32. 2 Co. 8, 21. 1 Th. 5, 22.

δ Or, sheet; or, apron. (Schröder, De vestitu mul. Heb., c. 16, has proved that this was a mantle or cloak, the wide upper garment of eastern women.)

ε (That is, Art thou the wife of Boaz or not Maurer.)

ς (Turqum, "six seahs;" i.e., two ephahs—sixty quarts.)

η (The original means one whom one points out with the finger, and not by name.)

θ (A number frequently mentioned in important events. Ju. 6, 27. 1 Sa. 25, 5. 2 Sa. 18, 15. 2 Ki. 25, 25.)

ι 1 Ki. 21, 8. 1 Pr. 31, 23.

κ Heb., I said, I will reveal in thine ear.

κ Je. 32, 7, 8. (According to the law, Le. 25, 25. If thy brother be waxen poor, and hath sold... some of his possession... then... shall...many of his kin... redeem that which his brother sold.)

ρ Ge. 23, 18.

A (Not, in the sense of De. 25. 5, marrying a brother's wife; but that by marrying the wife of the deceased, the land might become his, and not revert in the jubilee.)

μ (The Targum has, that the kinsman said, "For this reason I cannot redeem it, because I have a wife already, and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance.")

v (That is, a legal ceremony devised from that in De. 25. 9, 10, and signifying that the person doing it transferred his right to another.)

ξ (Purchased, i.e., not, as the law compelled a brother to do, by buying her, but by buying this small farm of the owner. Naomi took up in perpetuity the claim of Ruth and her heirs. Ac. 20, 28. Ep. 5, 25.)

ς Ps. 127, 3, and 128, 3.

ο (The original is in the masculine. It is a peculiarity of the book that there is a frequent disregard of gender.)

dead, to raise^Δ up the name of the dead upon his inheritance."

⁶And the kinsman said, "I cannot redeem *it* for myself, lest I mar^μ mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*."

⁷Now this *was the manner*^μ in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was a testimony* in Israel. ⁸Therefore the kinsman said unto Boaz, "Buy *it* for thee."

So he drew off his shoe.

⁹And Boaz said unto the elders, and unto all the people, "Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. ¹⁰Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased^ξ to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day."

¹¹And all the people that *were* in the gate, and the elders, said, "If *we* are witnesses. The Lord^ς make the woman that is come into thine house like Rachel and like Leah, which two^ο did build the house of Israel: and do^τ thou worthily in Ephrathah,^λ and be famous^ρ in Beth-lehem: ¹²and

let thy house be like the house of Pharez, whom Tamar^π bare unto Judah, of the seed which the Lord shall give thee of this young woman."

¹³So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

¹⁴And the women said unto Naomi, "Blessed *be* the Lord, which hath not left thee this day without^τ a kinsman,^λ that his name may be famous in Israel. ¹⁵And he shall be unto thee a restorer of *thy* life, and a nourisher^υ of thine old age: ^φ for thy daughter-in-law, which loveth thee, which is better^υ to thee than seven sons, hath born him."

¹⁶And Naomi took the child, and laid it in her bosom, and became nurse unto it.

¹⁷And the women her neighbours gave it a name, saying, "There is a son born to Naomi; and they called his name Obed: ^χ he *is* the father of Jesse, the father of David."^ψ

¹⁸Now these *are* the generations of Pharez: Pharez begat Hezron,¹⁹ and Hezron begat Ram, and Ram begat Amminadab,²⁰ and Amminadab begat Nahshon, and Nahshon^ε begat Salmon,^ω ²¹and Salmon begat Boaz, and Boaz begat Obed,²² and Obed begat Jesse, and Jesse begat David.

π Or, get thee riches; or, power. (Is thou prosperous, &c. Maurer.)

ι Ge. 35, 16, 19.

ρ Heb., proclaim thy name.

υ Ge. 38, 29. 1 Chr. 2, 4. Mat. 1, 3.

σ Heb., caused to cease unto thee.

τ Or, redeemer. (Who generously became so, no law compelling him.)

υ Heb., to nourish. Ge. 45, 11. Ps. 55, 22.

φ Heb., thy gray hairs.

ψ 1 Sa. 1, 8.

χ (That is, one who should be serviceable unto her.)

ψ (The descent of our Saviour from Ruth, a Gentile, was an intimation of the comprehensive nature of the Christian dispensation. Pretyman.)

ε Nu. 1, 7.

ω Mat. 1, 4. Or, Salmah.

THE
FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THESE books were by the ancient Hebrews regarded as but one, as Origen, Cyril of Jerusalem and Jerome inform us. They bear the name of Samuel, not because he was their author, but because he was the main subject of the books: for, as Abarbanel says, "All things that occur in each book may, in a certain sense, be referred to Samuel—even the acts of Saul and David; for each of them was anointed by him, and, as it were, the work of his hands."

Jahn is of opinion that the Books of Samuel and the Kings were composed by the same person, and published about the forty-fourth year of the Babylonish captivity. The Talmud (Baba Batra, fol. 14, 15) includes Samuel, Kings, and also Judges among the books of the prophets, and adds, "Samuel wrote his book, the Book of Judges, and Ruth." It is probable that he wrote the first book, and Gad and Nathan the second.

The contents of the Books of Samuel belong to a very important period in Jewish history—connecting as they do the era of the Judges with that of the monarchy, and pointing out the time, method, and means of the alteration. This is done so vividly and so admirably, that the books are invaluable "for doctrine, for reproof, for correction, for instruction in righteousness." There is in them such a number of examples, now of the truth of the divine promises, now of the certainty of the threatenings of the Most High, now of judgments manifested towards the impious, and now of mercy shewn to the faithful, that it is scarcely possible, when studiously and prayerfully read and thoughtfully listened to, that they should not deter from impiety, invite to holiness, and confirm in the truth (*Brevii Homil.*).

The history may be divided into three parts:—

- I.—The history of Samuel's youth, call to the prophetic office, and administration as prophet and judge, i.—xii.
- II.—The history of Saul's government, and of the early designation of David to the kingly office, 1 Sa. xiii.—xxxii.
- III.—The history of David's government, 2 Sa. i.—xxiv. Jahn considers chapters xxi.—xxiv. as being an appendix containing six divisions. 1. The famine, on account of the unpunished murders committed by some of Saul's family on the Gibeonites, ch. xxi. 1—14. 2. An account of some wars of David, ve. 15—22. 3. David's epinecium, same as Ps. xviii., ch. xxii. 4. A later poem of David, not met with in the Psalms, xxiii. 1—7. 5. A list of David's celebrated heroes, ve. 8—39. 6. An account of the numbering of the people and its consequences, ch. xxiv.

I.]

A.M. 4288. B.C. 1153.
RAMATHAIM-ZOPHIM.

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^a (*Of the posterity of Ichar, the son of Kerath. 1 Chr. 6, 27, 33—38.*)

^β (*Hence the district in which Ramathaim lay received this name, "Ramathaim of the Zuphites." Comp. ch. 9, 5.*)

[Situated on a part of Mount Ephraim, in the land of Zuph, ch. i. 1, and ix. 5. According to Waldott, Van de Velde, and others, to be found in the remarkable ruins of er-Râmeh, scarcely an hour's distance N. of Hebron. The dual form "...aim," would seem to indicate two heights.]

(*Eli judges Israel twenty years, from A.M. 4290 to A.M. 4310. He was of the posterity of Ithamar, the younger son of Aaron.*)

The birth of Sam'el.

NOW there was a certain man of Ramathaim-zophim, of mount

Ephraim, and his name was Elkana,^a the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph,^β an Ephrathite: ²and he had two wives; the name of the one was Haunah, and the name of the other Peninnah: and Peninnah had children, but Haunah had no children.

³And this man went up out of his city yearly^γ to worship^α and to sacri-

^γ Heb., from year to year.

^α (*At*)...the feast of unleavened bread.....in the month Abib..... Ex. 23, 15. De. 16, 16. Lu. 2, 41.

b Jos. 18, 1.

8 Or, a double portion, (i.e., a portion for two persons.)

c Ge. 30, 2.

e Heb., angered her.

5 Or, from the time that she, &c. Heb., from her going up. (In this manner, referring to v. 4, 5, he was accustomed to do, year by year, as oft n as she (Hannah) went up to the house of the Lord; in this manner, referring to v. 6, she (Peninnah) was accustomed to annoy her (Hannah); hence she wept and did not eat. Marger.)

d Ru. 4, 15.

7 (The tabernacle is so called, and also at ch. 3, 3, 2 Sa. 22, 7, Ps. 27, 4, 6. In Je. 10, 20, La. 2, 4, the temple is called a tabernacle.)

9 Heb., bitter of soul, 2 Sa. 17, 8.

e Ge. 28, 20. Nu. 30, 3. Ju. 11, 30.

i (That is, of the celestial hosts. This expression, common in the later Books, occurs here for the first time.)

f Ge. 29, 32.

k (These four similar expressions intimate the deep earnestness of the speaker.)

l Heb., seed of men.

m (Hävernisk remarks that it views this which constituted the peculiarity of the vow.)

g Nu. 6, 5. Ju. 13, 5.

n Heb., multiplied to pray.

o (The first recorded instance of unuttered prayer.)

fice unto the Lord of hosts in Shiloh,^b And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: ⁵but unto Hannah he gave a worthy^d portion; for he loved Hannah: but the Lord had shut^e up her womb.

6 And her adversary also provoked^e her sore, for to make her fret, because the Lord had shut up her womb. ⁷And as he did so year by year, when⁵ she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?"^d

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk.

Now Eli the priest sat upon a seat by a post of the temple⁷ of the Lord.

10 And she was in bitterness⁹ of soul, and prayed unto the Lord, and wept sore. ¹¹And she vowed^e a vow, and said, "O Lord of hosts,^e if Thou wilt indeed look on the affliction^f of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give^k unto Thine handmaid a man-child,^l then I will give him unto the Lord all^m the days of his life, and there shall no razor⁹ come upon his head."

12 And it came to pass, as she continued prayingⁿ before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart;⁵ only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, "How long wilt thou be drunken? put away thy wine from thee."

15 And Hannah answered and said, "No, my lord, I *am* a woman of a sorrowful⁹ spirit: I have drunk neither wine nor strong drink, but have poured^h out my soul before the Lord. ¹⁶Count not thine handmaid for a daughter of Belial:^o for out of the abundance of my complaint⁹ and grief have I spoken hitherto."

17 Then Eli answered and said, "Goⁱ in peace: and the God of Israel grant *thee* thy petition that thou hast asked of Him."

18 And she said, "Let thine handmaid find grace^k in thy sight."

So the woman went her way, and did eat, and her countenance was no more sad.

19 And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her.

20 Wherefore it came to pass, when the time was come about⁷ after Hannah had conceived, that she bare a son, and called his name Samuel,⁷ saying, "Because I have asked him of the Lord."

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearlyⁱ sacrifice, and his vow. ²²But Hannah went not up: for she said unto her husband, "*I will not go up until the child be weaned,*⁹ and then I will bring him, that he may appear before the Lord, and there abide for ever."

23 And Elkanah her husband said unto her, "Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish His word."

So the woman abode, and gave her son suck until she weaned him.

A.M. 4295. B.C. 1146. SHILOH. [232] Hannah presents Samuel to the Lord.

24 AND when she had weaned him, she took him up with her, with three⁵

o Heb., hard of spirit.

h Ps. 62, 8, and 112, 2.

π (Belial is compounded of "not, without, and 2." use, profit, and hence means "worthless": a "daughter of Belial" is a "worthless woman.")

ρ Or, meditation.

i Ma. 5, 31. Lu. 7, 50, and 8, 48.

k Ge. 33, 15. Ru. 2, 13.

σ Heb., in revolution of days.

τ That is, asked of God.

l Ve. 3.

v (The Mohammedans prohibit a mother from weaning a child before two years. Sometimes the law is extended to three years and more. It is most probable that Samuel was as old as this, if not older.)

δ (The Sept., Syr., and Arab., have, "a three-year bullock," i.e., but one. See v. 25. Probably according to the child's age. Comp. ve. 25.)

χ Or, returned him, whom I have obtained by petition, to the LORD.

ψ Or, He whom I have obtained by petition shall be returned.

m Ge. 24, 26, 52.

n See Lu. 1. 46—55.....Is any merry? let him sing psalms. Ja. 5, 13. Eph. 5, 19.

ω (The horn is the symbol of strength, power, and dignity. The Nineveh sculptures represent their kings with head-dresses ornamented with horns) Ps. 92, 10, and 112, 9.

ο Ps. 9, 14; 13, 5; 20, 5, and 35, 9.

p Ex. 15, 11. De. 3, 21, and 32, 4. 1's. 86, 8, and 89, 6, 8.

a (God is first called a Rock, (i.e., a refuge, protection,) by Moses.) De. 32, 4.

β Heb., hard.

q Ps. 94, 4. Mal. 3, 13. Jude 15.

r Ps. 37, 15, 17, and 76, 3.

s Lu. 1, 53.

γ (The vicissitude of human affairs, especially the sudden turns there are, sometimes from a height of prosperity to a very low condition, and on the contrary, are very wondrous, and seriously to be pondered; that no man may be proud, nor any man despair. Patrick.)

t Je. 15, 9.

uI kill, and I make alive; I wound, and I heal...De. 32, 39. Joh. 5, 18. Ho. 6, 1.

v Ps. 113, 7, 8. Lu. 1, 52.

bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

²⁵And they slew a bullock, and brought the child to Eli. ²⁶And she said, "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

²⁷For this child I prayed; and the LORD hath given me my petition which I asked of Him: ²⁸therefore also I have lent^x him to the LORD; as long as he liveth he^ψ shall be lent to the LORD."

And he worshipped^m the LORD there. II.] ¹And Hannah prayed, and said,ⁿ

"My heart rejoiceth in the LORD,
Mine horn^ω is exalted in the LORD :

My mouth is enlarged over mine enemies ;
Because I rejoice^q in Thy salvation.

²There is none holy^v as the LORD :
For there is none beside Thee :

Neither is there any Rock^a like our God.

³Talk no more so exceeding proudly :
Let not arrogancy^β come^q out of your mouth :
For the LORD is a God of knowledge,
And by Him actions are weighed.

⁴The bows^r of the mighty men are broken,
And they that stumbled are girded with strength.

⁵They that were full^s have hired out themselves for bread ;
And they that were hungry ceased :^γ

So that the barren hath born seven ;
And she that hath many children is waxed feeble.^t

⁶The LORD killeth, and maketh alive :^u

He bringeth down to the grave, and bringeth up.

⁷The LORD maketh poor, and maketh rich :
He bringeth low, and lifteth up.

⁸He raiseth^v up the poor^δ out of the dust,
And lifteth up the beggar from the dunghill,

To set them among princes,
And to make them inherit the throne of glory :

For the pillars^ε of the earth^ω are the LORD'S,
And He hath set the world upon them.

⁹He will keep the feet^r of His saints,^γ
And the wicked shall be silent in darkness ;

For by strength shall no man prevail.

¹⁰The adversaries of the LORD shall be broken^v to pieces ;
Out of heaven shall He thunder^z upon them :

The LORD shall judge^a the ends of the earth ;
And He shall give strength unto His King,
And exalt the horn of His Anointed."^θ

¹¹And Elkanah went to Ramah to his house. And the child did minister^δ unto the LORD before Eli the priest.

A.M. 4295. B.C. 1146. SHILOH.
The wickedness of Eli's sons.

[233

¹²NOW the sons of Eli were sons

of Belial;^ε they knew^d not the LORD.

¹³And the priest's custom with the people was, that, when any man offered sacrifice,^t the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; ¹⁴and he struck it into

δ (The wise Providence of God makes not all men alike; but some of a lower, some of a higher rank.)

ε (The supports of the earth—a figurative expression, denoting the means whereby the earth is sustained.)

ω Ps. 102, 25, and 104, 5. He. 1, 3.

z Ps. 121, 3, and 91, 11.

η (Hannah commences her song of praise with an evident reference to the treatment she had received from Peninah; but in ve. 8—10 she rises above matters of a personal nature.)

γ Ps. 2, 9.

z Ch. 7, 10. Ps. 18, 13.

a Ps. 98, 9, and 96, 13.

θ (This song is one of ardent gratitude to God. It portrays His sovereign dispensations, asserts the character of His government, that "He resisteth the proud, and giveth grace to the humble;" and concludes with a prophetic aspiration, in pious keeping with the spirit of the theocracy, and with the great promise which it so zealously cherished. Hengstenberg.)

δ Ve. 18. Ch. 3, 1.

c De. 13, 13.

d Ro. 1, 28. Ju. 2, 10. Je. 22, 16.

t (The reference is to peace-offerings, the internal fat of which was the only part consumed.)

the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. ¹⁵ Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, "Give flesh to roast for the priest; for he will not have sodden^e flesh of thee, but raw."

¹⁶ And *if* any man said unto him, "Let them not fail to burn the fat presently,^a and *then* take *as much* as thy soul desireth; then he would answer him, "Nay; but thou shalt give *it me* now; and if not, I will take *it by force*."

¹⁷ Wherefore the sin of the young man was very great before^f the LORD: for men abhorred^g the offering of the LORD.

¹⁸ But Samuel ministered before the LORD, *being* a child, girded^h with a linen ephod. ¹⁹ Moreover his mother made him a little coat,ⁱ and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

²⁰ And Eli blessedⁱ Elkanah and his wife, and said, "The LORD give thee seed of this woman for the loan^μ which is lent^k to the LORD."

And they went unto their own home.

²¹ And the LORD visited^l Hannah, so that she conceived, and bare three sons and two daughters.

And the child Samuel grew^m before the LORD.

²² Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled^v at the door of the tabernacle of the congregation. ²³ And he said unto them, "Why do ye such things? for I hear^ξ of your evil dealings by all this people. ²⁴ Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress.^ο ²⁵ If one man sin against

another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him?"^ε

Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay^ο them.

²⁶ And the child Samuel grew^p on, and was in favour^q both with the LORD, and also with men.

²⁷ And there came a man^r of God unto Eli, and said unto him, "Thus saith the LORD, Did I plainly appear^ο unto the house of thy father, when they were in Egypt in Pharaoh's house? ²⁸ And did I choose^s him out of all the tribes of Israel *to be* My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me? and did I give^t unto the house of thy father all the offerings made by fire of the children of Israel? ²⁹ Wherefore kick^π ye at My sacrifice and at Mine offering, which I have commanded^υ in My habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? ³⁰ Wherefore the LORD God of Israel saith, I said^υ indeed *that* thy house, and the house of thy father, should walk before Me for ever; but now the LORD saith, Be it far^φ from Me; for them that honour Me I will honour, and they that despise^ο Me shall be lightly esteemed.

³¹ Behold the days^ζ come, that I will cut^σ off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. ³² And thou shalt see an enemy^τ in My habitation,^υ in all the wealth which God shall give Israel; and there shall not be an old man in thine house for ever. ³³ And the man of thine, whom I shall not cut off from Mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower^δ of their age.

³⁴ And this shall be a sign^υ unto

n ... The soul that doth die ought pre- sumptuously (with an high hand, near) ... shall be cut off from among his people. Nu. 15, 30.

ξ (Unargued well, but he ought not to have referred their punishment to God, when it was in his power to punish them himself. Patrick.)

ο Pr. 15, 10.

p Ye. 21.

q Pr. 3, 4. Lu. 2, 52. Ac. 2, 47. Ro. 14, 18.

r 1 Ki. 13, 1.

ο Ex. 4, 14, 27. (An emphatic interrogation, as though it were, "Did I plainly manifest Myself or not?")

s Ex. 28, 1, 4. Nu. 16, 5, and 18, 1, 7.

t Le. 2, 3, and 6, 46. Nu. 5, 9, and 18, 8.

π (Gather, "trample under foot," i.e., in contempt.)

υ (Why do ye despise My sacrifices and My offerings which I have appointed in My habitation? Maurer.)

φ Ex. 29, 9.

ψ Je. 18, 10.

ο Mal. 2, 9.

ζ 1 Ki. 2, 27. Eze. 41, 10. Ch. 4, 11; 14, 3, and 22, 18.

σ (To) break or cut off the arm of any one is to destroy his power.)

τ Or, the affliction of the tabernacle, for all the wealth which God would have given Israel.

υ (Thou shalt see a rival in the habitation, at the time that the LORD shall do good to Israel, &c. De Wette.)

δ Heb. men.

υ 1 Ki. 13, 3.

e Aaron's sons shall burn it on the altar, upon the burnt sacrifice ... all the fat is the LORD'S. Le. 3, 5, 16.

κ (Boiled.)

λ Heb., as on the day.

f Ge. 6, 11.

g Mal. 2, 8.

h Ex. 28, 4, 2 Sa. 6, 14.

ς (Mark the distinction between the sacred vestment and the secular one.)

i Ge. 14, 19.

μ Or, petition which she asked, &c.

κ Ch. 1, 25.

l Ge. 21, 1.

m Ye. 26. Ju. 13, 24. Ch. 3, 19. Lu. 1, 80, and 2, 40.

v Heb., assembled by troops. Ex. 38, 8. (Probably such women as, influenced by devout feelings, were frequent and regular attendants at the door of the congregation, beyond which they might not go.)

ξ Or, I hear evil words of you.

ο Or, to cry out.

z Ch. 4, 11.

a See i Ki. 2, 27, 35. 1 Chr. 29, 22. Eze. 44, 15.

x Heb., join.

y Or, some what about the priest-hood.

b Ch. 2, 11.

c Ps. 71, 9. Am. 8, 11. See ve. 21.

o (Visions were not frequent. De Wette and others.)

a ("The youth Samuel," says Havernick, "saw a time in which there was a dearth of the word of the Lord, and but little prophesying; the youth Samuel saw around him a company of people, who, in union with him, were wholly consecrated to the Lord's service, sang His praises, participated in His revelations, and made known His name to the rebellious people." With the age of Samuel began a new religious era.)

β (The thirty-first year of Eli's administration; Samuel being twelve years of age.)

d Ge. 27, 1, and 48, 10. Ch. 2, 22, and 4, 15.

e Ex. 27, 21. Le. 24, 3. 2 Chr. 13, 11.

y Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.

thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

³⁵ And I will raise Me up a faithful priest,^a that shall do according to that which is in Mine heart and in My mind; and I will build him a sure house; and he shall walk before Mine anointed for ever. ³⁶ And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices,^y that I may eat a piece of bread."

III.] A.M. 4300. B.C. 1141. SHILOH. [234
The call of Samuel.

AND the child^b Samuel ministered unto the LORD before Eli. And the word of the LORD was precious^c in those days; there was no open^o vision.^a

² And it came to pass at that time,^β when Eli was laid down in his place, and his eyes began to wax dim,^d that he could not see; ³ and ere the lamp^e of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; ⁴ that the LORD called Samuel: and he answered, "Here am I."

⁵ And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again."

And he went and lay down. ⁶ And the LORD called yet again, Samuel.

And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me."

And he answered, "I called not, my son; lie down again."

⁷ Now^γ Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

⁸ And the LORD called Samuel again the third time.

And he arose and went to Eli, and

said, "Here am I; for thou didst call me."

And Eli perceived that the LORD had called the child.

⁹ Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, LORD; for Thy servant heareth."

So Samuel went and lay down in his place.

¹⁰ And the LORD came, and stood, and called as at other times, "Samuel, Samuel."

Then Samuel answered, "Speak; for Thy servant heareth."

¹¹ And the LORD said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.^δ ¹² In that day I will perform against Eli all things which I have spoken^f concerning his house: when^ε I begin, I will also make an end. ¹³ For I have^γ told him that I will judge his house for ever for the iniquity^g which he knoweth; because his sons made themselves vile,^θ and he restrained^t them not.^κ ¹⁴ And therefore I have sworn unto the house of Eli, that the iniquity^v of Eli's house shall not be purged, with sacrifice nor offering, for ever."^h

¹⁵ And Samuel lay until the morning, and opened the doors^ξ of the house of the LORD. And Samuel feared to shew Eli the vision.

¹⁶ Then Eli called Samuel, and said, "Samuel, my son."

And he answered, "Here am I."

¹⁷ And he said, "What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more^ο also, if thou hide any thing^π from me of all the things that He said unto thee."

¹⁸ And Samuel told him every^ρ whit, and hid nothing from him.

And he said, "It is the LORD: ⁱ let Him do what seemeth Him good."

δ (A proverbial expression intimating the reception of tidings calculated to awaken the greatest astonishment and terror. 2 Ki. 21, 12. Je. 19, 3.)

f Ch. 2, 30—36.

ε Heb., beginning and ending.

η Or, And I will tell him, &c.

g Eze. 7, 3, and 18, 30.

θ Or, accursed.

t Heb., frowned not upon them.

κ (St. Augustine says, "Although the discipline and government of my house be strict and vigilant, yet, as I am a man and live amongst men, I dare not arrogate to myself that my house shall be better than the ark of Noah, the house of Abraham, Isaac, Jacob, and of Christ." Thus may it be also with many a good man who is not culpable as Eli was.)

v (That is, the punishment shall not be mitigated; the sentence of untimely death and of deposition from the priesthood is irreversible.)

ξ Nu. 15, 31. Is. 22, 14.

ξ (The hangings of the gate of the court. Ex. 27, 16.)

ο Heb., so add.

π Or, word.

ρ Heb., all the things; or, words. (Whit, a thing, from the Saxon wikt.)

i Ps. 39, 9. Job 1, 21, and 2, 10. Is. 39, 8.

σ Or, faithful.

τ (The Lord's communication to Samuel respecting Eli was a solemn introduction to the prophetic office. He thus commenced it with denouncing God's judgments upon the head of the chief person in the state—one in whom the highest sacred office and civil functions met. Great prominence is given to Samuel's prophetic character, because with him commenced a new class of men in Israel—the reformers of religion, and teachers of the state.)

υ Or, came to pass. Heb., was. (Was verified ten years after, both with respect to Eli and to the Israelites.)

φ (This name is used anticipatively. Comp. ch. 5, 1. and 7, 12. Conspicuous stones were sometimes used as the marks and boundaries of places. Comp. ch. 20, 19.)

χ Heb., the battle was spread.

ψ Heb., the array.

ω Heb., take unto us. (It never came into the tabernacle again.)

α (Perhaps in imitation of Joshua.)

β 2 Sa. 6, 2. Ps. 80, 1, and 99, 1.

β (God sitting between the cherubim, is God revealing Himself as on a throne of grace, in mingled majesty and love, for the recovery of His fallen family on earth, and their final elevation to the highest region of life, blessedness, and glory.)

¹⁹ And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. ²⁰ And all Israel from Dan even to Beersheba knew that Samuel was established^σ to be a prophet^τ of the Lord.

²¹ And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord.

IV. A.M. 4310. B.C. 1131. NEAR MILZEPH. (In Benjamin.) [235 The Israelites lose the ark.

AND the word of Samuel came^υ to all Israel.

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer:^φ and the Philistines pitched in Aphek. ² And the Philistines put themselves in array against Israel: and when they joined^υ battle, Israel was smitten before the Philistines: and they slew of the army^ψ in the field about four thousand men.

³ And when the people were come into the camp, the elders of Israel said, "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch^ω the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."^α

⁴ So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth^β between the cherubims:^β and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

⁵ And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

⁶ And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?"—And they understood that the ark of the Lord was come into

the camp. ⁷ And the Philistines were afraid, for they said, "God is come into the camp."—And they said, "Woe unto us! for there hath not been such a thing heretofore.^γ

⁸ Woe unto us! who shall deliver us out of the hands of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness.^δ ⁹ Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you:^ζ quit^ζ yourselves like men, and fight."

¹⁰ And the Philistines fought, and Israel was smitten,^η and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

¹¹ And the ark^θ of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.^ς

¹² And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth^ο upon his head.

¹³ And when he came, lo, Eli sat upon a seat^π by the wayside^ς watching: for his heart trembled for the ark of God.

And when the man came into the city, and told *it*, all the city cried out.

¹⁴ And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?"

And the man came in hastily, and told Eli.

¹⁵ Now Eli was ninety and eight years old; and his eyes^ρ were dim^ρ that he could not see.

¹⁶ And the man said unto Eli, "I am he that came out of the army, and I fled to-day out of the army."

And he said, "What is^θ there done, my son?"

¹⁷ And the messenger answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and

γ Heb., yesterday, or, the third day.

δ (Jonathan thus paraphrases this, "Who smote the Egyptians with all manner of plagues and did wonders for His people in the desert.")

εThe Lord delivered them into the hand of the Philistines forty years. Ju. 13, 1.

ς Heb., be men. (Discharge our duty. To quit, now obsolete. means 'to clear oneself, to behave.' Cotton.)

η Ve. 2. Lu. 26, 17. De. 28, 25. Ps. 78, 9, 62.

θ Ch. 2. 32. Ps. 78, 61.

ς Heb., died.

ο Jos. 7, 6. 2 Sa. 13, 19 and 15, 32. No. 9, 1. Job 2, 12.

π Ch. 1, 9.

ρ (That he might obtain the earliest intelligence. Doubtless he remembered the denunciations against his house.)

ρ Ch. 3, 2.

θ Heb., stood (Descriptive of the state of the eye, either from disease or old age, in which the pupil becomes fixed, neither contracting nor dilating.)

θ Heb., as the thing!

θ (His last thoughts lend dignity to his latter end, and endear the old man to us with all his faults.)

ι (From the form of the seat, as shown in the Nineveh remains, may be seen how an old man would fall backward.)

κ He seems to have been a judge to do justice only, and that in southwest Israel.

λ Or, to cry out.

μ Heb., were turned.

ν Heb., set not her heart.

ξ That is. Where is the glory? or, There is no glory. Ch. 14, 3. (Rather "Inglorious." The *ix* seems to be a shortened form of *ix*, which expresses non-existence, and is similar to our "ua," "in," Bochart translates "Inglorious," i.e., without the true God. So Gesenius, Ewald, Furst, &c.)

ζ Ps. 26, 8, and 78, 61.

ο (Expired with these words, which she repeats, because this chiefly lay at her heart; as the concerns of religion do with all pious spirits. Patrick.)

ς Ch. 4, 1, and 7, 12.

τ Ju. 16, 23.

π (The worship of this idol was in an especial manner celebrated in Ashdod. In the time of the Maccabees the Jews destroyed Dagon's temple there. 1 Mac. 10, 83, 84.)

υ Is. 19, 1, and 46, 2.

φ Is. 46, 7.

Phinehas are dead, and the ark of God is taken."

¹⁸ And it came to pass, when he made mention of the ark^θ of God, that he fell from off the seat backward^ι by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And^κ he had judged Israel forty years.

¹⁹ And his daughter-in-law, Phinehas' wife, was with child, near to be delivered:^λ and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came^μ upon her.

²⁰ And about the time of her death the women that stood by her said unto her, "Fear not; for thou hast born a son."

But she answered not, neither did she regard^ν it.

²¹ And she named the child Ichabod,^ξ saying, "The glory^ζ is departed from Israel:"—because the ark of God was taken, and because of her father-in-law and her husband:^η and she said,^ο "The glory is departed from Israel: for the ark of God is taken."

V.] A.M. 4310. B.C. 1131. [236
ASHDOD.
[The Azotus of the Greeks, at this time and afterwards the capital city of the Philistines. It was about three miles from the Mediterranean, five miles S.W. from Ekron, and twenty miles N.E. from Askelon. Now *Esddal*. "It is," says Van de Velde, "a miserable village, yet has a very picturesque site on a small eminence, and surrounded by olive gardens and orchards.]

The ark in the land of the Philistines.

AND the Philistines took the ark of God, and brought it from Eben-ezer^ς unto Ashdod. ² When the Philistines took the ark of God, they brought it into the house of Dagon,^τ and set it by Dagon.^π

³ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen^υ upon his face to the earth before the ark of the LORD. And they took Dagon, and set^φ him in his

place again.^ς ⁴ And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head^ρ of Dagon and both the palms of his hands were cut off^σ upon the threshold; only the stump^ρ of Dagon was left to him. ⁵ Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold^σ of Dagon in Ashdod unto this day.

⁶ But the hand^ε of the LORD was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods,^ζ even Ashdod and the coasts thereof.^υ

⁷ And when the men of Ashdod saw that it was so, they said, "The ark of the God of Israel shall not abide with us: for His hand is sore upon us, and upon Dagon our god."

⁸ They sent therefore and gathered all the lords of the Philistines unto them, and said, "What shall we do with the ark of the God of Israel?"

And they answered, "Let the ark of the God of Israel be carried about unto Gath."

And they carried the ark of the God of Israel about thither.

⁹ And it was so, that, after they had carried it about, the hand^υ of the LORD was against the city with a very great destruction: and He smote the men of the city, both small and great, and they had emerods in their secret parts.

¹⁰ Therefore they sent the ark of God to Ekron.

And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to us,^φ to slay us and our people."

¹¹ So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to

ς (Taking this to be an accident.)

ρ Je. 50, 2. Eze. 6, 4, 6. Mi. 1, 7.

ρ Or, the fishy part. (On a Babylonian engraved stone in the British Museum is a representation of this idol, which proves the remarkable accuracy of the sacred writers.)

σ (That is, this was the occasion of the custom of the Philistines of leaping over the threshold at their entrance to worship. Zep. 1, 9. Traces of the same custom are found among other nations.)

ζ Ve. 7, 11. Ex. 9, 3. Ps. 32, 4. Ac. 13, 11.

τ (The bloody piles: it appears to be a corruption of hemorrhoids, αιμορροϊδες. Geneva Bible, "emerods." The Vulg. has, "in secretiori parte natium.")

υ (The Sept. and the Vulg. here make mention of another calamity, arising from a multitude of mice. This is also recorded by Josephus. This addition is not found either in the Chald., the Syr., or the Arabic. It seems, as Lyra says, a gloss inserted from the margin, to make the passage agree better with ch. 6, 4, 5.)

φ De, 2, 15. Ch. 7, 13, and 12, 15.

φ Heb., me, slay me and my.

his own place, that it slay us not,^x and our people :”

For there was a deadly destruction throughout all the city ; the hand of God was very heavy there. ¹²And the men that died not were smitten with the emeralds : and the cry of the city went up to heaven.

VI.] A.M. 4310. B.C. 1131. [237
BETH-SHEMESH.
[A Levitical city on the borders of Dan and Benjamin, ten miles from Eleutheropolis. Its ruins are now called *Ain Shems*. Jos. xv. 10, and xxi. 16. 1 Chr. vi. 59.]

The ark of God restored.

AND the ark of the LORD was in the country^ψ of the Philistines seven months.

²And the Philistines called^z for the priests and the diviners, saying, “What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.”

³And they said,^ω “If ye send away the ark of the God of Israel, send it not empty ; but in any wise return Him a trespass-offering :^a then ye shall be healed, and it shall be known to you why His hand is not removed from you.”

⁴Then said they, “What shall be the trespass-offering which we shall return to Him?”

They answered, “Five golden emerods,^a and five golden mice, according^b to the number of the lords of the Philistines : for one plague was on you^β all, and on your lords.

⁵Wherefore ye shall make images of your emerods, and images of your mice^γ that mar^c the land ; and ye shall give glory^d unto the God of Israel : peradventure He will lighten His hand from off you, and from off your gods, and from off your land.

⁶Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened^e their hearts? when He had wrought wonderfully^δ among them, did they not let the people^e go,^f and they departed? ⁷Now therefore make a

new⁵ cart, and take two milch kine, on which there hath come no yoke,^g and tie the kine to the cart, and bring their calves home from them : “and take the ark of the LORD, and lay it upon the cart ; and put the jewels of gold, which ye return Him for a trespass-offering, in a coffer by the side thereof ; and send it away, that it may go. ⁹And see,^h if it goeth up by the way of His own coast to Beth-shemesh, then He^h hath done us this great evil : but if not, then we shall know that it is not His hand that smote us ; it was a chance that happened to us.”

¹⁰And the men did so ; and took two milch kine, and tied them to the cart, and shut up their calves at home : ¹¹and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. ¹²And the kine took the straight way to the way of Beth-shemesh,ⁱ and went along the highway, lowing as they went, and turned not aside to the right hand or to the left ; and the lords of the Philistines went after them unto the border of Beth-shemesh.

¹³And they of Beth-shemesh were reaping their wheat-harvest in the valley : and they lifted up their eyes, and saw the ark, and rejoiced to see it.

¹⁴And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone : and they elave the wood⁶ of the cart, and offered the kine a burnt-offering unto the LORD.

¹⁵And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone : and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices^k the same day unto the LORD.

¹⁶And when the five lords^l of the

⁵ (The ark, the presence of which had been productive of such terrible consequences, required a vehicle that had never been put to man or uses. 2 SA. 6, 3.)

⁹ Nu. 19, 2.

^h (If you find the instinct of which the cattle of love to their young suppressed, and they go directly forward to the land of the Hebrews, and draw their carriage thither without the least help or guidance, it will be demonstration that the hand of Heaven is in the case. Pyle.)

^h Or, it. (Dr. Kitto says, “The Lord condescended to respond to an appeal which, from a people that knew Him, would have been unbecoming.”)

ⁱ (It was also a city of the priests. Eusebius and Jerome place it ten Roman miles from Eleutheropolis ; and at this distance, and in this vicinity, Dr. Robinson discovered vestiges of an extensive city near the Arab village *Ain Shems*. “Enough yet remains to make it one of the largest and most marked sites which we had yet seen.”)

^k (In the supposed urgency of the occasion, no other fuel was so near at hand.)

^l (All this was done without due regard to the tenor of the law.)

^l Jos. 13, 3

^x Heb., me not, and my.

^ψ (Hat, “fields.” It is probable that the ark was removed out of the cities into the open fields, since the next plague was upon the fields.)

^z Ge. 41, 8. Ex. 7, 11. Da. 2, 2, and 5, 7. Mat. 2, 4.

^ω (When any extraordinary plague visited a country, it was usual among the ancients, by way of remedy, to erect an image or symbol of the evil under the supposed influence of celestial conjunction. Kitto.)

^a To make amulets for the harm that (y) have done (in ignorance) in the holy things (of the God of Israel.) Le. 5, 16.

^a (Five golden ulcers (or boils). De Wettc.)

^b Ve. 17, 18. Jos. 13, 3. Ju. 3, 3.

^β Heb., them.

^γ (Doubtless swarms of field mice destroyed the crops, while disease struck down the inhabitants.)

^c Ch. 5, 6.

^d Jos. 7, 19. Is. 42, 12. Mal. 2, 2. Jno. 9, 24.

^e Ex. 7, 13 ; 8, 15, and 14, 17.

^δ Or, reproachfully.

^e Heb., them.

^f Ex. 12, 31.

Philistines had seen *it*, they returned to Ekron the same day.

¹⁷And these *are* the golden emeralds^b which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askalon one, for Gath one, for Ekron one; ¹⁸and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great^a stone of Abel,^c whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Bethshemite.

¹⁹And He smote the men of Bethshemesh, because they had looked into the ark of the LORD, even He smote of the people fifty thousand^e and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

²⁰And the men of Bethshemesh said, "Who is able^m to stand before this holy LORD God? and to whom shall He go up from us?"

²¹And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you."

VII.] ¹And the men of Kirjath-jearimⁿ came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

A.M. 4329. B.C. 1112
KIRJATH-JEARIM.

[238

[City of forests, Jos. ix. 17; Ju. xviii. 12; and a place of strength—formerly Baalah, Jos. xv. 9, 10; 1 Chr. xiii. 5, 6—or Baale of Judah, 2 Sa. vi. 2—Kirjath-baal, Jos. xv. 60, and xviii. 14—Kirjath, Jos. xviii. 28. It was situated on the declivity of Mt. Jearim, near the common borders of Judah, Dan, and Benjamin, close upon the Philistines' territory, and is now called *Karyet-el-Enab*.]

The Judgship of Samuel.

²AND it came to pass, while the ark abode in Kirjath-jearim, that the

time was long; for it was twenty^p years: and all the house of Israel lamented^q after the LORD.

³And Samuel spake unto all the house of Israel, saying, "If ye do return^r unto the LORD with all your hearts, then put^s away the strange gods and Ashtaroth^t from among you, and prepare^u your hearts unto the LORD, and serve^v Him only: and He will deliver you out of the hand of the Philistines."

⁴Then the children of Israel did put away Baalim^w and Ashtaroth, and served the LORD only.

⁵And Samuel said, "Gather all Israel to Mizpeh,^x and I will pray for you unto the LORD."

⁶And they gathered together to Mizpeh, and drew water,^y and poured it out before the LORD, and fasted^z on that day, and said there, "We have sinned^{aa} against the LORD."

And Samuel judged the children of Israel in Mizpeh.

⁷And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went^{ab} up against Israel.

And when the children of Israel heard it, they were afraid of the Philistines. ⁸And the children of Israel said unto Samuel, "Cease^{ac} not to cry unto the LORD our God for us,^{ad} that He will save us out of the hand of the Philistines."

⁹And Samuel took a sucking lamb,^{ae} and offered it for a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard^{af} him. ¹⁰And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered^{ag} with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

¹¹And the men of Israel went out

^a ("Pursued the LORD with lamentations." Maurer. Others, "assembled together to the LORD.")

^b De. 30, 2—10. 1 Ki. 8, 48. 1s. 55, 7. 11o. 6, 1. Joel 2, 12.

^c Ge. 35, 2. Jos. 24, 14, 23.

^d Ju. 2, 13.

^e 2 Chr. 30, 19. Job 11, 13, 14.

^f De. 6, 13; 10, 20, and 13, 4. Mat. 4, 10. Lu. 4, 8.

^g Ju. 2, 11.

^h Ju. 20, 1.

ⁱ (Washing themselves from their idols in token of repentance, and sprinkling the day in solemn humiliation, prayer, and fasting.)

^j Ne. 9, 1, 2. Da. 9, 3—5. Joel 2, 12.

^k Ju. 10, 10. 1 Ki. 8, 47. Ps. 106, 6.

^l (With an army, this general rendezvous giving umbrage to the Philistines.)

^m Heb. be not silent from us from crying.

ⁿ 1s. 37, 4.

^o (Lambs eight days old might be sacrificed. Ex. 22, 30. That Samuel, who, though a Levite, was not a priest, offered sacrifice and built altars, is to be accounted for thro' his acting thus by the extraordinary command of the Lord.)

^p Or, answered.

^q Jos. 10, 10. Ju. 4, 15, and 13, 20. Ch. 2, 10. 2 Sa. 22, 14, 15.

k Ve. 4.

^μ (It was formerly called Eben Gedolah, or the great stone; but upon occasion of the calamities following in the next verse, it went ever after by the name of Eben-Abel, or the stone of lamentation. Pyle.)

v Or, great stone.

l Ex. 19, 21. Nu. 4, 19, 20.

^ξ (Le Clerc renders, "He smote threescore and ten men out of 50000" Israelites who had assembled. For MSS., cited by Kennicott, Houbigant, and Bpithaupt, read 70 men. Josephus, Ant. vi. 1, 4, has the same number. The Syr. and Arab. versions have 5070. Borchart, 70 persons—viz., 50 out of 1000.—(Of 1400) who deserved punishment He smote: only 70, or the twentieth part; with this Patrick agrees. Many think 50000 originally a marginal gloss.)

m 2 Sa. 6, 19. Mal. 3, 2.

n Ch. 6, 21. Ps. 132, 6.

^p (It continued forty-six years in all, but it was twenty years before the Israelites could be brought by Samuel to pay any attention to it.)

of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.^w

¹²Then Sammel took a stone,^z and set it between Mizpeh and Shen, and called the name of it Eben-ezer,^a saying, "Hitherto hath the Lord helped us."

¹³So the Philistines were subdued,^a and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Sammel.

¹⁴And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.^β

¹⁵And Sammel judged^b Israel all the days of his life. ¹⁶And he went from year to year in circuit^y to Beth-el, and Gilgal, and Mizpeh,^δ and judged Israel in all those places. ¹⁷And his return was to Ramah;^c for there was his house; and there he judged Israel; and there^e he built an altar^d unto the Lord.

VIII.] A.M. 4342. B.C. 1099. [239
RAMAH.

[Probably the same place as Ramathaim-zophim, ch. i. 1. Sammel dwelt here, ch. vii. 17; viii. 4; xv. 34, and xvi. 13. It may be the Ramathem of 1 Mac. xi. 34.]

The Israelites ask a king.

AND it came to pass, when Sammel was old, that he made^e his sons^f judges over Israel.

²Now the name of his firstborn was Joel;^ζ and the name of his second Abiah: they were judges in Beer-sheba.^η

³And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.^θ

⁴Then all the elders of Israel gathered themselves together, and came to Sammel unto Ramah, ⁵and

said unto him, "Behold, thou art old, and thy sons walk not in thy ways: now make^h us a kingⁱ to judge us like all the nations."

⁶But the thing displeaseth^κ Sammel, when they said, "Give us a king to judge^λ us."

And Sammel prayed unto the Lord.

⁷And the Lord said unto Sammel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee,^μ but they have rejected Me;^ν that I^ξ should not reign over them.^π" ⁸According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee. ⁹Now therefore hearken unto^ε their voice: howbeit^ρ yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

¹⁰And Sammel told all the words of the Lord unto the people that asked of him a king. ¹¹And he said "This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. ¹²And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. ¹³And he will take your daughters to be confectionaries, and to be cooks,^π and to be bakers. ¹⁴And he will take^κ your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. ¹⁵And he will take the tenth of your seed, and of your vineyards, and give to his officers,^ρ and to his servants. ¹⁶And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put

h Ver. 19, 20. De-
17, 14. Ho. 13.
19. Ac. 13, 21.

i The possibility of this change is provided for, just as various things in the structure of the human frame, & in the state of external nature, were originally so formed as to come into operation under certain circumstances, & either as occasions of suffering, or as consequences of the fall. De. 17, 14-20.

κ Heb. was evil in the eyes of Samel.

λ Although they knew that he was the ruler whom God had appointed, & had approved.

μ See Ex. 16, 8.

ν Ch. 10, 19, and 12, 17. Ho. 13, 10, 11.

π They are necessary to the great honour they enjoy, & also all mankind being under the peculiar government of God.

ρ The danger by Naboth, ch. 12, 12, was a war-priest's poison given to Ahab's messengers, but their not observing that by his means they might do wrong, was the cause of their being killed. Jer. 19, 11, 27.

θ Or, they.

ι Or, notwithstanding, when they are to be used as a trial against them, then they shall show, &c.

π The Midianites &c. have had 10000-12000.

ρ 1 Ki 21, 7. See 1 Ki 16, 18.

ρ Heb. &c. &c. Ge. 37, 26.

w (In Jewish, on the borders of Dan.)

z Ge. 28, 18; 31, 45, and 35, 11. Jos. 4, 9, and 24, 26.

a That is, The stone of help. Ch. 4, 1.

a Ju. 13, 1.

β (The defeat of the Philistines made the Canaanites perfectly submissive.)

β Ver. 6. Ch. 12, 11. Ju. 2, 16.

γ Heb., and he circuited.

δ (Most probably chosen, as Winer suggests, because they were the old scenes of worship, and therefore fitted to recall the people to a consideration of their covenant engagement with the Lord.)

c Ch. 8, 4.

e (Shiloh was desolate, and Kirjath-jearim was not suited for the public gathering of the people. Knobel.)

d Ju. 21, 1.

e De. 16, 18. 2 Chr. 13, 5.

f Comp. Ju. 10, 4, and 12, 11, with Ju. 5, 10.

ζ Vashni. 1 Chr. 6, 28. (Or, Issui, and the second.)

η (That is, on the southern confines, while their father took charge of the middle & northern regions.)

θ Ex. 18, 21. De. 16, 19. Ps. 15, 5. Je. 22, 15-17. 1 Ti. 3, 10, and 6, 10.

r (No other king was possible, because they were fit for no other. "As the people regard the king, so," says an ancient writer, "would he regard himself.")

v (And lam-bat the difference between the blessing of having God to provide judges & governors as your exigencies require, and an unlimited and arbitrary administration as that to which the heathen are subject.)

l Pr. 1, 25, 26. Is. 1, 15. Mi. 3, 4.

phi (These conditions of royal power, so familiar to the Eastern mind, but then unknown to the Israelites, prove that they, as a people, had enjoyed great natural & social rights.)

x (Denying one of the purposes for which God raised them up, viz., that they might be a model for other nations.)

m Ve. 7. Hos. 13, 11.

n Ch. 14, 51. 1 Chr. 8, 33, and 9, 39.

psi Or, the son of a man of Jemini.

omega Or, substance.

alpha (A robust and handsome young man. Maurer.)

o Ch. 10, 23.

beta (In Judaea asses formed a considerable part of their substance; the greatest persons rode upon asses till the time of Solomon.)

p 2 Ki. 4, 12.

them to his work.^r ¹⁷He will take the tenth of your sheep: and ye shall be his servants. ¹⁸And ye shall cry^v out in that day because of your king which ye shall have chosen you; and the LORD will hear^t you in that day."^{phi}

¹⁹Nevertheless the people refused to obey the voice of Samuel; and they said, "Nay: but we will have a king over us; ²⁰that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

²¹And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

²²And the LORD said to Samuel, "Hearken^m unto their voice, and make them a king."

And Samuel said unto the men of Israel, "Go ye every man unto his city."

IX. [240] A.M. 4342. B.C. 1699. RAMAH. [The land of Zuph denotes the territory belonging to the Zuphites, to whom Samuel belonged.] Samuel reveals to Saul the Divine purpose respecting him.

NOW there was a man of Benjamin, whose name was Kish,ⁿ the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,^{psi} a mighty man of power.^{omega} ²And he had a son, whose name was Saul, a choice young man, and a goodly:^{alpha} and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher^o than any of the people.

³And the asses of Kish Saul's father were lost. And Kish said to Saul his son, "Take now one of the servants with thee, and arise, go seek the asses."^{beta}

⁴And he passed through mount Ephraim, and passed through the land of Shalisha,^p but they found them not: then they passed through the land of Shalim, and there they

were not: and he passed through the land of the Benjamites, but they found them not.^{gamma} ⁵And when they were come to the land of Zuph, Saul said to his servant that was with him, "Come, and let us return; lest my father leave caring for the asses, and take thought for us."

⁶And he said unto him, "Behold now, there is in this city a man^q of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go."

⁷Then said Saul to his servant, "But,^{delta} behold, if we go, what shall we bring the man^r for the bread is spent^e in our vessels, and there is not a present^s to bring to the man of God: what have we?"^{eta}

⁸And the servant answered Saul again, and said, "Behold, I have^{theta} here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way."

⁹(Beforetime in Israel, when a man went to enquire^t of God, thus he spake, "Come and let us go to the seer:" for he that is now called a Prophet was beforetime called a Seer.^{zeta})

¹⁰Then said Saul to his servant, "Well said;^{lambda} come, let us go." So they went unto the city where the man of God was.

¹¹And as they went up the hill^{mu} to the city, they found young maidens going out to draw^{nu} water, and said unto them, "Is the seer here?"

¹²And they answered them, and said, "He is; behold, he is before you: make haste now, for he came to-day to the city; for there is^{xi} a sacrifice^{xi} of the people to-day in the high place:^{nu} ¹³as soon as ye he come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless^{xi} the sacrifice; and afterwards

gamma (They searched all the mountainous country of Ephraim. "They appear then," says Van de Velde, "to have turned southwards, probably through the grassy hills between Shiloh and the vale of Judah.")

q De. 33, 1. 1 Ki. 13, 1.

delta (The ignorance of Saul as to the residence, office, and person of Samuel is very surprising.)

j Ju. 6, 18, and 13, 17. 1 Ki. 14, 3. 2 Ki. 4, 42, and 8, 8.

epsilon Heb., is gone out of, &c.

zeta (An ancient custom, and still observed, it being accounted, in the East, uncivil to make any visit without an offering in hand.)

eta Heb., is with us.

theta Heb., there is found in my hand.

i (About 7½d.)

r Ge. 25, 22.

xi 2 Sa. 24, 11. 2 Ki. 17, 13. 1 Chr. 26, 28, and 29, 29. 2 Chr. 16, 7. Is. 30, 10. Am. 7, 12. (The word Nabi (prophet) is used by Moses, and several times in this book; but at this particular time Rooh (seer) was the more usual word, and afterwards Nabi came into use again.)

lambda Heb., Thy word is good.

mu Heb., in the ascent of the city.

nu Ge. 24, 11.

xi Ge. 31, 54. Ch. 16, 2.

psi Or, feast.

theta 1 Ki. 3, 2.

xi (The first recorded example of a custom universal among the Jews.)

they eat that be bidden.^o Now therefore get you up; for about this timeⁿ ye shall find him."

¹⁴And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

¹⁵Now the LORD had told^p Samuel in his ear a day before Saul came, saying, ¹⁶"To-morrow about this time I will send thee a man^q out of the land of Benjamin, and thou shalt anoint^w him to be captain over My people Israel, that he may save My people out of the hand of the Philistines: for I have looked^r upon My people, because their cry is come unto Me."

¹⁷And when Samuel saw Saul, the LORD said unto him, "Behold the man whom I spake to thee of! this same shall reign^s over My people."

¹⁸Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is."

¹⁹And Samuel answered Saul, and said, "I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart." ²⁰And as for thine asses^y that were lost three days ago,^τ set not thy mind on them; for they are found. And on whom is all the desire^z of Israel? Is it not on thee and on all thy father's house?"^v

²¹And Saul answered and said, "Am not I a Benjamite,^φ of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so^x to me?"

²²And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place^ψ among them that were bidden, which were about thirty persons.

²³And Samuel said unto the cook,

"Bring the portion which I gave thee, of which I said unto thee, Set it by thee."

²⁴And the cook took up the shoulder,^a and that which was upon^π it, and set it before Saul.

And Samuel said, "Behold that which is left:^θ set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people."

So Saul did eat with Samuel that day.

A.M. 4342. B.C. 1099. RAMAII. [24]
Samuel anoints Saul as the future king of Israel.

²⁵AND when they were come down from the high place into the city, Samuel communed with Saul upon the top^β of the house.^b

²⁶And they arose early: and it came to pass about the spring^γ of the day, that Samuel called Saul to the top of the house, saying, "Up,^δ that I may send thee away."

And Saul arose, and they went out both of them, he and Samuel, abroad. ²⁷And as they were going down to the end of the city, Samuel said to Saul, "Bid the servant pass on before us, (and he passed on,) but stand thou still a while,^ε that I may shew thee the word of God."

²⁸Then Samuel took a vial of oil,^ξ and poured it upon his head, and kissed^η him, and said, "Is it not because the LORD hath anointed thee to be captain^ζ over His inheritance? ²⁹When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre^d in the border of Benjamin at Zelzah;^θ and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care^ι of the asses, and sorroweth for you, saying, What shall I do for my son? ³⁰Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,^κ and there shall meet thee three men going

^a The right shoulder shall ye give unto the priest....Le. 7, 32. Lev. 24, 4.

^w (A shoulder of lamb, well roasted and covered with butter and milk, is in the East a great delicacy.)

^a (It reserved. (On purpose for the king's royal portion. He found in Homer hundred guests distinguished by serving to them special portions.)

^β (For privacy—more unreserved conversation. Ac. 10, 9.)

^b De. 22, s. 2 Sa. 11, 2.

^γ (Havn, or beginning.)

^δ (Passing probably from the gate east to the street without going through the house. Comp. Mat. 21, 17.)

^ε Heb, to-day.

^ξ Ch. 9, 16, and 16, 13. 2 Ki. 9, 3, 6. (A prophetic symbol that he should eventually govern the kingdom.)

^η (Not out of honour, but from affectionate regard.)

^θ Ac. 13, 21.

^d Ge. 35, 19, 20, and 48, 7.

^θ (Perhaps the Zelah of Jos. 18, 28, and 2 Sa. 21, 11. On the face of a hill to the west of Ephraim's tomb, stands a large and plain white-stone way-side way-side village called Beth-zelah. Scottish Heb.)

^ι Heb, the business.

^κ (Van de Velde thinks that this plain lay at the foot of the Mt. of Olives, called at this day by the Arabs Ael-let-Tur.)

^o (Samuel, expecting Saul, had, at his own expense, provided more offerings, and had invited the principal people of the place to partake of them. Ve. 22, 23.)

ⁿ Heb., to-day.

^p Heb., revealed the ear of Samuel. Ch. 20, 2.

^q Ch. 15, 1. Ac. 13, 21.

^r Ch. 10, 1.

^s Ex. 2, 25, and 3, 7, 9.

^t Heb., restrain in. (Rule them with an absolute uncontrollable power, sternly and rigidly, after the manner of the Eastern monarchs. A punishment for throwing off the kind and gentle government of God. Patrick.)

^y Ve. 3.

^τ Heb., to-day three days.

^z Ch. 5, 19, and 12, 13.

^v (All Israel desire a king, and there is none fitter to be one than thyself; whose family God is resolved to advance.)

^φ (The smallness of the tribe forbids its aspiring to the supremacy, and my family is inconsiderable in it. Ch. 15, 17. Ju. 20, 46. Ps. 68, 27.)

^x Heb., according to this word!

^ψ (Convinced Saul that he was in earnest, and made the guests witnesses of the great respect he paid him.)

λ Heb., ask thee of peace, as Ju. 18, 15.

μ (Gaba or Gaba. Jos. 18, 24, and 21, 17. Ch. 13, 3, 4, 23, and 14, 1, 4, 5.)

ν Ch. 13, 3.

ϖ (Persons belonging to one of the schools of the prophets, probably instituted by Samuel.)

ζ Ch. 9, 12.

ξ Ex. 15, 20, 2 Ki. 3, 15. 1 Co. 14, 1. ("They shall sing sacred songs.")

Maure. Accompanying their lymus with music was one of the duties of the scholars of the prophets.)

θ Nu. 11, 25. Ch. 16, 13.

ι Ve. 10, Ch. 19, 23. (Saul had not been prepared for his position as the sons of kings are; but though experience fails him as a guide, the Spirit of God could supply the heavenly drink which should temper the intoxicating draught of royalty power. Evans.)

κ Heb., it shall come to pass that when these signs, &c.

λ Heb., do for thee as thou hast said, find, Ju. 9, 33.

μ Ju. 6, 12.

ν Ch. 11, 14, 15, and 13, 1.

ξ Ch. 13, 8.

θ Heb., shoul-der.

ι Heb., toward.

κ (That is, Saul and his servant.)

λ Ve. 5.

μ Ch. 19, 20.

ν Ve. 6. (This, in an emphatic manner, told Saul that He who had called him to the office of His viceregent could not abate his worthily to fill it.)

up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: ⁴and they will salute^λ thee, and give thee two loaves of bread; which thou shalt receive of their hands. ⁵After that thou shalt come to the hill^μ of God, where is the garrison^ν of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets^ϖ coming down from the high^ζ place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: ^ξand the Spirit^θ of the Lord will come upon thee, and thou^ι shalt prophesy with them, and shalt be turned into another man. ⁷And let it be,^π when these signs are come unto thee, that thou do as occasion serve thee; ^ρfor God^h is with thee. ⁸And thou shalt go down before me to Gilgal;ⁱ and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till^k I come to thee, and shew thee what thou shalt do.

⁹And it was so, that when he had turned his back^σ to go from Samuel, God gave^τ him another heart: and all those signs came to pass that day.

¹⁰And when they^υ came thither to the hill,^l behold, a company^m of prophets met him; and the Spirit^δ of God came upon him, and he prophesied among them.

¹¹And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one^x to another, "What is this that is come unto the son of Kish? Is Saul also among the prophets?"^η

¹²And one of the same place^ψ answered and said, "But who^ο is their father?"

Therefore it became a proverb, "Is Saul also among the prophets?"

¹³And when he had made an end

of prophesying, he came to the high place.

¹⁴And Saul's uncle said unto him and to his servant, "Whither went ye?"

And he said, "To seek the asses: and when we saw that they were no where, we came to Samuel."

¹⁵And Saul's uncle said, "Tell me, I pray thee, what Samuel said unto you."

¹⁶And Saul said unto his uncle, "He told us plainly that the asses were found."

But of the matter of the kingdom, whereof Samuel spake, he told him not.^α

¹⁷And Samuel called the people together unto^ο the Lord to Mizpeh; ¹⁸and said unto the children of Israel, "Thus saith^ρ the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: ¹⁹and ye have this day rejected^ρ your God, who Himself saved^δ you out of all your adversities and your tribulations; and ye have said unto Him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands."

²⁰And when Samuel had caused^λ all the tribes of Israel to come near, the tribe of Benjamin was taken.

²¹When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. ²²Therefore they enquired^λ of the Lord further, if the man should yet come thither. And the Lord answered, "Behold, he hath hid himself among the stuff."^δ

²³And they ran and fetched him thence: and when he stood among the people, he was higher^σ than any of the people from his shoulders and upward.

χ Heb., a man to his neighbour.

η Ch. 19, 24. Mat. 13, 51. Jno. 7, 15. Ac. 4, 13.

θ Heb., from thence.

ω (Sept., "his (i.e., Saul's) father?" which Dath prefers. Alex. olds, "is not Kish?" Maurer thinks, "What father, i.e., leader and master, have these prophets, that Saul, though unworthy, is received into their society?" Bishop Patrick understands "father" to mean master or teacher, and that the sense is, Who is it that made prophets? not men, nor education, but God, who taught the sons (disciples) of the prophets by His Spirit, which He could bestow when He pleased.)

α (This shews that Saul was quite capable of prudence and self-control.)

ο Ju. 11, 11, and 20, 1. Ch. 11, 15.

ρ Ju. 6, 8, 9.

ρ Ch. 8, 7, 19, and 12, 12. 1s. 53, 3.

β (By raising up judges, who never failed to conquer your enemies.)

γ Jos. 7, 14. (Samuel took this course not only to prevent all dispute, but to strengthen Saul's authority over the people, as a King Divinely appointed.)

τ Ch. 23, 2, 4, 10, 11.

δ (The carriages; i.e., luggage or baggage.)

σ Ch. 9, 2.

12 Sa. 21, 6.
 e (Of so princely a person and majestic aspect.)
 5 Heb., *Let the king live.* 1 Ki. 1, 25. 2 Ki. 11, 12.
 n Ch. 8, 11. (Doubtless with reference to what had been written by Moses, Deut. xvi. and xvii.)
 s (Comp. Nu. 17, 7. Samuel in this matter took Moses for his model. The document was thus "laid up before the Lord," that He might be, as it were, a witness for or against the fulfilment of the conditions.)
 u Ju. 20, 14. Ch. 11, 4.
 o (Inclined to follow him as his guard.)
 v 2 Sa. 8, 2. 1 Ki. 4, 21, and 10, 25. 2 Chr. 17, 5. Ps. 72, 10. Mat. 2, 11.
 t Or, he was as though he had been deaf. (His government not being yet sufficiently established to warrant any other course. Saul, in the beginning of his reign, exhibited both wisdom and moderation.)
 w Ge. 26, 28. Ex. 23, 32. 1 Ki. 20, 31. Job 41, 4. Eze. 17, 13.
 k (As thy subjects.)
 l (Thus incapacitating them for war, for the left eye was covered by the shield.)
 z Ge. 31, 11. Ch. 17, 26.
 m Heb., *Forbear us.* (We will surrender if not relieved in seven days.)
 y Ch. 10, 26, and 15, 31. 2 Sa. 21, 6.
 z Ju. 2, 4, and 21, 2.

24 And Samuel said to all the people, "See ye him whom the Lord hath chosen,^t that *there is none like him among all the people?*"^e

And all the people shouted, and said, "God save the king."^s

25 Then Samuel told the people the manner^o of the kingdom, and wrote it in a book, and laid^u it up before the Lord. And Samuel sent all the people away, every man to his house.

A.M. 4312. B.C. 1099.
GIBEATH.

[24-2]

[A city of Benjamin, the "Gath of Saul" of Josephus. JABESH, a town beyond the Jordan, in the land of Gilead, according to Eusebius and Jerome, six miles from Pella. Dr. Robinson considers the ruins ed-Deir, at the top of Wady Yabis, as its site.]
Saul is acknowledged king.

26 AND Saul also went home to Gibeath;^o and there went with him a band of men, whose hearts God had touched.^o

27 But the children of Belial said, "How shall this man save us?" And they despised him, and brought him no presents.^v But he held his peace.^v

28 Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, "Make a covenant^w with us, and we will serve thee."^x

29 And the Ammonite answered them, "On this condition will I make a covenant with you, that I may thrust out all your right^y eyes, and lay it for a reproach^z upon all Israel."^y

30 And the elders of Jabesh said unto him, "Give us seven days' respite,^z that we may send messengers unto all the coasts of Israel: and, then, if *there be* no man to save us, we will come out to thee."

31 Then came the messengers to Gibeath^z of Saul, and told the tidings in the ears of the people:^z and all the people lifted up their voices, and wept.^z

32 And, behold, Saul came after the

herd out of the field; and Saul said, "What aileth the people that they weep?"

And they told him the tidings of the men of Jabesh.

33 And the Spirit^z of God came upon Saul when he heard those tidings, and his anger was kindled greatly. 34 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, "Who-soever cometh^b not forth after Saul and after Samuel,^z so shall it be done unto his oxen."^z

35 And the fear of the Lord fell on the people, and they came out with one consent.^z

36 And when he numbered them in Bezek,^z the children of Israel were three hundred thousand, and the men of Judah thirty thousand. 37 And they said unto the messengers that came, "Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help."^z

38 And the messengers came and shewed it to the men of Jabesh; and they were glad. 39 Therefore the men of Jabesh said, "To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you."^z

40 And it was so on the morrow, that Saul^z put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

41 And the people^z said unto Samuel, "Who is he that said,^z Shall Saul reign over us? bring the men, that we may put them to death."^z

42 And Saul said, "There shall not^z a man be put to death this day: for to-day the Lord hath wrought salvation^z in Israel."^z—43 Then said Samuel

v (They do not appear to have applied to Saul, but he, from a divine impulse, saw that the time had come for showing that he was qualified to work their deliverance.)
 a Ju. 3, 10; 6, 34; 11, 29; 13, 25; & 14, 6. 1 Ch. 10, 10, and 16, 13.
 b Ju. 5, 23, and 21, 5, 8, 10.
 o (Saul holds the name of Samuel to his first prohibition to give it more weight.)
 n Ju. 19, 29. (A spirited and vigorous mode of persuasion, but altogether different from the proceedings of the judges.)
 p Heb., as one man. Ju. 20, 1. (The terrible threat supplied the lack of public spirit.)
 q (Eusebius and Jerome mention two towns of this name close together, seventeen miles from Shechem, on the road to Bethshan.)
 z 2 Sa. 21, 9.
 t Or, deliverance.
 v (According to the laws of war in all times, dividing him with doubtful words. See 2 Ki. 6, 18, 19.)
 d Ch. 31, 11.
 e Ju. 7, 16.
 f (They saw in Saul's pretensions, his proud attitude of a man, his precautions to ensure success, and his courage, all the elements of a good commander.)
 f Ch. 10, 27.
 g Lu. 19, 27.
 h 2 Sa. 19, 22.
 i Ex. 14, 13, 30. Ch. 19, 6.

χ (The Septuagint and Josephus say that Samuel anointed him, but the Targum very well expresses the meaning. "They made Saul to reign;" i.e., would not let him lead any longer a private life, but pressed him to take the government, and promised him submission.)

ψ (In the presence of Saul. See ve. 3, 5.)

κ Nu. 27, 17. Ch. 8, 20.

ω (And therefore very willing to be discharged from the government of you.)

α (Reduce it also to the state of private persons, bringing the King's subjects no less than you.)

β (The expressions in this passage are for the most part taken from the Pentateuch; an evidence that the books of Moses were well known at the time.)

ι Ve. 5. Ch. 10, 1, and 24, 6. 2 Sa. 1, 14, 16.

γ (Desires them to testify if he had ruled them after the manner of the Eastern despots, the government under which they had chosen to put themselves.)

μ Nu. 16, 15. Ac. 20, 33. 1 Th. 2, 5.

δ Heb., ransom.

ε Or, that I should hide mine eyes of him. De. 16, 19.

ζ Jno. 18, 38. Ac. 23, 9, & 24, 16, 20.

η Or, made.

θ Is. 1, 18, and 5, 3, 4. Mi. 6, 2, 3.

ι (Represent to you the great benefits you have received from God and your ingratitude to Him.)

θ Heb., righteousness; or, benefits.

κ Heb., with.

to the people, "Come, and let us go to Gilgal, and renew the kingdom there."
13 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

XII.] A.M. 4343. B.C. 1098. [243
[The Gilgal of the Books of Joshua and of Judges. According to Eusebius, fifty furlongs from the Jordan, and ten from Jericho.]
Samuel reproves the people.

AND Samuel said unto all Israel, ψ "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh before you: and I am old and gray-headed; ω and, behold, my sons are with you: and I have walked before you from my childhood unto this day. 3 Behold, here I am: witness β against me before the LORD, and before His anointed: δ whose ox have I taken? γ or whose ass have I taken? μ or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe ε to blind mine eyes therewith? and I will restore it you."

4 And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."

5 And he said unto them, "The LORD is witness against you, and His anointed is witness this day, that ye have not found ought in my hand."

And they answered, "He is witness."

6 And Samuel said unto the people, "It is the LORD that advanced ε Moses and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore stand still, ο that I may reason? with you before the LORD of all the righteous θ acts of the LORD, which He did to you and to

your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat? the LORD their God, He sold them into the hand of Siserah, ζ captain of the host of Hazor, and into the hand of the Philistines, ρ and into the hand of the king of Moab, s and they fought against them. 10 And they cried unto the LORD, and said, We have sinned, t because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee. 11 And the LORD u sent Jerubbaal, and Bedan, κ and Jephthah, and Samuel, λ and delivered you out of the hand of your enemies on every side, and ye dwelled safe. 12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; μ but a king shall reign over us: when the LORD your God was your king. 13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you. 14 If ye will fear ρ the LORD, and serve Him, and obey His voice, and not rebel against the commandment ρ of the LORD, then shall both ye and also the king that reigneth over you continue ε following the LORD your God: 15 but if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. 16 Now therefore stand and see this great thing, which the LORD will do before your eyes. 17 Is it not wheat harvest to-day? I will call unto the LORD, and He shall send thunder and rain; ο that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king."

p Ju. 3, 7.
q Ju. 4, 2.
r Ju. 10, 7, and 13, 1.
s Ju. 3, 12.
t Ju. 10, 10.
u Ju. 8, 23. Ch. 8, 7, and 10, 19.

κ (The Sept., Syr., and Arab. have "Barak." The Targum explains the word by בָּרַק אֶת בְּנֵי יִשְׂרָאֵל a son of Ion, a Danite, i. e., Samson. But Bedan may be an abbreviation for Abdon, Ju. 12, 13, 14, בָּרַק for בְּרִיק, the letter ρ being dropped, as is not uncommon in Phœnician proper names. See Gesenius, Monum. Phœnic., pp. 174, 175. Winer's Realw., i., 145.)

λ (The Sept., Syr., and Arab. read "Samson." This reading is also found in the Chald., and in some old MSS. of the Vulgate. It seems somewhat improbable, at first sight, that Samuel should mention himself; but the signal overthrow he gave the Philistines, ch. 7, 9-13, was fresh in their memory.)

μ (The word "Nay" seems to signify that Samuel told them that God would be with them to deliver them, or that he offered himself to be their leader under God; but they refused his offer, and continued to demand a king. Patrick.)

ν Jos. 24, 14. Ps. 81, 13, 14.

ρ Heb., month.

ξ Heb., be after.

ο ("Never," says Sahn, "from the middle of April to the middle of September, is there either rain or thunder." Pr. 26, 1.)

z De. 11, 16.
y Je. 16, 19. Hab. 2, 18. 1 Co. 8, 4
z Jos. 7, 9 Ps. 106, 8. Je. 14, 21. Eze. 20, 9.
v Heb., from ceasing.
a Ac. 12, 5. Ro. 1, 9. Col. 1, 9. 2 Ti. 1, 3.
b 1 Ki. 8, 36. 2 Chr. 6, 27. Je. 6, 16.
c Ec. 12, 13.
d Is. 5, 12.
e Heb., what a great thing, &c.
f (Full'ed. for) 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. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary..... 2 Chr. 36, 16, 17.
x Heb., the son of one year in his reigning. (Darius, D. Wette, & others agree that some number is missing here. They translate thus:—“...Year (years) old was Saul when he became king, & he reigned twenty years over Israel.” As Ishboshah his fourth son is born in the first year of his reign 2 Sa. 2, 10, he must have been about forty.)
y (As the Jews often speak of years current as years complete, it may mean that Saul, in the second year of his reign, began to take upon him the royal state of a king. In accordance with this he first chose a standing guard, ve. 2.)

¹⁸So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

¹⁹And all the people said unto Samuel, “Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.”

²⁰And Samuel said unto the people, “Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; ²¹ and turn ye not aside: for then should ye go after vain^z things, which cannot profit nor deliver; for they are vain.

²²For the Lord will not forsake His people for His great Name's sake: because it hath pleased the Lord to make you His people. ²³Moreover as for me, God forbid that I should sin against the Lord in ceasing^v to pray^a for you: but I will teach you the good and the right way: ^b ²⁴only fear the Lord, and serve Him in truth with all your heart: ^c for consider^d how great^b things He hath done for you. ²⁵But if ye shall still do wickedly, ye shall be consumed,^e both ye and your king.”^f

XIII.]

A.M. 4344. B.C. 1097. MICHMASH.

[244

[A town of Benjamin: Eze. ii. 27; Ne. xi. 31. According to Eusebius, nine miles N. by E. of Jerusalem. It appears to have been a strong and important position. It is called “The Passages” (ve. 2), and “The Passages” ch. xiv. 4; Is. x. 29; Je. xvii. 20. It occurs also in 1 Mac. ix. 72. It is now called *Mikhmas*. Dr. Robinson found two hills of a spherical form with steep rocky sides, one on the side towards Jela Geba, the other towards *Mikhmas*. The pass itself leads between high perpendicular precipices, which continue a long way.]
Saul's reign.

SAUL reigned one year;^x and when he had reigned^y two years over Israel, ²Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

³And Jonathan smote^o the garrison of the Philistines that was in Geba,^a and the Philistines heard of it.

And Saul blew the trumpet throughout all the land, saying, “Let the Hebrews hear.”

⁴And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination^b with the Philistines. And the people were called together after Saul to Gilgal.

⁵And the Philistines gathered themselves together to fight with Israel, thirty thousand^y chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

⁶When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.^g ⁷And some^o of the Hebrews^o went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.^e

⁸And he tarried seven days according to the set time that Samuel had appointed: ⁵ but Samuel came not to Gilgal; and the people were scattered from him. ⁹And Saul said, “Bring hither a burnt-offering to me, and peace-offerings.”

And he offered the burnt-offering. ¹⁰And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went out to meet him, that he might salute^h him.

¹¹And Samuel said, “What hast thou done?”

And Saul said, “Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Phi-

^o (Abolish^{ed} by Sam's orders and probably on his part without consultation of the Divine will.)

^a Or, The hill.

^b Heb., dul stink, Gr. 34, 39. Ex. 5, 21.

^y (Pochart, Hombigant, Dath, Clarke, & others, after the Sept. and Arabic versions, read 30000. These say that the 2, the numeral for 20, being by mistake repeated at the end of יבואו, gave rise to what is evidently an error. This would make the number 13000, which is nearer the number perceived by Robinson and Shalok. 1 Ki. 10, 26. 2 Chr. 12, 3.)

^g Ju. 6, 2.

^o (Hombigant, Dath, Clarke, and others take this as referring to the people beyond the Jordan. At ch. 14, 21, it seems to mean *reuegued* Israel.)

^e Heb., trembled after him.

^h (Either perhaps, had predicted two years before, ch. 10, 8, or according to the time that Samuel was expected in his glory visits, ch. 7, 16. But on critical grounds the latter is rightly supplied by had appointed.)

^o Heb., bless him.

7 Heb., *intreated the face.*

θ (*La attempts at self-justification, people sometimes argue, not so much to convince others, as to reason down the suggestions of their own conscience.*)

ι (*Not only in intruding into the office of the priest, nor generally in a rash impetuous disposition; but in a culpable disregard of the claims of God on his reverence, abstinence, and love.*)

κ (*As recorded in De. 17, 14-20.*)

λ Ch. 15, 11.

λ De. 17, 20.

μ (*Over, Maurer.*)

ν (*One who should obey the commandments of God.*)

ο Heb., *found.*

ι Ch. 14, 2.

π Heb., *Geba.* Vc. 3.

ρ (*That is, bonds of murderers.* Maurer.)

σ (*A town of Benjamin, five Roman miles east of Bethel.*)

τ (*In the tribe of Benjamin.*)

ϕ (*In the tribe of Benjamin.*)

χ (*The Etrusci made it a condition of peace with the Romans that they should use no iron except in husbandry.* Pliny's Nat. Hist., 31, 14.)

ψ (*To their garrisons, or camps.*)

ω (*Themius thinks a kind of spade.*)

α (*The plough-iron.*)

listines gathered themselves together at Michmash; ¹² therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto ⁷ the LORD: I forced myself therefore, and offered a burnt-offering. ¹⁰

¹³ And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment^κ of the LORD thy God, which He^β commanded thee: ^λ for now would the LORD have established thy kingdom upon^μ Israel for ever. ¹⁴ But now thy kingdom shall not continue: the LORD hath sought Him a man after His own heart,^ν and the LORD hath commanded him to be captain over His people, because thou hast not kept that which the LORD commanded thee."

¹⁵ And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.

And Saul numbered the people that were present^ο with him, about six^ι hundred men.

¹⁶ And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah^π of Benjamin: but the Philistines encamped in Michmash.

¹⁷ And the spoilers^ρ came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah,^σ unto the land of Shual:^τ ¹⁸ and another company turned the way to Bethoron: and another company turned to the way of the border that looketh to the valley of Zeboim^ϕ toward the wilderness.

¹⁹ Now there was no smith^χ found throughout all the land of Israel: for the Philistines said, "Lest the Hebrews make *them* swords and spears:"

²⁰ but all the Israelites went down to the Philistines, ^ψ to sharpen every man his share,^ω and his coulter,^α and his ax, and his mattock. ²¹ Yet they

had a file^β for the mattocks, and for the coulters, and for the forks,^γ and for the axes, and to sharpen^δ the goads. ²² So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

²³ And the garrison^ε of the Philistines went out to the passage^ς of Michmash.

XIV.] A. M. 4344. B. C. 1097. GIBEAH. [245
[Saul's birth-place and residence.]
[Jonathan overcomes the Philistines.]

NOW it came to pass upon a day,⁷ that Jonathan the son of Saul said unto the young man that bare his armour, "Come and let us go over to the Philistines' garrison, that is on the other side."

But he told not his father.^θ

² And Saul tarried in the uttermost part of Gibeah under a^α pomegranate tree which is in Migron:^κ and the people that were with him were about six hundred men; ³ and Abiah,^λ the son of Abitub, I-ebabod's brother, the son of Phinehas, the son of Eli, the LORD's priest^μ in Shiloh, wearing an^ν ephod.

And the people knew not that Jonathan was gone.

⁴ And between the passages,^ο by which Jonathan sought to go over unto the Philistines' garrison there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. ⁵ The forefront^π of the one was situate northward over against Michmash, and the other southward over against Gibeah.

⁶ And Jonathan said to the young man that bare his armour, "Come, and let us go over unto the garrison of these uncircumcised: it may be

β Heb., *a file with mouths.*

γ (*Three-pronged forks for hay.*)

δ Heb., *to set.*

ε Or, *standing camp.*

ς (*Now called Hadyat-Sawrit. Upon the heights, a mile or two to the south, stood Gebel.*)

ζ Or, *there was a day.*

θ (*Josephus says that he went in the night.*)

ι (*Lit., the. That is, the well-known pomegranate tree.*)

κ (*North of Michmash. The word means "precipice." It perhaps commanded the pass through the valley. Idrusius says it was not the name of a place, but it is mentioned Is. 10, 28.*)

λ Ch. 22, 9, 11, 20, called Abimelech. (*Under charge of the ark which had been fetched from Gilgal, (ch. 13, 6; ve. 18.) or Kirjath-jearim.*)

μ (*According to the accents, the Vulgate, Syriac, and Arabic versions, Dath and De Wath, these words belong to Eli, not, as the Sept. and Chald. assert, to Ahiah.*)

ν (*"The" ephod including the breast-plate.*)

ο (*"We turned," says Dr. Robinson, May 10, 1852, "now to Jebel, & again crossed the deep valley to Michmas, passing in it the two steep hills, the scene of Jonathan's adventure."*)

π Heb., *both.*

that the LORD will work for us: for there is no restraint to the LORD to save by many or by few."

7 And his armourbearer said unto him, "Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart."

8 Then said Jonathan, "Behold, we will pass over unto these men, and we will discover^p ourselves unto them."

9 If they say thus unto us, Tarry^q until we come to you; then we will stand still in our place, and will not go up unto them. 10 But if they say thus, Come^r up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign^m unto us."

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves."

12 And the men of the garrison answered Jonathan and his armourbearer, and said, "Come up to us, and we will shew you a thing."

And Jonathan said unto his armourbearer, "Come up after me: for the LORD hath delivered them into the hand of Israel."

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. 14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre^o of land, which a yoke of oxen might plow. 15 And there was trembling^y in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.^w

16 And the watchmen^a of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away,

and they went on beating^o down one another.

17 Then said Saul unto the people that were with him, "Number now, and see who is gone from us."

And when they had numbered, behold, Jonathan and his armourbearer were not there.

18 And Saul said unto Ahiah, "Bring hither the ark of God."

For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul talked^p unto the priest, that the noise^b that was in the host of the Philistines went on and increased: and Saul said unto the priest, "Withdraw^v thine hand."

20 And Saul and all the people that were with him assembled^o themselves, and they came to the battle: and, behold, every man's sword was against his fellow,^q and there was a very great discomfiture. 21 Moreover the Hebrews^o that were with the Philistines before that time, which went up with them into the camp from the country round about,^o even they also turned to be with the Israelites that were with Saul and Jonathan. 22 Likewise all the men of Israel which had hid^v themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.^o 23 So the LORD saved^r Israel that day: and the battle passed over unto Beth-aven.^o

24 AND the men of Israel were distressed that day: for Saul had adjured^s the people, saying, "Cursed be the man that eateth any food^a until evening, that I may be avenged on mine enemies."

So none of the people tasted any food.

25 And all they of the land came to a wood: and there was honey^s upon

A.M. 4341. B.C. 1097. BETH-AVEN. [2 16
[A town of Benjamin, adjacent to Ai and Bethel, Jos. vii. 2, and xviii. 12.]
Saul's unadvised adjuration hindered the victory.

p (Uncover; make ourselves seen by them at break of day. It is ascribed by the hill-tin-zz, partly because the projections of the hill would conceal his movements.)
q Heb., Be still.
r (Taking us for deserters.)
m Ge. 21. 14. Ju. 7. 11.
v (There are still caverns in these cliffs, especially a large one called Jathah.)
o Or, half a furrow of an acre of land. (Hallett suggests an alteration in the Hebrew here, which makes it agree with the Sept., "...slaughter...twenty men with darts and staves and flints of the field." This conjecture is adopted by Kennicott. But Gesenius suggests, "In about half the furrow of a yoke of land," i.e., a furrow drawn through the length of a yoke of land.) Ju. 7. 21.
p 2 Ki. 7. 7. Job 18. 11. (Because suddenly roused from sleep, and ignorant of the real number of their assailants; those who had seen them, and how they got there, were dead, & the rest would scarcely believe that they were but two; perhaps also there was an earthquake.)
w Heb., a trembling of God.
a (From Saul's headquarters at Gibeah the movements of the Philistines could be well seen. The watch there beheld the enemy slaying each other, and exhibiting all the marks of terror and confusion.)

o Ye. 20.
p Nu. 27. 21.
B Or, twenty.
q "Pale has almost, did not care to ask further, as the Philistines seemed to be routed.)
o Heb., were cried together.
q Au. 7. 22.
2 Chr. 20. 23.
o (There were Hebrews with the Philistines as helpers, who had gone up along with them into the camp about; these now joined the Israelites, &c. Maurer. They had either voluntarily submitted to the Philistines, or had been taken captives by them, and subdued. The Septuagint has "bondmen.")
o (The word "about," ²²⁷ denotes that the Philistines were ministered of these Hebrews, and had a special camp near the camp. Maurer.
q (Circumstances which caused the most part of the men of Philistines. Ch. 13. 6.)
o (The Philistines. And their war with Saul about this time. The Sept. has, in the next verse, the same addition.)
r Ex. 14. 30. Ps. 116. 7. He. 1. 7.
o Ch. 13. 5. (Fleeing to see their own camp.)
s (Adjured or sworn solemnly, not that by word of mouth. Jos. 6. 26.)
o (A most interesting circumstance. It is not mentioned, but the Septuagint says, "Under no circumstances.")
s 1 A. 3. 8. Nu. 13. 27. Mat. 3. 4

μ (Dr. Kito thinks "it is clear that the honey was bee-honey," and that the honey-combs were both in the trees and on the ground.)

ν (Maurer says, "fruit of the honey, i.e., the fruit from which a wood-honey flows." De Wette, honeycomb. Lit., "revelation," or "overflowing of honey," the dropping of the honey-combs.)

ξ (Made bright, i.e., he was revived. Maurer.)

ο Or, weary.

π ("The forests in the East," says Mr. Roberts, "literally flow with honey; large combs may be seen hanging in the trees, as you pass along, full of honey.")

ρ (If now the people had but eaten to-day of the spoil of their enemies, which they found! for now the slaughter of the Philistines has not been so great. De Wette and Maurer.)

σ (Near Gibeon, Jos. 10, 12, not far from Bethshemesh and Timnah, 2 Chr. 28, 18; probably on one of the declivities of Mount Heres. Ju. 1, 35.)

τ (Began to eat; with the blood not duly drained; half roasted or half boiled, in their extreme hunger.)

ι Le. 3, 17; 7, 26; 17, 10, 11; and 19, 26. De. 12, 16, 23, 24.

υ Or, dealt treacherously.

φ (For an altar, see ve. 35.)

χ (To his officers.)

ψ Heb., in his hand.

the ground.^μ ²⁶And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

²⁷But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb,^ν and put his hand to his mouth; and his eyes were enlightened.^ξ

²⁸Then answered one of the people, and said, "Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth *any* food this day."—And the people were faint.^ο

²⁹Then said Jonathan, "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey."^π ³⁰How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"^ρ

³¹And they smote the Philistines that day from Michmash to Ajalon:^σ and the people were very faint. ³²And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did^τ eat *them* with the blood.^ι

³³Then they told Saul, saying, "Behold, the people sin against the Lord, in that they eat with the blood."^τ

And he said, "Ye have transgressed:^υ roll a great stone^φ unto me this day."

³⁴And Saul said,^χ "Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the Lord in eating with the blood."

And all the people brought every man his ox with him^ψ that night, and slew *them* there.

³⁵And Saul built an altar^ω unto the Lord: the same was the first^α altar that he built unto the Lord.

³⁶And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them."

And they said, "Do whatsoever seemeth good unto thee."

Then said the priest, "Let us draw near hither unto God."^β

³⁷And Saul asked counsel of God, "Shall I go down after the Philistines? wilt Thou deliver them into the hand of Israel?"

But He answered^α him not that day.

³⁸And Saul said, "Draw^γ ye near hither, all the chief^δ of the people: and know and see wherein this sin hath been this day. ³⁹For, as the Lord liveth,^ω which saveth Israel, though it be in Jonathan my son, he shall surely die."^ε—But *there was* not a man among all the people that answered him. ⁴⁰Then said he unto all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side."

And the people said unto Saul, "Do what seemeth good unto thee."

⁴¹Therefore Saul said unto the Lord God of Israel, "Give a perfect lot."^ε

And Saul and Jonathan were taken: but the people escaped.^ς

⁴²And Saul said, "Cast lots between me and Jonathan my son."

And Jonathan was taken.

⁴³Then Saul said to Jonathan, "Tell me what thou hast done."

And Jonathan told him, and said, "I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die."^ζ

⁴⁴And Saul answered, "God do so and more also: for thou shalt surely die, Jonathan."^θ

⁴⁵And the people said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Is-

ω Ch. 7, 17. (In remembrance of the Deliverance in this deliverance.)

α Heb., that altar he began to build unto the Lord.

β (Saul's want of recollection to seek advice from God is characteristic.)

γ Ch. 28, 5.

δ Jos. 7, 14. Ch. 10, 19.

ε Heb., corners. Ju. 20, 2.

ς 2 Sa. 12, 5.

ζ ("A mind surrounded with passions," says C. Hays, "is in as miserable a condition as a country (too weak to defend itself) situated in the midst of many powerful princes, continually contending for possession of it; sometimes it is surprised by one, sometimes by another, but is never long under the government of the same master; nor can it have the benefit to be governed by settled and regular laws, which will always be altered by every new intruder.")

θ Or, Shew the innocent. Pr. 16, 33. (Gesenius, "give the truth.")

ι Bishop Patrick says the word lot is not in the original, but only perfect; i.e., "declare who is innocent." So the word give sometimes signifies "to pronounce." De. 13, 1, 2.)

κ Heb., went forth.

λ (This shews a very great mind, that he neither knew what he had done, nor excused it by his ignorance, nor refused to die. Patrick.)

μ (Of an utterly ungoverned man like Saul, it is impossible to know anything certainly but his name, for, like a Proteus, he is continually transformed into some new monster.)

z 2 Sa. 14, 11. 1
Kl. 1, 52. Lu.
21, 18

† (At this time the
Reubenites and
Gadites)...were
helped against
the Hagrites...
1 Chr. 5, 18.

κ (After this great
victory he exer-
cised more pub-
licly and autho-
ritatively the
royal power.)

λ (An extensive
kingdom of Syria,
on the N.E. of
the land of Can-
aan, extending
from the Eu-
phrates west-
ward, probably
as far N. as to
Aleppa, 2 Sa.
19, 6.)

μ Or, wrought
mightily.

ν (Described at
large in ch. 15,
3-7.)

ξ Ch. 31, 2. 1 Chr.
8, 33. (Ishbo-
sheth, being an
infant, is not
mentioned here.)

ο (Saul was not
wanting in the
affections which,
as the fire of the
soul, might have
served it for bene-
ficial purposes;
but which, care-
lessly neglected
and foolishly em-
ployed, not given
to God, broke into
unruly flames, to
his utter ruin and
destruction.)

π Ηb, Abiner.

γ Ch. 9, 1. 1 Chr.
8, 33.

z Ch. 8, 11.

α Ch. 9, 16.

ρ (Present delay
of punishment
affords no pre-
sumption of final
impunity. Ecc.
8, 11.)

σ (Lit., "he set
(himself) in the
way," i.e., against
him.)

rael? God forbid: as the Lord
liveth, there shall not one hair of
his head fall to the ground; for he
hath wrought with God this day."z

So the people rescued Jonathan,
that he died not.

46 Then Saul went up from follow-
ing the Philistines: and the Philis-
tines went to their own place.α

47 So Saul tookε the kingdom over
Israel, and fought against all his
enemies on every side, against Moab,
and against the children of Ammon,
and against Edom, and against the
kings of Zobah,λ and against the Phi-
listines: and whithersoever he turned
himself, he vexed them. 48 And he
gatheredμ an host, and smoteν the
Amalekites, and delivered Israel out
of the hands of them that spoiled
them.

49 Now the sonsζ of Saul were Jo-
nathan, and Ishui, and Melchishua:
and the names of his two daughters
were these: the name of the firstborn
Merab, and the name of the younger
Michal: 50 and the name of Saul's
wifeο was Abinoam, the daughter of
Ahimaaz: and the name of the cap-
tain of his host was Abner,τ and the
son of Ner, Saul's uncle. 51 And Kishυ
was the father of Saul; and Ner the
father of Abner was the son of Abiel.

52 And there was sore war against
the Philistines all the days of Saul:
and when Saul saw any strong man,
or any valiant man, he tookz him unto
him.

XV.] A.M. 4346. B.C. 1095. GILGAL. [247
Saul is rejected by God

SAMUEL also said unto Saul,
"The LORD sent me to anointα
thee to be king over His people, over
Israel: now therefore hearken thou
unto the voice of the words of the
LORD. 2 Thus saith the LORD of
hosts, I rememberρ that which Ama-
lek did to Israel, how he laid waitσ
for him in the way, when he came

up from Egypt. 3 Now go and smite
Amalek, and utterly destroyβ all that
they have, and spare them not; but
slay both man and woman, infant and
suckling, ox and sheep, camel and
ass."

4 And Saul gathered the people to-
gether, and numbered them in Tel-
laim,τ two hundred thousandυ foot-
men, and ten thousandφ men of Ju-
dah. 5 And Saul came to a city of
Amalek, and laid waitξ in the valley.

6 And Saul said unto the Kenites,ψ
"Go, depart, get you down from a-
mong the Amalekites, lest I destroy
you with them: for ye shewed kind-
nessο to all the children of Israel,
when they came up out of Egypt."

So the Kenites departed from a-
mong the Amalekites.

7 And Saul smoteε the Amalekites
from Havilahα until thou comest to
Shur,β that is over against Egypt.
8 And he took Agag the king of the
Amalekites alive,δ and utterlyε de-
stroyed all the people with the edge
of the sword. 9 But Saul and the
people sparedζ Agag, and the best of
the sheep, and of the oxen, and of
the fatlings,γ and the lambs, and all
that was good, and would not utterly
destroy them: but every thing that
was vile and refuse, that they de-
stroyed utterly.

10 Then came the word of the Lord
unto Samuel, saying, 11 "It repenteth
Me that I have set up Saul to be king:
for he is turned back from following
Me, and hath not performed My com-
mandments."

And it grieved Samuel; and he
cried unto the Lord all night.

12 And when Samuel rose early to
meet Saul in the morning, it was told
Samuel, saying, "Saul came to Car-
mel, and, behold, he set him up a
place, and is gone about, and passed
on, and gone down to Gilgal."

13 And Samuel came to Saul: and

h Le. 27, 28, 29.
Jos. 6, 17, 21.

† (A city of Ju-
dah, on the bor-
ders of Edom,
According to
Kunche's theory,
the same as Tel-
laim, Jos. 15, 24.)

ν (The diff rent
MSs of the 31st
diff. here. For
Codex Vat. has,
τςτρακοσιαι
χιλιαδας; Cod.
Alex. δεκα
χιλιαδας; and
the Aldine and
Complut. editio-
nes διακοσιαι
χιλιαδας; Josephus has,
τεσσαρακοντα
μυριαδας.)

φ (So the Com-
plut. The Aldine and
Alex., 201189. Jo-
sephus, 301000.)

λ Or, fought.
(Laid ambush
in the valley,
Maurer, Gesen-
nius, Ewald; and
so the Sept., the
Vulg., and Josephus.)

ο (A portion of
the tribe inhabit-
ed some of the
rocky fastnesses
on the S. borders
of Canaan. Nu.
24, 21.)

ω (For Jethro and
Hobab's flocks the
whole tribe were
viewed with fa-
vour.) Ex. 18,
14, 19. Nu. 10,
29.)

ε Ch. 11, 48.

α (N.E. part on of
Arabia, touching
upon Ch. ara.
Ge. 2, 11, and
25, 18.)

β Ge. 16, 7. (On
the S.W. E. bor-
der observes that
these two are
constant opposi-
tes in the limits
of Arabia.)

δ See 1 Ki. 20,
34, 35.

ε See ch. 20, 1.

ζ Ve. 3, 15.

γ Or, of the second
sort.

η (Extol not thyself in the counsel of thine own heart. Ec. 6, 2.
i Pr. 28. 13. Ve. 9, 21. Ge. 3, 12.

θ (The Spirit of the Lord which came upon Saul, ch. 10, 6, by no means interfered with his free agency; he was still to act as occasion should require, which accordingly he did, ch. 10, 16, 27; but when he quencheth that Spirit, and loseth the humility and modesty which first accompanied him, he became first absolute, and then cruel, jealous, cruel, & tyrannical. Hales.)

k Ch. 9, 21.
ς Heb., they consume. (I.e., even unto the destroying of them.)
l Ve. 13.
m Ve. 15.

n ("Ether," says C. How, "we owe no obedience to God Almighty, or else we owe the most exact one that it is possible for us to pay Him. For if any duty belongs to Him, it must necessarily be the most perfect one that the utmost capacity of our nature can enable us to perform, even as perfect as an infinite creature is capable of expressing to his beautiful Creator.")

o Je. 7, 22, 23. Ps. 50, 8, 9. Pr. 21, 3. Is. 1, 11. Mi. 6, 6. He. 10, 6.

p Ec. 5, 1. Ho. 6, 6. Mat. 5, 21; 9, 13; and 12, 7. Ma. 12, 33.

κ Heb., divination. De. 18, 10. (Rebellion is as the sin of divination, and to act obstinately is as vanity and teraphim. Mauger.)

Saul said unto him, "Blessed be thou of the LORD: I have performed the commandment of the LORD."⁷

¹⁴ And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

¹⁵ And Saul said, "They have brought them from the Amalekites: for the people^l spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed."

¹⁶ Then Samuel said unto Saul, "Stay, and I will tell thee what the LORD hath said to me this night."

And he said unto him, "Say on."⁷

¹⁷ And Samuel said, "When thou wast little^k in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? ¹⁸ And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.⁵ ¹⁹ Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?"

²⁰ And Saul said unto Samuel, "Yea, I have obeyed^l the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. ²¹ But the people^m took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal."

²² And Samuel said,⁴ "Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey^o is better than sacrifice, and to hearken than the fat of rams. ²³ For rebellion is as the sin of witchcraft,^κ and stubbornness is as iniquity and idolatry. Because^λ thou hast rejected the word of the LORD, He hath also rejected^π thee from being king."

²⁴ And Saul said unto Samuel, "I have sinned:⁷ for I have transgressed the commandment of the LORD, and thy words: because I feared⁷ the people, and obeyed their voice. ²⁵ Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."

²⁶ And Samuel said unto Saul, "I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel."

²⁷ And as Samuel turned about to go away, he laid hold upon the skirt of his mantle,⁸ and it rent.

²⁸ And Samuel said unto him, "The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine,⁴ that is better than thou. ²⁹ And also the Strength^μ of Israel will not lie^ν nor repent: for He is not a man, that He should repent."

³⁰ Then he said, "I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God."

³¹ So Samuel turned again after Saul; and Saul worshipped the LORD.

³² Then said Samuel, "Bring ye hither to me Agag the king of the Amalekites."

And Agag came unto him delicately.^ξ

And Agag said, "Surely the bitterness of death is past."

³³ And Samuel said, "As^ν thy sword hath made women childless, so shall thy mother be childless among women."

And Samuel hewed^θ Agag in pieces before the LORD in Gilgal.

³⁴ Then Samuel went to Ramah; and Saul went up to his house to Gibeah^π of Saul. ³⁵ And Samuel came² no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul.

λ (As to rebel is as grave a sin as witchcraft, and to act unconsciously is idolatry, so if idolatry were cut off Saul would justly be dethroned.)

ρ Ch. 13, 14.

q See 2 Sa. 12, 13.

r Is. 51, 12. Ec. 23, 2. Pr. 29, 25.

s See 1 Ki. 11, 30.

t Ch. 28, 17.

μ Or, Eternity; or, Victory. ("A title of the Deity," says Professor Lee, "as a Being of perfection and truth.")

ν Nu. 23, 19. Eze. 24, 14. 2 Ti. 2, 13. Tit. 1, 2.

ρ (People seldom pay much regard to their own behaviour when they have little to hope for from others, in the shape of positive benefit or of approbation. The loss, therefore, of outward comforts or possessions is often the removal of so many restraints on misconduct. Hence Samuel's consent. Ve. 14.)

ξ (According to Gesenius, "with a light," cheerfully." Professor Lee, "so he walks (in) greatly delighted.")

π Ex. 17, 11. Nu. 14, 45. Ju. 1, 7.

θ (Not by himself, but by his officers. Neither the age nor the office of Samuel were suitable to such an execution with his own hand.)

ω Ch. 11, 4.

z See ch. 19, 24.

y Ge. 6, 6.

And the LORD repented^y that He had made Saul king over Israel.

XVI.] A.M. 4374. B.C. 1067. [248
BETH-LEHEM.
[Beth-lehem-judah, Ju. xvii. 7; Ru. i. 1. Beth-lehem Ephratah, Mt. v. 2. Beth-lehem of Judca, Mat. ii. 1.]

David (born A.M. 1351, B.C. 1090), is anointed as future King of Israel.

z Ch. 15, 35.

a Ch. 9, 16. 2 Ki. 9, 1.

b Ps. 78, 70, and 83, 19, 20. Ac. 13, 22.

π Heb., in thine hand.

ρ Ch. 9, 12, and 20, 29. (There must have been some apparent ground for this. Several Jewish writers think that some man had been slain in the neighbourhood, & that according to the law, De. xxi., a heifer was to be sacrificed. But see note c.)

ς (Rather, affectionately saluted. The word denotes the agitation and eager affection visible in their deportment at his coming. It is rendered "careful," 2 Ki. 4, 13. It is twice distorted, Ho. 11, 10, 11. The elders arose with an eagerness of affection to welcome the prophet with the usual salutation, "Peace accompany thy coming." Weiss.)

e Ch. 21, 1.

σ Heb., meeting.

τ (Lit., "and he said," i.e., the one who spoke in the name of the rest.)

d 1 Ki. 2, 13. 2 Ki. 9, 22.

e...The firstborn. Ch. 17, 13, 28. (Perhaps Elihu, 1 Chr. 27, 18.)

v Heb., eyes.

f 1 Ki. 8, 39. Ps. 7, 9. Je. 11, 20; 17, 10; and 20, 12. Ac. 1, 24.

g Ch. 17, 13.

AND the LORD said unto Samuel, "How long wilt thou mourn^z for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil,^a and go, I will send thee to Jesse the Beth-lehemite: for I have provided^b Me a king among his sons."

²And Samuel said, "How can I go? if Saul hear *it*, he will kill me."

And the LORD said, "Take an heifer with thee,^π and say, I am come to sacrifice^ρ to the LORD. ³And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto Me *him* whom I name unto thee."

⁴And Samuel did that which the LORD spake, and came to Beth-lehem.

And the elders of the town ^ςtrembled^c at his coming,^ς and said,^τ "Comest^d thou peaceably?"

⁵And he said, "Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice."

And he sanctified Jesse and his sons, and called them to the sacrifice.

⁶And it came to pass, when they were come, that he looked on Eliab,^e and said, "Surely the LORD's anointed *is* before Him."

⁷But the LORD said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward^v appearance, but the LORD looketh on the heart."^f

⁸Then Jesse called Abinadab,^g and made him pass before Samuel.

And he said, "Neither hath the LORD chosen this."

⁹Then Jesse made Shammah^φ to pass by.

And he said, "Neither hath the LORD chosen this."

¹⁰Again,^λ Jesse made seven of his sons to pass before Samuel.

And Samuel said unto Jesse, "The LORD hath not chosen these."

¹¹And Samuel said unto Jesse, "Are here all *thy* children?"

And he said, "There remaineth yet the youngest,^ψ and, behold, he keepeth the sheep."

And Samuel said unto Jesse, "Send^k and fetch him: for we will not sit down^ω till he come hither."

¹²And he sent, and brought him in. Now he *was* ruddy,ⁱ and withal of a beautiful countenance,^α and goodly to look to.

And the LORD said, "Arise, anoint him: for this *is* he."

¹³Then Samuel took the horn of oil, and anointed^k him in the midst^θ of his brethren: and the Spirit^t of the LORD came upon David from that day forward.

So Samuel rose up, and went to Ramah.

A.M. 4374. B.C. 1067. GIDEAH.
David plays the harp before Saul.

[249

¹⁴BUT the Spirit of the LORD departed^m from Saul, and an evil spirit from the LORD troubled^γ him.

¹⁵And Saul's servants said unto him, "Behold now, an evil spirit^δ from God troubleth thee. ¹⁶Let our lord now command thy servants, *which* are before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall playⁿ with his hand, and thou shalt be well."

¹⁷And Saul said unto his servants, "Provide me now a man that can play well, and bring *him* to me."

¹⁸Then answered one of the ser-

φ (Shameah, 2 Sa. 13, 3. Shinnai, 14 hr. 2, 13. Ch. 17, 13.)

λ (Not that seven more of Jesse's sons were passed before Samuel. It means that seven and three present themselves. God's renews, "Thus Jesse," &c. Father, "when Jesse," &c.)

ψ (Probably about 22 years of age. Unshorn and he wore a garb; Lightfoot, 25; Huls, 15.)

κ 2 Sa. 7, 8. Ps. 78, 70.

ω Heb., round. (Lit., we will not surround, viz., the table.)

ι Ch. 17, 12. Ca. 5, 10.

θ Heb., fair of eyes. (That is, having fine eyes. See Gesenius, Maurer, Theodos, &c.)

κ Ch. 10, 1. Ps. 89, 20.

β (Bishop Patrick says, "It had better be translated from the midst, i.e., he singled him out from the rest, and privately anointed him, as evident from Samuel's design of secrecy, and David's language, ch. 17, 28.")

γ Nu. 27, 18. Ju. 11, 29; 13, 25; and 14, 6. Ch. 10, 6, 10.

δ Ju. 16, 20. Ch. 11, 6; 16, 12; & 28, 15. Ps. 51, 11.

η Or, terrified.

ς (Whatever obscenity rests upon this and yet, the S's phrase, indicate that Satan is continually endeavouring to excite or foster improper thoughts and feelings.)

θ Ve. 23. 2 Ki. 3, 15.

o Ch. 17, 32.

e Or, speech.

p Ch. 3, 19, and 18, 12, 14.

q (The distance was about ten miles.)

r Ve. 11. Ch. 17, 15, 34.

s Ch. 10, 27, and 17, 18. Ge. 43, 11. Pr. 18, 16.

t Ge. 41, 46. 1 Ki. 10, 8. Pr. 22, 29.

u (Bearer of musical instruments—*hosa-harer*, chief musician. *Hace* *Abner* might be ignorant of him, ch. 17, 55, and Saul did not recollect those who waited on him during the paroxysms of his disorder.)

v Ve. 14, 16.

w (A remarkable parallel to this account is furnished in the history of Philip V. of Spain. The king being seized with a total dejection of spirits, was restored to health by the singing of the musician *Farinelli*.)

x Ch. 13, 5.

y (In the N.W. of the tribe of Judah, Jos. 15, 35, which Eusebius and Jerome place between *Elath* and *Jerusalem*, where, in their days, was still a village called *Ezeca*. Jos. 10, 10, 11. 2 Ki. 18, 13. 2 Chr. 11, 9. Ne. 11, 30. Je. 34, 7.)

z Or, The coast of Danania. (Coll. ed. b abbreviation, Pas-dammim, 1 Chr. 11, 13.)

aa Heb., ranged the bottle.

vants, and said, "Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant^o man, and a man of war, and prudent in matters,^e and a comely person, and the Lord^p is with him."

¹⁹ Wherefore Saul sent messengers^q unto Jesse, and said, "Send me David thy son, which is with the sheep."^q

²⁰ And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent^r them by David his son unto Saul.

²¹ And David came to Saul, and stood^s before him: and he loved him greatly: and he became his armour-bearer.^t

²² And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favour in my sight.

²³ And it came to pass, when the evil spirit^u from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well,^v and the evil spirit departed from him.

XVII.] A.M. 4375. B.C. 1066. [250

[In the plain of Judah. There was a town of the same name in the mountains near Anab, Jos. xv. 35 (1 Ki. iv. 10, *Sochoh*). Eusebius and Jerome mention both. They are now called *Shuwikoh*.]

Goliath, defying Israel, is slain by David.

NOW the Philistines gathered^w together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah,^x in Ephes-dammim.^z

² And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set^a the battle in array against the Philistines.

³ And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other

side: and *there was* a valley between them.

⁴ And there went out a champion^μ out of the camp of the Philistines, named Goliath,^ν of Gath,^w whose height was six cubits^x and a span.^y ⁵ And he had an helmet^z of brass upon his head, and he was armed^ε with a coat of mail;^o and the weight of the coat was five thousand shekels^r of brass. ⁶ And he had greaves^s of brass upon his legs, and a target^t of brass between his shoulders. ⁷ And the staff^u of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

⁸ And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. ⁹ If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."—¹⁰ And the Philistine said, "I defy^y the armies of Israel this day; give me a man, that we may fight together."

¹¹ When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

¹² Now David was the son of that Ephrathite^α of Beth-lehem-judah, whose name was Jesse; and he had eight^z sons: and the man went among men for an old man in the days of Saul. ¹³ And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. ¹⁴ And David was the youngest: and the three eldest followed Saul. ¹⁵ But David went and

μ (The Sept. has, "a strong man;" the Vulg., "a bastard." Syr. and Arab., "a gigantic man." Josephus, "a very great man." Lit., "a man of two intervals," i.e., one placed between two armies as a go-between, who divides between the two in single combat. So Gesenius & Maurer, and similarly Kimchi.)

ν 2 Sa. 21, 19.

w Jos. 11, 22.

x (The cubit was twenty-one inches, span the longer, half a cubit, span the less, one-third of a cubit. Consequently Goliath was about eleven feet, much the same as Og, De. 3, 11. Theinus mentions others of about the same height, viz., the skeleton of Orestes, Herodotus, i., 68; of Pauso and Scandilla, Pliny, N. H. viii., 16; & that found in the Himalayas, Asiatic Journal, 1838-39.)

ε Heb., clothed.

o (Lit., "a harness of scales," fastened to a shirt of felt, as the ancient Assyrians. Layard, ii., p. 335.)

p (Or 156 lbs. 4 oz. avoirdupoise, reckoning the shekel at 219 grains, and the Roman oz. at 438 grains.)

r (Defensive armour for the legs.)

s Or, gorgel.

t 2 Sa. 21, 19.

u 2 Sa. 21, 21.

v Ve. 58. Ru. 4, 22. Ch. 16, 1, 18.

w Ge. 35, 19.

x Ch. 16, 10, 11. (In 1 Chr. 2, 13, 14, 15, there are but seven mentioned, one being dead without children, as E. Solomon thinks.)

returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; 18 and carry these ten cheeses^v unto the captain^b of their thousand, and look how thy brethren fare,^b and take their pledge."^x

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench,^ψ as the host was going forth to the fight,^ω and shouted for the battle. 21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage^α in the hand of the keeper of the carriage, and ran into the army, and came and saluted^β his brethren. 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies^γ of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him,^δ and were sore afraid. 25 And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter,^ε and make his father's house free^ς in Israel."

26 And David spake to the men that stood by him, saying, "What shall be done to the man that killeth

this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?"^η

27 And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep^θ in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

29 And David said, "What have I now done?—Is there not a cause?"^ι

30 And he turned from him toward another, and spake after the same manner:^κ and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent^λ for him.

32 And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

33 And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."^μ

34 And David said^ν unto Saul, "Thy servant kept his father's sheep, and there came a lion,^ξ and a bear, and took a lamb^ο out of the flock: 35 and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."—

^v Heb., cheeses of milk. (Baskets of conglutinated milk. Lit., ten cuttings (or slices) of curdled milk, or soft cheese.)

^b Heb., captain of a thousand.

^x (Gesenius, De Vette, Auverr, &c., translate, "Bring from them a pledge-token;" Jesse being anxious about his three sons.)

^θ Ge. 37, 14.

^ψ Or, place of the carrying, ch. 26, 5. (Gesenius translates, "a wagon compartment," a bulwark formed of the vehicles of an army. But the Hebrew word seems to mean, as Thenius states, an earthwork protecting the camp.)

^ω Or, battle array; or, place of fight.

^α Heb., the vessels from upon him. (That is, those in which were deposited the roasted grain, bread and cheeses.)

^β Heb., asked his brethren of peace. (As Ju. 18, 15.)

^γ (Properly, ranks of an army, i.e., the whole host itself.)

^δ Heb., from his face.

^ε (Thus, as the defiance was continued and the dismay increased, Saul, in accordance with precedent, Jos. 15, 16, sought to stimulate the courage of some one who might be induced to encounter the perilous danger.)

^ς (Ennobles them. The Targum has, "free princes in Israel," not liable to pay taxes.)

^η (The language of strong and independent feeling, that an uncircumcised Philistine should thus be allowed to approach the God of Israel; desiring them to reject the king's offer, and signifying that he would undertake to encounter Goliath.)

^θ (How differently we speak according as they are moved by love or hate. Comp. ch. 16, 18.)

^ι (Gesenius and De Witte translate, "was there not a cause?" i.e., How I did not now come according to our father's injunction? But the sense probably is, "I do not inquire from an idle curiosity, but from a resolve, if permitted, to fight the Philistine on the terms named. See ve. 31.)

^κ Heb., word.

^λ Heb., took him.

^μ (On what grounds dost thou hope to vanquish but death is so unequal a combat?)

^ν (This is not an ordinary challenge, but a defiance to the God of Israel, and He can work deliverance for those who put their trust in Him.)

^ξ (Lit., the lion & the bear, i.e., the well-known and ferocious animals, a lion and a bear.)

^ο Or, kid.

c 2 Co. 1, 10.
2 Ti. 4, 17, 18.

π (Lit., "hand."
The word is strictly used of the human hand. Here, as the hand was regarded as the seat of strength in man, the word is used in the sense of power, "out of the power of the lion," &c.)

ρ Ch. 20, 13.
1 Cr. 22, 11, 16.

σ Heb., clothed David with his clothes.

τ (Unaccustomed to its use, his movements might be impeded, and his aimless true.)

υ (Suspicion might be awakened if he came without any semblance of a weapon; the sling he doubtless concealed.)

φ Or, valley.

χ Heb., vessel.

ψ (A small bag or wallet; the Ierubbae skraepia. Cotton.)

ω (In fierce anger and mortified pride. The staff stung the Philistine. "Shepherds in the East," says Mrs. Postans, "always carry a staff, which they hold in the center, the object of its use not being as support, but to beat brushwood, into which flocks stray, and where snakes and other reptiles abound.")

e ... Ben-hadad... said... "The dust of Samaria shall (hardly) suffice for handfuls for all the people that follow me." And the king of Israel answered... "Let not him that putteth on his harness boast himself as he that putteth it off." 1 Ki. 20, 10, 11.

f Ps. 124, 8.

a Heb., shut thee up.

37 David said moreover, "The LORD that delivered^c me out of the paw^π of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine."

And Saul said^ρ unto David, "Go, and the LORD be with^d thee."

38 And Saul armed^σ David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. 39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it.

And David said unto Saul, "I cannot go with these; for I have not proved^τ them."

And David put them off him. 40 And he took his staff^υ in his hand, and chose him five smooth stones out of the brook,^φ and put them in a shepherd's bag^ψ which he had, even in a scrip;^ψ and his sling was in his hand; and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, "Am I a dog, that thou comest to me with staves?"—And the Philistine cursed David by his gods.^ω

44 And the Philistine said to David, "Come to me, and I will give thee flesh unto the fowls of the air, and to the beasts of the field."^e

45 Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name^f of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver^a thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air,

and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know^g that the LORD saveth^h not with sword and spear: for the battle is the LORD's;ⁱ and He will give you into our hands."^β

48 And it came to pass, when the Philistine arose,^γ and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.^δ 50 So David prevailed^k over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.^l

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou came to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim,^m even unto Gath, and unto Ekron. 53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem;ⁿ but he put his armour in his tent.^η

PSALM IX.
(According to the Chaldee and Lightfoot.) [251

A. M. 4375. B. C. 1066. [252
VALLEY OF ELAH.

(So called from the terebinth trees. A small narrow valley about three miles from Beth-lehem, on the road to Joppa. It lay S. W. of Jerusalem, leading out from the hills to the great plain.)

Saul takes David to be with him.

55 AND when Saul saw David go

g Jos. 4, 21. 1 Ki. 8, 43. and 18, 36. 2 Ki. 19, 19. Is. 52, 10.

h Ps. 44, 6, 7. Ho. 1, 7. Zec. 4, 6.

i 2 Chr. 20, 15.

β (Bishop Patrick says, "Strigilium here notes out of Sophocles the profane spirit that was in Ajax, who was therefore punished with madness because his father Telamon, piously admonishing him as he went to war, to fight bravely, but to expect victory from God, he impiously answered that "cowards might overcome by the help of God, but he doubted not to overcome without Him.")

γ (Helmets in that early time had not visors to protect the forehead and face.)

δ (Stunned only, perhaps. That David was possessed of real strength and courage is shown at ve. 51.)

k Ch. 21, 9. See Ju. 3, 31, and 15, 15. 2 Sa. 23, 21.

l He. 11, 34.

m (In the Great Valley, given to Judah, but in 1 Chr. 4, 31 assigned to Simeon, Comp. Jos. 15, 36 with 19, 1.)

n (That is, it was permanently exhibited and preserved there; the sword was laid up at Nab, and the rest of the armour David retained by him.)

η (Thienius thinks this means his residence at Beth-lehem. He refers to the use of the word in these books for permanent dwelling. Comp. ch. 4, 10, and 13, 2. 2 Sa. 18, 17; 19, 8; & 20, 22.)

θ (The change in David's person and dress sufficiently accounts for the circumstance of Saul and Abner not at first recognizing him.)

ι (Lit. young man of marrying-age. In this narrative it is used interchangeably with νεός, ve. 21. David came to court immediately after he was avowed, & might continue only a short time. From the mention of the agricultural implements, it may be inferred that the Philistine invasion lasted more than a year. David must therefore have been now about 24 or 25.)

κ (On the point of a spear.)

λ Or, prospered: ve. 14, 15, 30.

μ (A general statement, the particulars of which are given in the subsequent history.)

ν (Gave him some command near his person.)

ξ (That is, Saul and the men of Israel in triumph. Ch. 17, 53.)

ο Or, Philistines.

ο Ex. 15, 20, Ju. 11, 31.

π (All those by or through which the victorious army marched.)

ρ Heb., three-stringed instruments. (Perhaps a harp with three strings, or a sistrum.)

ρ Ex 15, 21.

σ Ch. 21, 11, and 29, 5.

forth against the Philistine, he said unto Abner, the captain of the host, "Abner, whose son is this youth?"^θ "Abner, whose son is this youth?"^θ And Abner said, "As thy soul liveth, O king, I cannot tell."

⁵⁶ And the king said, "Enquire thou whose son the stripling^ι is."

⁵⁷ And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.^κ

⁵⁸ And Saul said to him, "Whose son art thou, thou young man?"

And David answered, "I am the son of thy servant Jesse the Bethlehemite."

¹ And it came to pass, XVIII.] when he had made an end of speaking unto Saul, that the soul of Jonathan was knit^λ with the soul of David, and Jonathan loved^μ him as his own soul. ² And Saul took him that day, and would let him go no more home to his father's house.

³ Then Jonathan and David made a covenant, because he loved him as his own soul. ⁴ And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

⁵ And David went out whithersoever Saul sent him, and behaved^ν himself wisely:^ξ and Saul set him over the men of war,^ρ and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

⁶ And it came to pass as they^σ came, when David was returned from the slaughter of the Philistine,^ο that the women^π came out of all cities^ρ of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments^ρ of musick. ⁷ And the women answered^ρ one another as they played, and said,^σ "Saul hath slain his thousands, and David his ten thousands."

⁸ And Saul was very wroth, and the saying displeaseth^σ him; and he said,^ρ "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?"^τ

⁹ And Saul eyed David from that day and forward.

¹⁰ And it came to pass on the morrow, that the evil spirit^υ from God came upon Saul, and he prophesied^ζ in the midst of the house: and David played with his hand, as at other times:^ρ and there was a javelin in Saul's hand. ¹¹ And Saul cast^υ the javelin; for he said, "I will smite David even to the wall with it."

And David avoided out of his presence twice.

¹² And Saul was afraid of David, because the Lord was with him, and was departed from Saul. ¹³ Therefore Saul removed^ε him from him, and made him his captain over a thousand; and he went out and came in before the people.

¹⁴ And David behaved himself wisely^φ in all his ways; and the Lord was with^ρ him. ¹⁵ Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. ¹⁶ But all Israel and Judah loved David, because he went out and came in before them.

¹⁷ And Saul said to David, "Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant^χ for me, and fight the Lord's battles."—For Saul said, "Let not mine hand be upon him, but let the hand of the Philistines be upon him."

¹⁸ And David said^ψ unto Saul, "Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?"

¹⁹ But it came to pass at the time when Merab Saul's daughter should have been given to David, that she

α Heb., was evil in his eyes. It is because he has not a small portion of acquiescence in his conduct that we feel so little pity on the good fortune of others. Is it possible for the happy to be envious?

β Ch. 4, 1.

γ The Lord hath rent the kingdom from thee, and hath given it to my neighbour of thine, that is better than thou. Ch. 15, 28.

δ Ch. 16, 11.

ε (Eaved about, Gesenius, "he became mad." Saul's madly thoughts, roughly and by jealousy, rendered their song. The thought called up by the feeling, and the feeling bore out to the action. This is the necessary and unavoidable result of evil habits.)

ν (David reasoned that which had formerly proved so good; but the melody was deeper than music, and removed. David consulted to pay, but Saul's jealousy continued; & the sinful thoughts and feelings of Saul had permitted to arise in his mind, were never made their appearance & proved.)

υ Ch. 19, 10, and 29, 33. 1st. 27, 1.

φ See ve. 5.

ρ Or, prospered, ve. 5.

σ Ge. 39, 2, 3, 23. Job. 6, 27.

τ Heb., a son of law.

υ (It is to be understood as signifying David's acceptance in good faith of Saul's conditions.)

x 2 Sa. 21. 8.

w (Saul disappointed in his secret wishes gave his daughter to another; because if he gave him Merab, David might use the liberty which the law (De. 21. 5) allows of not going to war for a year.)

a Heb., was right in his eyes.

y Ve. 17.

β (Saul appears to have been one of that numerous class of persons who are styled warm friends but bitter enemies. A warm temperament, with a narrow range of mind, which never exceeding the bounds of selfishness, admits not of scope sufficient for self-government, is the foundation of such a character. As soon as all is smooth they will appear generous. But as soon as it is rough around, their native selfishness breaks forth. Their friendships are precarious, their enmities steadfast. Evans.)

γ (Hold conversation.)

δ (An easy matter—said with a view to find out the condition of the offer.)

ε Heb., According to these words.

z Ge. 34, 12. Ex. 22. 17.

η (The Philistines were the only uncircumcised neighbouring nation.)

θ Heb., fulfilled.

a 2 Sa. 3, 14.

ι (Probably the same year in which he slew Goliath, and in the thirty-third year of Saul.)

was given unto Adriel^x the Meholahite to wife.^w

²⁰ And Michal Saul's daughter loved David; and they told Saul, and the thing pleased^a him. ²¹ And Saul said, "I will give him her, that she may be a snare to him, and that the hand of the Philistines^y may be against him."^β

Wherefore Saul said to David, "Thou shalt this day be my son-in-law in the one of the twain."^γ

²² And Saul commanded his servants, saying, "Commune^y with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law."^δ

²³ And Saul's servants spake those words in the ears of David. And David said, "Seemeth it to you a light thing^ε to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?"

²⁴ And the servants of Saul told him, saying, "On this manner^z spake David."^η

²⁵ And Saul said, "Thus shall ye say to David, The king desireth not any dowry,^z but an hundred foreskins^η of the Philistines, to be avenged of the king's enemies."—But Saul thought to make David fall by the hand of the Philistines.

²⁶ And when his servants told David these words, it pleased David well to be the king's son-in-law; and the days were not expired.^θ ²⁷ Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins,^a and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.^ι

²⁸ And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him.

²⁹ And Saul was yet the more afraid of David; and Saul became David's enemy continually.

³⁰ Then the princes of the Philistines went forth:^α and it came to pass, after they went forth, that David behaved himself more wisely^μ than all the servants of Saul; so that his name was much set by.^ν

PSALM XL
(Edwards, Green, Calmet.) [253

XIX.] A.M. 4376. B.C. 1065. [254
Saul's envy causes David to flee.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. ² But Jonathan Saul's son delighted^ξ much in David: and Jonathan told David, saying, "Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: ³ and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee."

⁴ And Jonathan spake^β good of David unto Saul his father, and said unto him, "Let not the king sin^ε against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. ⁵ For he did put his life^d in his hand, and slew the Philistine, and the Lord wrought a great salvation^c for all Israel: thou sawest it, and didst rejoice: wherefore then wilt^f thou sin against innocent blood, to slay David without a cause?"

⁶ And Saul hearkened unto the voice of Jonathan: and Saul sware, "As the Lord liveth, he shall not be slain."

⁷ And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as^g in times past.^π

λ (That is to battle, as Nu. 27, 17. De. 28, 6, and 31, 2. Ju. 2, 15, and 11, 3. 2 Sa. 11, 1. 2 Chr. 1, 10. So Jerome renders, Ge. 10, 11.)

μ (Dr. Kitto thinks that Saul expected that the inexperience of youth might lead David into such errors in these responsible public stations as would either give him occasion to act against him, or would seriously damage his character with the people. If so, he was disappointed. "The opportunity which was given him (David) only served to evince his talents for business and his attention to it, & consequently to increase and establish that popularity among the people, which his character and exploits had already won.")

ν Heb., precious. Ch. 26, 21. 2 Ki. 1, 13. Ps. 116, 15.

ξ (The character of Jonathan stands in beautiful contrast with the narrow-minded suspicious temper of his father. He had much more reason for jealousy; for David was of his own age, and, with brilliancy of words and deeds, was perpetually challenging him to a combat of rivalry, to which he felt himself inadequate. Evans.)

β Pr. 31, 8.

c Pr. 17, 13. Ge. 42, 22. Ps. 35, 12, and 109, 5.

d Ju. 9, 17, and 12, 3. Ch. 28, 21.

e 1 Sa. 11, 13. 1 Chr. 11, 14.

f Ch. 20, 32.

g Ch. 16, 21, and 18, 2, 13.

π Heb., yesterday third day.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.^p

9 And the evil^σ spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his harp. 10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. 11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, "If thou save not thy life to-night, to-morrow thou shalt be slain."

12 So Michal let David down through a window;^h and he went, and fled, and escaped. 13 And Michal took an image,⁷ and laid it in the bed, and put a pillow^v of goats' hair for his bolster,^φ and covered it with a cloth.^κ 14 And when Saul sent messengers to take David, she said, "He is sick."

15 And Saul sent the messengers again to see^ψ David, saying, "Bring him up to me in the bed, that I may slay him."

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, "Why hast thou deceived me so, and sent away mine enemy, that he is escaped?"

And Michal answered Saul, "He said unto me, Let me go; why should I kill thee?"^ω

PSALM LIX. [255]

David flees to Samuel.

18 SO David fled, and escaped, and came to Samuel at Ramah, and told him all that Saul had done to him.

And he and Samuel went and dwelt in Naioth.^α

19 And it was told Saul, saying, "Behold, David is at Naioth in Ramah."

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying,ⁱ and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.^β

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well^γ that is in Sechu:^δ and he asked and said, "Where are Samuel and David?"

And one said, "Behold, they be at Naioth in Ramah."

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. 24 And he stripped off his clothes^ε also, and prophesied before Samuel in like manner, and lay^ζ down naked^δ all that day and all that night. Wherefore they say, "Is Saul also among the prophets?"

XX. [A.M. 4376. B.C. 1065. [256] Invid takes counsel with Jonathan.]

AND David fled^η from Naioth in Ramah, and came and said before Jonathan, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?"

2 And he said unto him, "God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew^θ it me: and why should my father hide this thing from me? it is not so."

3 And David swore moreover, and said, "Thy father certainly knoweth

^p Heb., his face.

^σ Ch. 16, 14, and 18, 10, 11. (Sins coming in natural concatenation, there being no gap of repentance to interrupt the chain, are the judgments of God which a man works upon himself out of the arrangements of God's providence; and come the more readily and bind the faster with links of greater transgression, as they in closer order succeed each other. Evans.)

^h So Jos. 2, 15. Ac. 9, 24, 25.

⁷ Heb., teraphim. Ge. 31, 19. Ju. 17, 5. (Household gods, probably busts, and consulted as oracles; originally, perhaps, figures of ancestors. As the people became settled inhabitants of Palestine, these images seem to have been larger in size. Comp. Ge. 31, 19.)

^v (Gesenius renders this "a mattress of goat's hair." Professor Lee, "a sort of cushion covered with goat's skin.")

^φ (Gesenius, "under his head.")

^κ (Gesenius, "a coverlet.")

^ψ (Which they had not done before, being satisfied with Michal's report. The emphasis is on the word "to see." Hence the word "again," supplied by the translators, is not needed.)

^ω (A second truth—the resort of all weak characters.)

^α (I. e. in a place of safety.)
^β (I. e. in a place of safety.)
^γ (I. e. in a place of safety.)
^δ (I. e. in a place of safety.)
^ε (I. e. in a place of safety.)
^ζ (I. e. in a place of safety.)
^η (I. e. in a place of safety.)
^θ (I. e. in a place of safety.)

ⁱ Ch. 10, 5.

^β No. 11, 25. Job 1 2, 28.

^γ (The removal of links or cast-iron around the wheel of a millstone.) They were bound out of the soft limestone rock, for the purpose of holding ram-water. Some of them were very large.)

^δ (Gesenius regards this as the name of a region near Beulah, denoting, as in ch. 17, 1, that "Sechu" is "Sechu.") The Sept. seems to have read, "Sechu," so the Vulg.; but the Heb., "Sechu."

^ε (His royal robes, according to Talley, Schuman, and the Editors, a 19, which I, and Josephus, take agree.)

^ζ Heb., full. Nu. 21, 4.

^δ (Duthe, "desert of his upper garment." Or, military habit.)

^η Ch. 10, 11.

^θ ("What," says Le Clerc, "Saul was prophesying at Ramah.")

^θ Heb., "never more," see, v. 12. Ch. 9, 15. (That is, as Gesenius remarks, by removing the covering links in order to enable some secret to be seen, he thanks the young man for the removal of that part of the head-dress, which prevented ready hearing.)

(Although there are longer speeches in the historical Scriptures, there is no conversation—with the natural changes of inter-jection—inserted at equal length. (Kitto.)

κ Or, Say what is thy mind, and I will do, &c.

λ Heb., speak; or, think, th.

μ (It was a difficult task which Jonathan had taken upon him, and which he could not have performed had not his heart been with God. He had to reconcile the clashing of the duties of filial affection & of friendship. Evans.)

m Nu. 10, 10, and 25, 11.

ν (As soon-in-lure to the king, perhaps David used to eat at the royal table, on public and solemn occasions.)

α Ch. 19. 2.

ξ Or, feast. Ch. 9. 12.

ο (Great accomplishments can never arise from any human spirits. Nor can any superior success cause envy. In such, the result of a contest is to cement friendship, and dissolve it. Evans.)

π (Christians says, "The Jews therefore in the city (who during the absence of Saul.)"

ρ (The Sept. has, "The LORD God of Israel doth know." The Syr. and Arab. "...is witness." Maurer perdat.)

σ Heb., search-d.

τ Heb., answer; thin-car. Ve. 2.

that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

4 Then said Jonathan unto David, "Whatsoever^κ thy soul desireth,^λ I will even do it for thee."

5 And David said unto Jonathan, "Behold, to-morrow is the new^m moon, and I should not fail to sit with the king at meat:^ν but let me go, that I may hide^α myself in the field unto the third day at even."

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice^ξ there for all the family. 7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. 8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why should'st thou bring me to thy father?"

9 And Jonathan said, "Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

10 Then said David to Jonathan, "Who shall tell me? or what if thy father answer thee roughly?"

11 And Jonathan said unto David, "Come, and let us go out into the field."

And they went out both of them into the field.

12 And Jonathan said unto David, "O LORD God of Israel, when I have sounded^ρ my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee and shew^τ it thee; 13 the Lord do so and much more to Jonathan:

but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD^ο be with thee, as He hath been with my father. 14 And thou shalt not only while yet I live shew me the kindness of the LORD that I die not: 15 but also thou shalt not cut off thy kindness from my house^ρ for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth."

16 So Jonathan made^φ a covenant with the house of David, saying, "Let the LORD even require^θ it at the hand of David's enemies."

17 And Jonathan caused David to swear again, because^κ he loved him: for he loved him as he loved his own soul.^ψ

18 Then Jonathan said to David, "To-morrow is the new moon:^ν and thou shalt be missed, because thy seat will be empty."^ω 19 And when thou hast stayed three days, then thou shalt go down quickly,^α and come to the place where thou didst hide thyself when^β the business was in hand, and shalt remain by the stone Ezel.^γ 20 And I will shoot three arrows on the side thereof, as though I shot at a mark. 21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt;^δ as the LORD liveth. 22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. 23 And as touching the matter^ε which thou and I have spoken of, behold, the LORD be between thee and me for ever."

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. 25 And the king sat upon his seat, as at other times, even upon a

ο Jos. 1. 5. Ch. 17. 37. 1 Chr. 22. 11. 16.

ρ ...I will surely shew thee (Mephibosheth) kindness for Jonathan thy father's sake. 2 Sa. 9. 7, and 21. 7.

ν (Maurer gives the sense of the passage thus:—"And I wish, if I live, that thou shew me kindness, and if I die, never withdraw thy kindness from mine.")

φ Heb., cut.

θ Ch. 25. 22, and 31. 2. 2 Sa. 4. 7, and 21. 8.

χ Or, by his love toward him.

ψ (So pure, so free from every low passion, was the friendship of Jonathan, that even the reasonable likelihood of David's being called to the throne did not affect it. He felt that if David had these gifts of outward splendour which would lead him to empire, he himself had been blessed with gifts; and, above all, with those substantial gifts which confer a quiet mind and pure spirit. Evans.)

τ Ve. 5.

ω Heb., missed.

α Or, diligently. Heb., greatly.

β Heb., in the day of the business. (Where thou wast hidden on the day of the adventure. See ch. 19. 2. Maurer)

γ Or, that sheweth the way.

δ Heb., not any thing.

ε Ve. 14, 15, 42.

seat by the wall: and Jonathan arose,* and Abner sat by Saul's side, and David's place was empty. 26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean:† surely he is not clean.

27 And it came to pass on the morrow, which was the second‡ day of the month, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?"

28 And Jonathan answered Saul, "David earnestly asked leave of me to go to Beth-lehem: 29 and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren.—Therefore he cometh not unto the king's table."

30 Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse‡ rebellious woman,§ do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? 31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.¶ Wherefore now send and fetch him unto me, for he shall surely die."*

32 And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?"

33 And Saul cast a javelin at him to smite him:‡ whereby Jonathan knew that it was determined of his father to slay David. 34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.¶

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he said unto his lad, "Run, find out now the arrows which I shoot."

And as the lad ran, he shot an arrow beyond‡ him.

37 And when the lad was come to the place‡ of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?"

38 And Jonathan cried after the lad, "Make speed, haste, stay not."

And Jonathan's lad gathered up the arrows, and came to his master. 39 But the lad knew not any thing: only Jonathan and David knew the matter. 40 And Jonathan gave his artillery‡ unto his lad,¶ and said unto him, "Go, carry them to the city."

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.¶

42 And Jonathan said to David, "Go in peace, forasmuch‡ as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever."

And he arose and departed: and Jonathan went into the city.‡

XXI. A.M. 4376. B.C. 1065. [257
Nob.

[A city of Benjamin belonging to the priests, near Jerusalem (Rel. Pal., B. 119, 150). It is supposed to have been situated somewhere upon the ridge of the Mount of Olives. Dr. Robinson states that he diligently sought along the ridge of the Mount of Olives, on the N. E. of Jerusalem, for some traces of an ancient site, but without success. Ch. XXI. 2. and xxii. 9, 11, 19. No. xi. 32. Is. x. 32.]

David obtains his first bread.

WHEN came David to Nob to Ahimelech‡ the priest: and Ahimelech was afraid‡ at the meeting of David, and said unto him, "Why art thou alone, and no man with thee?"

e (Most commentators, including Gesenius, following the Sept., connect the word "sat" with Jonathan: "Jonathan arose and sat, and Abner at the side of Saul.")
f Le. 7. 20.

g (As the appearance of the new moon was uncertain, it being sometimes in the evening, at mid-day, and at midnight, two days of feasting were observed on the occasion.)

h Or, Thou perverse rebel. Heb., Son of perverse rebellion.

i ("To any Oriental," says Kitto, "nothing is so grievously insulting as a reproach cast upon his mother. When carried away by passion they will sometimes abuse their own brother, regardless of the disgrace they cast on the mother they love. So Antur is described as addressing his brother by the same mother thus: "Thou base born, thou son of a foul mother.")

k (Saul's disposition was the very opposite of that imputed to him. "Let nothing be done through strife or vain glory." Phi. 2. 2. Saul conjectured that David was his anointed successor, yet he lived in a state of continual resistance to the will of God.)

l Heb., is the son of death.

m Ch. 19. 5. Mat. 27. 23. Lu. 23. 22.

n (Jonathan's remonstrance now produces a different effect, as uncontrolled passion gains greater sway over Saul's capricious susceptibilities.)

p (Bishop Patrick says, just because he was extremely afflicted for David, and usually has father had p. 11 m. s. l. f. to show by his son's usage, and by throwing a javelin at him.)

q Heb., to pass over him.

r (That is, some where near where the arrows were.)

o Heb., instruments. (Amplements, i. e., the bow, quiver, and arrows. The word is derived from the French from the Latin ars torum, and, before the use of cannon, was applied to the bow, &c.)

p Heb., that was his.

q (W'p't more whom all.)
Maurer.

r Or, the Lord be witness of that which &c. See No. 23.

s (Jonathan felt not the pang of inferiority, self-suspense, but not self-acknowledged. Yet neither was he provoked to envy. He knew that every good and perfect gift cometh from God. Should he find fault with the Divine disposal, where such was based on an error, and not on home-let Evans.

t Called Abith, ch 14. 3. Called also Abithair, Ma. 2. 26.

u (Rather, as ch. 16. 1. Cooper, and affectionately saluted him.

φ (Said to explain the fact that he, a person of rank, the king's son-in-law, and a prominent person in the nation, was travelling with so few attendants, & both he and they hungry and weary.)

χ (All persons do not see David's conduct here in an unfavourable light, considering that his intention was innocent, and that he industriously concealed his condition from the high priest, in order to keep him clear from all suspicion and charge of having combined with him against Saul. Dr. Delaney.)

ψ Heb., found.

ω (From Ma. 2, 25 we may infer that David and his young men were in absolute destitution.)

ν Ex. 25, 30, 1. c. 24, 5, 6. Mat. 12, 1.

α (Unless David made a confidant of the priest, and was also certain of the fidelity of his attendants, he could not do otherwise than conceal the real circumstances.)

β Or, especially when this day there is other sanctified in the vessel.)

ω Mat. 12, 3. Ma. 2, 25. Lu. 6, 3.

γ (The day being the Sabbath, no bread could be baked for ordinary uses.)

z Le. 24, 8.

y Ch. 22, 9. Ps. 52, title.

δ (Chief overseer of Saul's flocks.)

z Ch. 17, 2, 50.

a See. ch. 31, 0.

²And David said unto Ahimelech the priest, "The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed^φ my servants to such and such a place.^χ ³Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present."^ψ

⁴And the priest^ω answered David, and said, "There is no common bread under mine hand, but there is hallowed^ν bread; if the young men have kept themselves at least from women."

⁵And David^α answered the priest, and said unto him, "Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea,^β though it were sanctified this day in the vessel."

⁶So the priest gave him hallowed^ω bread: for there was no bread^γ there but the shewbread, that was taken^z from before the LORD, to put hot bread in the day when it was taken away.

⁷Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg,^η an Edomite, the chiefest^δ of the herdmen that belonged to Saul.

⁸And David said unto Ahimelech, "And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste."

⁹And the priest said, "The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,^z behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here."^a

And David said, "There is none like that; give it me."

¹⁰And David arose, and fled that day for fear of Saul, and went to Achish^ς the king of Gath.^η

¹¹And the servants^β of Achish said unto him, "Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?"

¹²And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. ¹³And he changed^c his behaviour^θ before them, and feigned himself mad^t in their hands, and scrambled^κ on the doors of the gate, and let his spittle^λ fall down upon his beard.

¹⁴Then said Achish unto his servants, "Lo, ye see the man is mad:^t wherefore then have ye brought him to me? ¹⁵Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?"

PSALM LVI. [258
(Title and Lightfoot.)

PSALM XXXIV. [259
(Title and Lightfoot.)

PSALM CXLII. [260
(Title, Lightfoot and Travell.)

XXII.] A.M. 4376. B.C. 1065. [261
ADULLAM.

[In the mountainous wilderness on the W. of Judah, somewhere towards the Dead Sea. Local tradition fixes on a cave six miles S.W. of Beth-lehem, on the side of a deep ravine (*Wady Khureiton*) which passes below the Frank mountain on the S. It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. Kitto's *Bib. Cyc.*]

Saul slayeth the priests.

DAVID therefore departed thence, and escaped to the cave Adullam:^t and when his brethren and all his father's house heard it, they went down thither to him. ²And every one that was in distress, and every one that was in debt,^ν and every one that was discontented,^ξ gathered, themselves unto him; and he be-

ς Or, Ahimelech. Ps. 34, title.

(*Kitto's supposes that Ahimelech was his title, Achish his name.*)

η (No trace of this city remains. In the days of Jerome it was a large village. Jos. 11, 22, and 13, 3. Ju. 3, 3. 1 Sa. 6, 4, 16; 7, 14; and 27, 2. 2 Sa. 1, 20; 5, 17, 18; and 8, 1. 1 Chr. 7, 21; 8, 13; 18, 1; and 20, 6. 2 Chr. 11, 8.)

b Ps. 56, title.

c Ps. 34, title.

θ (*Winer illustrates David's conduct by reference to the similar proceeding of some other great men, who feigned themselves mad in difficult circumstances, as Ulysses, Brutus, and others. Kitto's Bib. Cyc.*)

t (*He probably feigned the following sickness, which exhibited the symptoms he affected, at which, according to Celsus, was supposed to be relieved by foaming at the mouth. Chr. Rem., 1820, apud Pic. Bib.*)

κ Or, made marks.

λ (*For one person to spit on the beard of another, or to say that he will do so, is the greatest possible act of expression of contempt; and the fall of a man's own saliva upon it is considered a sort of self-insult, of which no sane man could, unless from natural infirmity, be guilty. Pic. Bib.*)

μ Or, ployeth the madman.

d 2 Sa. 23, 13.

ν Heb., had a creditor.

ξ Heb., bitter of soul.

ε Ju. 11, 3.
 π (This confirms the probability that the cave was near the Dead Sea, and not in the plain country of Judah, near Mikkel.) David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and probably often visited himself of its shelter when out with his father's flocks. Kitto's Bib. Cyc.)
 f 2 Sa. 21, 11. 1 Chr. 21, 9. 2 Chr. 29, 25.
 ρ (Situation unknown. The word translated "forest" is rather "woodland.")
 σ Or, grove in a high place.
 τ (His sceptre.)
 υ (Saul's is no uncommon character in the church of God; it is seen in the continual fretful jealousy which rivets its attention exclusively upon itself, and renders it incapable of exercising its powers of observation and con emulation, even to the limits of its narrow intellect, and wanting in largeness of heart—a necessary quality in Christian kingship. Evans.)
 g Ch. 8, 14.
 φ Heb., uncovereth mine ear. Ch. 20, 2.
 h Ch. 18, 3, and 20, 30.
 i Ch. 21, 7. Ps. 52, title, and ve. 1, 2, 3.
 χ (Doeg's wickedness consisted in both concealing the true and suggesting the false; he says nothing of the priest's scruples and of David's reply.)
 k Ch. 21, 1, and 14, 3.

came a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, "Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me."

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.*

5 And the prophet Gad said unto David, "Abide not in the hold; depart, and get thee into the land of Judah."

Then Saul departed, and came into the forest of Hareth.†

6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree‡ in Ramah, having his spear§ in his hand, and all his servants were standing about him;)

7 then Saul¶ said unto his servants that stood about him, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; § that all of you have conspired against me, and there is none that sheweth‡ me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son‡ hath stirred up my servant against me, to lie in wait, as at this day?"

9 Then answered Doeg‡ the Edomite, which was set over the servants of Saul, and said,χ "I saw the son of Jesse coming to Nob, to Ahimelech‡ the son of Ahitub. 10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine."

11 Then the king sent to call Ahimelech the priest, the son of Ahitub,

and all his father's house, the priests that were in Nob: and they came all of them to the king. 12 And Saul said, "Hear now, thou son of Ahitub."

And he answered, "Here I am,‡ my lord."

13 And Saul said unto him, "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?"

14 Then Ahimelech answered the king, and said, "And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth‡ at thy bidding, and is honourable in thine house? 15 Did I then begin‡ to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more."‡

16 And the king said, "Thou shalt surely die, Ahimelech, thou, and all thy father's house." 17 And the king said unto the footmen‡ that stood about him, "Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me."

But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, "Turn thou, and fall upon the priests."

And Doeg the Edomite turned, and he fell upon the priests,‡ and slew‡ on that day fourscore and five persons that did wear a linen ephod. 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.‡

20 And one‡ of the sons of Ahimelech the son of Ahitub, named Abiathar,‡ escaped,‡ and fled after David.

φ Heb., behold me.
 ω (Who departed at thy command, perhaps alluding to ch. 21, 1, 2.)
 α (The verb *begin* is frequently used almost as an expletive. See Sa. 25, 1. Ju 20, 31. Thus the word may imply an absolute denial of the charge, or the emphasis may be on "begin"; i.e., I did only as I have often before done.)
 β Heb., little or great.
 γ Or, guard.
 δ Heb., runners. 1 Sam. Ex. 1, 17.
 m Ch. 2, 31.
 δ (The man who had, contrary to God's will, spared the king of the Amalekites and his cattle, none as wickedly put to the sword the priests, with their wives, their children, and their cattle, and their cattle. While he filled up the measure of his iniquity, he at the same time accomplished the prophecy denounced against Ed.)
 ε (A short cloak covering the shoulders and breast, worn by the inferior priests, and by others, when engaged in religious service. Ch. 2, 18. 2 Sa. 6, 14.)
 ζ ("An atrocity," says Dr. Lee, "perhaps never exceeded, and yet the wickedness of the act was not greater than its infatuation; for it must have inspired his subjects not only with abhorrence of their king as an unhuman tyrant, but with horror of him as an impious and sacrilegious monster.")
 η Ch. 23, 6.
 η (The tenth high priest of the Jews, and fourth in descent from Ely.)
 α Ch. 2, 33.

p ...Thou (Abiathar) barest the ark of the LORD God before David my father, and...hast been afflicted in all wherein my father was afflicted. 1 Ki. 2. 26.

θ (Which were without the walls; for the convenience of the wind to separate the chaff from the corn.) Comp. Ju. 6. 11. Ru. 3. 2, 15.

q Ye. 4. 6, 9. Ch. 30, s. 2 Sa. 5. 19.

Ϸ (The character of David shines out with exceeding lustre during this persecution. His bold courageous spirit is proved to be also the spirit of much enduring patience, of exemplary forbearance, & unshaken loyalty. Evans.)

κ ("True virtue," says C. Hov., "as it has no other aims than the service and honour of the great God, so the true and only recompense it aspires to is His approbation and favour.")

r Ch. 22, 20.

λ (Wicked as any man may be in a world, he cannot find within himself all the ingredients of his wickedness, and can go little way, comparatively speaking, alone; he therefore seeks out accomplices. These react on him, incessantly spurring him on to sins in which they have but their own evil purposes, and the more eagerly, inasmuch as they design that all evil consequences shall alight upon him, while all the good fruit shall be their own. Evans.)

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, "I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. 23 Abide^p thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard."

PSALM LII. [262
(Title. Lightfoot, Calmet, Travell.)

PSALM CIX. [263
(Archdeacon Randolph.)

PSALM XVII. [264
(Horne.)

PSALM CXL. [265
(Hammond.)

PSALM XXXV. [266
(Edwards.)

PSALM LXIV. [267
(Edwards.)

(In these Psalms, and in others, composed during the period of the persecution of David, we see his heart opened before God—a precious spectacle to all who would prepare their own hearts for the endurance of those trials to which they must once be subjected.—Evans.)

XXIII.] A.M. 4377. B.C. 1061. [268
KEILAH.

[A city of Judah, about twenty miles S.W. of Jerusalem. Jos. xv. 14. It was a considerable city in the days of Nehemiah (iii. 17, 18), and existed in the days of Eusebius and Jerome.]

David three times escapes from Saul.

WHEN they told David, saying, "Behold, the Philistines fight against Keilah, and they rob the threshingfloors."^θ

2 Therefore David enquired^λ of the LORD, saying, "Shall I go and smite these Philistines?"

And the LORD said unto David, "Go, and smite the Philistines, and save Keilah."^Ϸ

3 And David's men said unto him, "Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?"^κ

4 Then David enquired of the LORD yet again. And the LORD answered him and said, "Arise, go down to Keilah; for I will deliver the Philistines into thine hand."

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved^ρ the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled^r to David to Keilah, that he came down with an ephod in his hand.

7 And it was told^λ Saul that David was come to Keilah. And Saul said, "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars."^θ

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, "Bring hither the ephod."^ρ Then said David, "O LORD God of Israel, Thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down, as Thy servant hath heard? O LORD God of Israel, I beseech Thee, tell Thy servant."^κ

And the LORD said, "He will come down."^λ

12 Then said David, "Will the men of Keilah deliver^ρ me and my men into the hand of Saul?"

And the LORD said, "They will deliver thee up."^Ϸ

13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go.^κ

And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain^λ in the wilderness of Ziph.^ρ

s Nu. 27. 21. Ch. 30, 7.

μ Heb., shut up.

v (Prescience and providence are very nearly the same thing, but our sight is too dim to see their connexion. God's foreknowledge does not limit our liberty, nor does the latter exclude Providence, or the active presence of God in the government of the world, disposing all things on the wisest plan, and making the different dispensations of good and evil subserv to His glory, and the good of man.)

ξ ("I had much rather," says C. Hov., "lose my right or my life by another man's injustice, than obtain the one, or preserve the other, by any base pursuit or unworthy application of my own; nor shall I ever value or seek for any favour but that of my God, to whom he that has grace enough to commit himself may, with security enough, commit his fortune.")

π Ps. 11, 1.

ο (Ziph was a city of the tribe of Judah, situated in the mountains, between Maon & Gethai. It was existing in Jerome's time. Dr. Robinson found the name in Tel-Zif, about four and a half miles S. by E. of Hebron; and in the same quarter, some broken walls. Jos. 15, 55. 2 Chr. 11, 8.)

u Ps. 54, 3, 4. Ve.
19. Ch. 26, 1.

And Saul sought^u him every day, but God delivered him not into his hand.

π (A hilly region was often called a wilderness, as at present by the Arabs; and took its name from some chief (or within its limits.)

15 And David saw that Saul was come out to seek his life; and David was in the wilderness^π of Ziph in a wood.

ρ (Dr. Kitto observes, "Jonathan remembered that hereditary government was as yet without precedent in Israel, and also cheerfully submitted to the undoubted right of the Lord, as the true king of Israel, to appoint whom He would as His regent, even to his own exclusion.")

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.^ρ
17 And he said unto him, "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."^ρ

e Ch. 24, 20.

18 And they two made a covenant^ρ before the Lord; and David abode in the wood, and Jonathan went to his house.

v Ch. 18, 3, and 20, 16, 42. 2 Sa. 21, 7.

19 Then came up the Ziphites^z to Saul to Gibeah, saying, "Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,^σ which is on the south^z of Jeshimon?^z"
20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part^z shall be to deliver him into the king's hand."

z See ch. 26, 1. Ps. 54, 1.

σ (To the S. of the wilderness of Ziph, about ten miles E. of Hebron, and near the Dead Sea. Dr. Kitto thinks this was the general name of the whole ridge of mountains on which the town of Ziph stood.)

21 And Saul said, "Blessed be ye of the Lord; for ye have compassion^φ on me."
22 Go, I pray you, prepare yet, and know and see his place where his haunt^x is, and who hath seen him there: for it is told me that he dealeth very subtilly.
23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah."^ψ

τ Heb., on the right hand.

v Or, The wilderness?

y Ps. 54, 3.

φ (Had Saul attended to his duties, his suspicious temperament would not have been nourished; but giving himself up to solitude and unrestricted thought, he magnified his real and imaginary injuries; the activity of his mind under the influence of self-love discovering abundant means of justifying himself.)

24 And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon,^ω in the plain on the south of Jeshimon.
25 Saul also and his men went to seek him.

And they told David: wherefore he came down into^a a rock, and abode in the wilderness of Maon.

And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.
27 But there came a messenger unto Saul, saying, "Haste thee, and come; for the Philistines have invaded^β the land."

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selah-hammahlekoth.^γ

29 And David went up from thence, and dwelt in strong holds at Engedi:

PSALM XXXI. [269
(According to Calmet and Dr. Green, at some time during this period.)

PSALM LIV. [270
(On the authority of the title and Lightfoot.)

XXIV.] A.M. 4377. B.C. 1064. [271
[A wild region W. of the Dead sea. The word means "kids' fountain," which Setzen recognized in the Ain-jidy of the Arabs, and Dr. Robinson confirms. "Here is a beautiful fountain, bursting forth at once into a fine stream. The whole of the descent appears to have been terraced for tillage and gardens, and near the foot are the ruins of a town."
David refuses to kill Saul.

AND it came to pass, when Saul was returned from following^δ the Philistines, that it was told him, saying, "Behold, David is in the wilderness of Engedi."

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.^ε
3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet:^ε and David and his

x Heb., foot shall be.

δ The heart cannot but be miserable from which the Divine Individer has gone. In His place, in the chambers which He so joyously lighted up, are found loathsome inhabitants; the wild beasts of evil passions lie there; the deplorable creatures of remorse fill the rooms; the satyrs of mocking and contempt sin down there.
EVANS.)

ω (A town of Judah, mentioned by Jerome, which Dr. Robinson identifies with the present "Maon," about seven miles E. by S. of Hebron. Here the travellers found peasants keeping their flocks, and dwelling in caves amid the ruins, which consist of the remains of a tower and several cisterns.)

a Or, from the rock.

β Heb., spread themselves upon, &c.

γ That is, The rock of decisions.

δ Heb., after.

ε ("On all sides," says Dr. Robinson, "the country is full of caverns, which are used by outlaws at the present day." As he came in sight of the ravine of the wild, a mountain-pit started up and heaved along the face of the rocks on the opposite side.)
Ps. 38, 12.

ε In. 3, 24. (Not seeing the men who were hidden in the dark interior.)

5 (A wise man must not only take care to govern his own passions, but that he may not be governed by those of other men. C. How.)

7 Heb., the robe which was Saul's.

z Ch. 26, 11.

θ Heb., cut off.

a Ro. 12. 17. Ps. 7, 4. Mat. 5. 41.

c (Duty and happiness are so closely link'd together, that the performance of the one does naturally draw the other after it; for as it is our duty, great folly to deny the great God for all His blessings, and contentedly to submit to all His dispensations, so it is a pleasure to be grateful and contented. He that is discontented can never be grateful, nor he that is contented, miserable. Blessed be the most beautiful God, Who has answered an unspeakable pleasure to faith and virtue! Who has, in His infinite goodness, made those things that are of the highest advantage to mankind so exceedingly delightful. C. How.)

b Pr. 16, 28, and 17, 9. Ps. 141. 6.

k ("Meekness," says the Emperor Antoninus, "is a thing unconquerable, if it be true and natural, and not affected or hypocritical. For how shall the most fierce and malicious that thou canst conceive be able to hold out against thee, if thou shalt still continue meek and bring unto him: and that, even at that time when he is about to do thee wrong, thou shalt be well disposed, and in good temper.")

men remained in the sides of the cave.

1 And the men⁵ of David said unto him, "Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee."

Then David arose, and cut off the skirt of Saul's⁷ robe privily.

5 And it came to pass afterward, that David's heart^z smote him, because he had cut off Saul's skirt. 6 And he said unto his men, "The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD."

7 So David stayed^θ his servants with these words,^a and suffered them not to rise against Saul.^z But Saul rose up out of the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, "My lord the king."

And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, "Wherefore hearest thou men's words,^b saying, Behold, David seeketh thy hurt?"

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed. 11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest^c my soul to take it. 12 The LORD judge^d between me and thee, and the LORD avenge^e

me of thee: but mine hand shall not be upon thee. 13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. 14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.^μ 15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver^v me^e out of thine hand."

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?"

And Saul lifted up his voice, and wept.

17 And he said to David, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered^o me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.^π

20 And now, behold, I know^o well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. 21 Swear now therefore unto me by the LORD, that thou wilt not cut^o off my seed after me, and that thou wilt not destroy my name out of my father's house."^π

22 And David sware unto Saul.

And Saul went home; but David and his men got them up unto the hold.⁹

PSALM LVII. [272
(According to the title and Lightfoot.)

PSALM LVIII. [273
(A continuation of the above. Calmet.)

PSALM LXIII. [274
(“En-gedi was the most desert of all other places.”—Lightfoot.)

XXV.] A.M. 4377. B.C. 1064. [275
CARMEL.

[A city in the S. and mountainous part of Judah, not far from the Dead Sea, and eight Roman miles E. of Hebron. Jos. xv. 55. Here Saul

c Ch. 26, 20.

d Ge. 16, 5. Ju. 11, 27. Ch. 26, 10. Job. 5, 8.

λ (Not punish Saul, but vindicate and deliver David from Saul's unjust and violent persecution.)

μ (Lit., "one flea," and so ch. 26, 10, the pulvis irritans. Hunting a flea is a comparison in other ancient writings, for much labour expended to secure a worthless result. Denham.)

v Heb., judge.

ξ ("Whatsoever," says Antoninus, "any man either doeth or saith, thou must be good.")

o Heb., shut up, ch. 23, 12, and 26, 8.

π (It was but one of those sudden bursts of long-suppressed good feeling which extraordinary situations strike out from such hearts as his, as fire from the flint, which in the next moment is gone. The persecution shortly became as relentless as ever. Evans.)

e Ch. 23, 17.

f 2 Sa. 21, 6, 8.

g Ch. 23, 29.

h Nu. 20, 29.

σ (In Eccl'us 46, 13—20, he is justly celebrated as a favour'd servant of God, a righteous judge, and a faithful proph. &c.)

τ (Infirmity had rendered Samuel incapable of directing David, but as long as he lived, his influence seems to have been a defence to him.)

v (There is real descent to the wilderness, which is not desert, but variegated, affording good pasture.)

φ Or, business.

λ (They pulled off the wool at Ramah and in the neighbouring countries, as Bochart observes, but not in Greece nor in Judra, where they sheared it, as we do, Patrick.)

ψ (Harsh and malignant. De Wette.)

ω (Christianity does not propose to extinguish the principle of self-interest, but to alter its direction, and by urging us to forego a less or temporal interest, which proposes with the dust of man in the grave, to aspire after an interest ample as eternity. Fellowes.)

a (The Kethib, for Cāthāb, has C'tāw, "after his heart," i.e., an arbitrary and self-willed man. Maurer. The Sept., "a cynical, or doggish man." So the Syr. and Arab.)

i Ge. 38. 13. 2 sa. 13, 23.

β Heb., ask him in my name of peace. Ch. 17, 22.

δ Heb., shamed.

ε Heb., rested.

set up a trophy. Ch. xv. 12. There yet exist very considerable remains of buildings, and the name abides in Karnal.]

The churlishness of Nabal.

AND Samuel died; and all the Israelites were gathered together, and lamented^h him, and buried him^σ in his house at Ramah.

And David arose,^τ and went down^v to the wilderness of Paran.

²And there was a man in Maon, whose possessions^φ were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing^γ his sheep in Carmel. ³Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish^ψ and evil^ω in his doings; and he was of the house of Caleb.^a

⁴And David heard in the wilderness that Nabal did shear^r his sheep.

⁵And David sent out ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and greet^β him in my name: ⁶and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

⁷And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt^δ them not, neither was there ought missing unto them, all the while they were in Carmel. ⁸Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

⁹And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.^ε

¹⁰And Nabal answered David's servants, and said, "Who is David?

and who is the son of Jesse? there be many servants now-a-days that break away every man from his master. ¹¹Shall I then take my bread, and my water, and my flesh^θ that I have killed for my shearers, and give it unto men, whom I know not whence they be?"^θ

¹²So David's young men turned their way, and went again, and came and told him all those sayings.

¹³And David said unto his men, "Gird ye on every man his sword."

And they girded on every man his sword; and David also girded on his sword; and there went up after David about four hundred men; and two hundred abode by the stuff.

¹⁴But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to salute our master; and he raild^λ on them. ¹⁵But the men were very good unto us, and we were not hurt,^κ neither missed we any thing, as long as we were conversant with them, when we were in the fields: ¹⁶they were a wall unto us both by night and day, all the while^λ we were with them keeping the sheep. ¹⁷Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he is such a son of Belial,^μ that a man cannot speak to him."

¹⁸Then Abigail made haste, and took^ο two hundred loaves, and two bottles^π of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters^ρ of raisins, and two hundred cakes of figs, and laid them on asses.^ε

¹⁹And she said unto her servants, "Go on before me; behold, I come after you."

But she told not her husband Nabal.^ο

²⁰And it was so, as she rode on the ass, that she came down by the

g H b. et u. iter.

θ This and the next word are not in the original text, but are a thing to it, a man's respect for others, and his sense of the greatness of the benefactor and in being upon him more abundantly than on others, will inspire his soul with humility, thankfulness, and adoration. (How.)

κ Heb., flew upon them.

λ Heb., sham'd, Vc. 7.

μ Six or eight mouths.

ν De. 13, 13. Ju. 19, 22.

ο A gift in secret pacifieth anger; and a reward in the bosom stings wrath. Pr. 21, 14, and 18, 16. Ge. 32, 13.

π The goat-skins. For bread being cut off, the carcases are extracted without opening the belly: the milk serves as the meal; the thighs as hot asses.

ρ Or, lumps.

σ I. e. A. Clarke observes, "All this provision was a matter of little worth, and had it been granted at first, it would have perfectly satisfied David, and so we of the great goodness of himself and his men."

ο It is likely we should have perceived this, if we had been present to the scene, that it would have been too late to prevent the danger. Patrick

q Ps. 100, 5. Pr. 17, 13.

r Ru. 1, 17. Ch. 3, 17, and 20, 13, 16.

π (Any male; i. e., I will not leave a man alive. 1 Ki. 14, 10, and 21, 21. 2 Ki. 9, 8.)

s Ge. 24, 61. Jos. 15, 18. Ju. 1, 14.

ρ (Not upon my husband, who is not so wise as he ought to be.)

σ Heb., ears. (This word is not applied, as now, to a formal interview, but signifies "the act of hearing" or "listening." Bishop Hinds.)

τ Heb., lay it to his heart.

υ That is, Fool.

φ Heb., saving thyself. Ro. 12, 19.

χ Or, present. Ge. 33, 11. Ch. 30, 26. 2 Ki. 5, 15.

ψ Heb., walk at the feet of, &c. Ve. 42, Ju. 4, 10.

ι 2 Sa. 7, 11, 27. 1 Ki. 9, 5. 1 Chr. 17, 10, 25.

ω (With the Hindus, anything important or valuable is called a cattu, i. e., a bundle, a pack, a bale. A young man enamoured of a young woman is said to be "bound up in the bundle of love." Of a just judge, "He is bound up in the bundle of justice." Abigail intended to express that, under the Lord's protection, the life of David was so securely guarded, that all the attempts of his enemies against him must prove abortive. Pic. Bib.)

covert of the hill, and, behold, David and his men came down against her; and she met them.

²¹ Now David had said, "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited^q me evil for good. ²² So^r and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth^π against the wall."

²³ And when Abigail saw David, she hasted, and lighted^s off the ass, and fell before David on her face, and bowed herself to the ground, ²⁴ and fell at his feet, and said, "Upon me^ρ, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience,^σ and hear the words of thine handmaid. ²⁵ Let not my lord, I pray thee, regard^τ this man of Belial, even Nabal: for as his name is, so is he; Nabal^υ is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. ²⁶ Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging^φ thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. ²⁷ And now this blessing^χ which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow^ψ my lord. ²⁸ I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; ²⁹ because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. ²⁹ Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle^ω of life with the LORD thy God; and the souls of thine enemies,

them shall he sling^α out, as out of the middle of a sling.^α ³⁰ And it shall come to pass, when the LORD shall have done to my lord according to all the good that He hath spoken concerning thee, and shall have appointed thee ruler over Israel; ³¹ that this shall be no grief^β unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid."

³² And David said to Abigail, "Blessed^δ be the LORD God of Israel, which sent thee this day to meet me: ³³ and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. ³⁴ For in very deed, as the LORD God of Israel liveth, which hath kept^ω me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall."

³⁵ So David received of her hand that which she had brought him, and said unto her, "Go up in peace to thine house; ³⁶ see, I have hearkened to thy voice, and have accepted^z thy person."

³⁶ And Abigail came to Nabal; and, behold, he held a feast^y in his house, like the feast of a king; ³⁷ and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. ³⁷ But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. ³⁸ And it came to pass about ten days after, that the LORD smote Nabal, that he died.

³⁹ And when David heard that Na-

u Je. 10, 18.

α Heb., in the midst of the thought (fold, Scottie, "bought") of a sling.

β Heb., no staggering, or, stumbling. (Abigail says that David should not have the harmony of his mind disturbed, which is a different thing from being conscious of doing a good and just act. "For how could humility be the distinguishing feature of the mature Christian, if he were reminded each time he did well that he had acted rightly, by a power equal in force to that which warns him so unmistakably when he does wrong?")

v Ge. 24, 27. Ex. 18, 10. Ps. 41, 13, and 72, 18. Lu. 1, 68.

w Ve. 26.

y Ch. 20, 42. 2 Sa. 15, 9. 2 Ki. 5, 19. Lu. 7, 50, and 8, 48. (The prudence and delicate management of Abigail made David sensible that the vengeance which he had purposed was not warranted by the circumstances.)

z Ge. 19, 21.

y Absalom had sheep-shearers in Baal-hazor... and Absalom invited all the King's sons. 2 Sa. 13, 23.

δ (The modern Arabs are more frugal and parsimonious; yet their hearts, so little accustomed to expand with joyous feelings, acknowledge the powerful influence of increasing wealth, and dispose them to indulge in greater jollity than usual. Kitto.)

bal was dead, he said, "Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept His servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head."^a

And David sent and communed with Abigail, to take her to him to wife.

⁴⁰And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, "David sent us unto thee, to take thee to him to wife."

⁴¹And she arose, and bowed herself on her face to the earth, and said, "Behold, let thine handmaid^b be a servant to wash the feet of the servants of my lord."

⁴²And Abigail hasted, and arose, and rode upon an ass, with five damself of her's that went after^g her; and she went after the messengers of David, and became his wife. ⁴³David also took Ahinoam of Jezreel,^h and they were also both of them his wives.ⁱ

⁴⁴But Saul had given Michal^c his daughter, David's wife, to Phalti^k the son of Laish, which was of Gallim.^l

XXVI.] A.M. 4378. B.C. 1063. [276
HABHILAH.

[[]"One cannot imagine a better point for commanding a view of David's wanderings in the wilderness. A panorama of the whole surrounding district is to be seen from it."—*Van der Vliet*.
David a second time forbears to slay Saul.

AND the Ziphites came unto Saul to Gibeah, saying, "Doth^d not David hide himself in the hill of Haehilah, which is before Jeshimon?"

²Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. ³And Saul pitched in the hill of Haehilah which is before Jeshimon, by the way.

But David abode in the wilderness, and he saw that Saul came after him

into the wilderness. ⁴David therefore sent out spies, and understood that Saul was come in very deed.

⁵And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner^e the son of Ner, the captain of his host: and Saul lay in the trench,^f and the people pitched round about him.

⁶Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah,^g brother to Joab, saying, "Who will go down with me to Saul to the camp?"

And Abishai said, "I will go down with thee."

⁷So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground^h at his bolster:ⁱ but Abner and the people lay round about him.

⁸Then said Abishai to David, "God hath delivered^j thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time."

⁹And David said to Abishai, "Destroy him not: for who can stretch forth his hand against the LORD's anointed,^g and be guiltless?"^p ¹⁰David said furthermore, "As the LORD liveth, the LORD^h shall smite him; or his day shall come to die:ⁱ or he shall descend into battle,^k and perish. ¹¹The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go."

¹²So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

^z For the LORD will plead their cause, and spoil the soul of those that spoiled them. Pr. 22, 23.

^z Ve. 26 and 31. (And shew'd him that, if men would have pity-ance, they should see right done them; so that they need not go about to accuse themselves. Patrick.)

^a 1 Ki. 2, 44. Ps. 7, 16.

^b Ru. 2, 10. Pr. 15, 33.

^g Heb., at her feet. Ve. 27.

^g (A city in the wilderness of Judah. Jos. 15, 56.)

^h Ch. 27, 3, and 30, 5. ("G-d, at first," says Campbell, "created no more than a single pair, one of each sex, whom he united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations." Polygamy is contradictory to it. "They two shall be one flesh." Mat. 19, 5.)

^c 2 Sa. 3, 14.

^k (Phaltiel, 2 Sa. 3, 15. The fuller form of this name.)

^l (A place in Benjamin, near Gibeah of Saul, according to Gesenius, Theinuis, and others. Renner, after Reland, places it in Judah. It evidently lay S. of Jerusalem, Is. 10, 30.)

^d Ch. 23, 19.

^e Ch. 14, 50, and 17, 55.

^f Or, midst of his carriages (Aug. ggg.). Ch. 17, 20.

^g (Zeruiah was sister to David, and mother of Abishai, Joab, & Abshai, 1 Chr. 2, 16.)

^h Ju. 7, 10, 11. Pr. 27, 17.

ⁱ (So D'Arvieux says, "The Arabs, when encamped, stick their spears in the ground near them.")

^j (The bolster of modern Eastern travellers is round, about eight inches in diameter, and twenty in length. In travelling it is carried rolled up in the mat or carpet on which the owner sleeps. Pic. Bib.)

^k Heb., shut up. Ch. 21, 18.

^l Ch. 24, 6, 7. 2 Sa. 1, 16.

^m (David rightly apprehended the thing itself to be utterly unlawful, and this it was which stayed his hand: that un- lawfulness alone he opposed to all probable advantages and seeming expediencies. Bishop Sanderson.)

ⁿ Ch. 25, 28. Ps. 94, 1, 2, 21. Lu. 18, 7. Ro. 12, 19.

^o Ge. 47, 29. De. 31, 14. Job 7, 1 and 14, 5. Ps. 37, 13.

^p Ch. 21, 6.

r (Thus another fortunate occurrence once more put the life of Saul into David's power; who, a second time, from the same generosity of disposition, declined to avail himself of it, making, as before, the circumstance only a means of convincing his sovereign of his unshaken loyalty, and a means of reconciling his sovereign. Bishop Shuttleworth.)

v Heb., the sons of dath. 2 Sa. 12, 5.

l Ch. 24, 9, 11.

m 2 Sa. 16, 11, and 24, 1.

φ Heb., smell. Ge. 8, 21. Le. 26, 31.

x (The LORD is not implacable, but willing to be reconciled if I have offended Him. Patrick.)

n De. 4, 28. Ps. 120, 5.

ψ Heb., cleaving.

o 2 Sa. 14, 16, and 20, 19.

ω (Which was neither for his profit nor his glory. Patrick.)

a (Probably the peridix rufrus, the red-legged partridge, which is very common in Palestine, and is partial to upland brushwood. As they become languid and fatigued after being put up once or twice they are easily caught. Je. 17, 11.)

¹³Then^r David went over to the other side, and stood on the top of an hill afar off; a great space being between them: ¹⁴and David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?"

Then Abner answered and said, "Who art thou that criest to the king?"

¹⁵And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. ¹⁶This thing is not good that thou hast done. As the LORD liveth, ye are worthy^v to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster."

¹⁷And Saul knew David's voice, and said, "Is this thy voice my son David?"

And David said, "It is my voice, my lord, O king." ¹⁸And he said, "Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? ¹⁹Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred^m thee up against me, let Him accept^x an offering:^x but if they be the children of men, cursed be they before the LORD; for they have drivenⁿ me out this day from abiding^ψ in the inheritance^o of the LORD, saying, Go serve other gods. ²⁰Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea,^ω as when one doth hunt a partridge^a in the mountains."

²¹Then said Saul, "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day:

behold, I have played the fool, and have erred exceedingly."^β

²²And David answered and said, "Behold the king's spear! and let one of the young men come over and fetch it. ²³The LORD render^p to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to-day, but I would not stretch forth mine hand against the LORD's anointed. ²⁴And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let Him deliver me out of all tribulation."

²⁵Then Saul said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail."^γ

So David went on his way, and Saul^δ returned to his place.

PSALM CXLII.
(According to Green and Bishop Horne.) [277

XXVII.] A.M. 4380, B.C. 1061.
GATH.
David flees to Achish. [278

AND David said in his heart, "I shall now perish^ε one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."

²And David arose, and he passed over with the six hundred men that were with him unto Achish,^γ the son of Maoch, king of Gath. ³And David dwelt^θ with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

⁴And it was told Saul that David was fled to Gath: and he sought no more again for him.

⁵And David said unto Achish, "If I have now found grace in thine

β (Amid the rapid degradation of Saul's character, such features strike the reader, like those beautiful remnants of taste and skill which often come upon us by surprise in our examination of some shopless ruin. What ruin is there of such utter deformity as that of the heart of man, when it has been abandoned by the Spirit of God? Evans.)

p Ps. 7, 8, and 18, 20.

γ (Again the moody king was violently affected, and as fruitlessly. He wept and blessed David, & continued the persecution.)

δ (This may be laid down as a general maxim, that whosoever is not sincere to man can never be sincere to God; nor can he that is insincere to God be ever sincere to man: for without sincerity there can be no virtue, either moral or divine. C. How.)

ε Heb., be consumed.

ζ (Rightly concluding that no permanent change was wrought on Saul (see ve. 4); & also that, even if his men appreciated his forbearance, they might be reluctant to acquiesce in the attendant hardships.)

η Ch. 21, 10. (This second time, upon better security, beforehand given, than formerly was had. Bishop Richardson.)

θ (Achish proved more of the jealous master than the generous patron. Bishop Shuttleworth.)

eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?"⁴

⁶Then Achish gave him Ziklag that day: ⁵wherefore Ziklag^r pertaineth unto the kings of Judah unto this day. ⁷And the time^a that David dwelt in the country of the Philistines was a full year and four months.

⁸And David and his men went up, and invaded the Geshurites,^h and the Gezrites,^v and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur,^s even unto the land of Egypt.

⁹And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

¹⁰And Achish said, "Whither have ye made a road[§] to-day?"

And David said,^o "Against the south of Judah, and against the south of the Jerahmeelites,^l and against the south of the Kenites."^u

¹¹And David saved neither man nor woman alive, to bring tidings to Gath, saying, "Lest they should tell on us, saying, So did David, and so willⁿ be his manner all the while he dwelleth in the country of the Philistines."

¹²And Achish believed David, saying, "He hath made his people Israel utterly^p to abhor him; therefore he shall be my servant for ever."

XXVIII.] A.M. 4382. B.C. 1059. [279

[A town in Galilee. In Manassah on this side Jordan, Jos. xvii. 11. In the time of Eusebius and Jerome it was a large village, four miles S. of Mount Tabor. At this distance, on the lower ridge of Mount Hermon on the N.E. side, a village with this name still exists.]

Saul consults the witch of En-dor.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to

fight with Israel. And Achish said unto David, "Know thou assuredly, that thou shalt go out with me to battle, thou and thy men."

²And David said to Achish, "Surely thou shalt know what thy servant can do."

And Achish said to David, "Therefore will I make thee keeper^σ of mine head for ever."

³Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.

And Saul had put away those that had familiar spirits,^τ and the wizards, out of the land.⁷

⁴And the Philistines gathered themselves together, and came and pitched in Shunem:^ϕ and Saul gathered all Israel together, and they pitched in Gilboa.^ϕ

⁵And when Saul saw the host of the Philistines, he was afraid,^ν and his heart greatly trembled. ⁶And when Saul enquired^ψ of the LORD, the LORD answered^x him not, neither by dreams,^y nor by Urim,^z nor by prophets.

⁷Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her."

And his servants said to him, "Behold, there is a woman that hath a familiar spirit at En-dor."

⁸And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, "I pray thee, divine^α unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee."

⁹And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to enslave me to die?"

^σ (The chief officer, to whom the care of his person was committed.)

^ν Ex. 22. 18. Le. 19. 31. & 20. 27.

^τ (None are so ready as the wicked to offer a sacrifice to God at the expense of another, and especially when by it he can gain two most satisfactory results—a compensation for his enormities, and the indulgence of his cruelty. Evans.)

^ϕ (In the tribe of Issachar. Jos. 19. 18. 1 Ki. 1. 3. 2 Ki. 4. 8, and 8. 1. 6.)

^ψ (The mountains bounding the S. of the valley of Jezreel. They consist of several ridges, in all about an hour's breadth. The name yet exists in an inhabited village, Jellon.)

^x Job 18. 11.

^y Ch. 14. 37. Pr. 1. 28. La. 2. 9.

^z Nu. 12. 6.

^α Ex. 28. 30. Nu. 27. 21. De 33. 8.

^α (Divine for me, by Ash or Ob. The phrase, mistress of Ob, rendered "having a familiar spirit," is rendered in the Vulgate "habens Pythonem;" is equivalent to "in whom is Ob," Le. 20. 6—27; and the same as is called, Ac. 16. 16 mar., "having a spirit of Python." The word and the Python are evidently the same, the asp or adder. Ps. 32. 33. Ps. 58. 4, and 91. 13. Is. 11. 8. "The old serpent." Ho. 12. 9. "Abaddon," derived from "abaddon," destruction." "Apollyon," king of destroying. Re. 9. 11.)

^h (On condition of service. See vo. 10. Ch. 28. 2, and 29. 3.)

^v Jos. 15. 31, and 19. 5. 1 Sa. 30. 1, 14. 26. 2 Sa. 1. 1. 1 Chr. 4. 30. Ne. 11. 28.

^l Heb., the number of days. See ch. 29. 3.

ⁿ (Not the people of that name in S. Palestine, but a race dwelling near the Philistines. Comp. Jos. 13. 2.)

^o Or, Gerzites. Jos. 16. 10. Ju. 1. 29.

^s Ge. 25. 18.

[§] Did you not make a road, &c.

^o (Where external actions only are related, the merit or demerit of which depends entirely upon the contingency of motives and circumstances which have not come to our knowledge, no evidence whatever, either criminative or exculpatory, can be derived. Bishop Shuttleworth.)

^l 1 Chr. 2. 9, 25. u Ju. 1. 16.

^π (Which would not be true, for although Houbigant, Duthe, and Maurer translate, "So did David. And this was," yet as this "spirit" only is mentioned, it may be inferred that none other took place.)

^ρ Heb., to stink.

a (Tertullian, De Anima, c. 57, Augustine, in several places, and other Fathers, maintain that the apparition was the devil in Samuel's likeness.)

β (I see a god-like form ascending out of the earth. Gesenius.)

γ Heb., What is his form?

δ Ch. 15, 27.
2 Ki. 2, 8, 13.

δ (After his death he prophesied and showed the king his soul. And he lift up his voice from the earth, to blot out the wickedness of the people. Eccles. 46, 29.)

ε The backslider in heart shall be filled with his own ways... Pr. 14, 11, and 5, 11, 12.

ε Heb., by the hand of prophets.

ς (If men will allow all high and devotional feelings to become extinct, and all rank words to grow strong within them, it may well be doubted whether the soul, on its separation from the body, would be found capable, in the midst of the heavenly paradise itself, of deriving either rest, refreshment, or gratification. Bishop Shuttleworth.)

η Or, for himself. Pr. 16, 4.

θ Heb., mine hand.

¹⁰And Saul sware to her by the LORD, saying, "As the LORD liveth, there shall no punishment happen to thee for this thing."

¹¹Then said the woman, "Whom shall I bring up unto thee?"

And he said, "Bring me up Samuel."

¹²And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, "Why hast thou deceived me? for thou art Saul."

¹³And the king said unto her, "Be not afraid: for what sawest thou?"

And the woman said unto Saul, "I saw gods^β ascending out of the earth."

¹⁴And he said unto her, "What form is he of?"

And she said, "An old man cometh up; and he is covered with a mantle."^δ

And Saul perceived that it was Samuel,^δ and he stooped with his face to the ground, and bowed himself.

¹⁵And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?"

And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed^ε from me, and answereth me no more, neither by prophets,^ε nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."^ς

¹⁶Then said Samuel, "Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?" ¹⁷And the LORD hath done to^η him, as He spake by me:^θ for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

¹⁸because thou obeyedst not the voice of the LORD, nor executedst His fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. ¹⁹Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to-

morrow^ι shalt thou and thy sons be with me: the LORD also shall deliver the host^κ of Israel into the hand of the Philistines."

²⁰Then Saul fell^λ straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him;^μ for he had eaten no bread all the day, nor all the night.

²¹And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. ²²Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way."

²³But he refused, and said, "I will not eat."

But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

²⁴And the woman had a fat calf^ν in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: ²⁵And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

XXIX.] A.M. 4382. B.C. 1059. [280

A city in the tribe of Issachar, near Jezreel. Jos. xv. 53. 1 Sa. iv. 1.

David is disallowed by the Philistines from going to the battle.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.^ξ ²And the lords of the Philistines passed on by hundreds, and by thousands: but David^ο and his men passed on in the rereward^ο with Achish.

ι (There was more than a day between this interview and the death of Saul, as Eusebius shews against Origen. But, as Huckspar observes, by "he with me," death simply is noted; not the state which follows after death, nor the exact time of death, but "very shortly thou shalt be as I am—dead.")

κ (Abernethy notes the order in which the events took place.—1. The defeat of the Israelites. 2. The death of Saul & of his sons. 3. The Philistines should come and dwell in the cities of the Israelites; so he understands the last clause. Comp. Ch. 31, 7.)

λ Heb., made haste, and fell with the fulness of his stature.

μ (What a terrible lesson of warning does Saul present to all who, in their day, abuse the light of celestial knowledge. Evans.)

ν (Lit., "calf of the stall," fattened.)

ξ (In the valley directly under Zerin, or Zer'ana, The ancient Jezreel is a considerable fountain, and another still larger somewhat farther to the E., under the northern side of Gib'ba, called Ain Jahud. In the same valley is the well of Harod. Ju. 6, 33, and 7, 1, 2.)

ο Ch. 28, 1, 2.

ο (In the rear. In fulfilment of the conditions imposed by Achish, ch. 27, 12, and 28, 1, 2, as captain of his body-guard.)

π ("The incident," says Dr. Kittel, "of the troop of Amassites who just at this time deserted from Saul and went over to David, may have tended to confirm their suspicions. In the eyes of the Philistines it might well look like a concerted movement.")

f The Hebrews that were with the Philistines ... turned to be with the Israelites that were with Saul and Jonathan. Ch. 11, 21.

g 2 Sa. 3. 25.
2 Ki. 19. 27.

ρ Heb., thou art not good in the eyes of the lords.

σ Heb., do not evil in the eyes of the lords.

τ Heb., before thee.

v (Probably David did not gather from the words of Achish what the reasons of the lords were, or, if he did, it was a matter of indifference to him what they thought, so long as Achish was not influenced by like suspicion, & the mutual good was remaining between them subsisted.)

h 2 Sa. 14, 17, 20, and 19, 27.

φ ("If two of us make a bargain," says Selden, "why should either of us stand to it; what need you care what you say, or what need I care what I say. Certainly because there is something about me that tells me I am est servanda." David would have kept faith, but God's providence extricated him from an apparent snare.)

³Then said the princes of the Philistines, "What do these Hebrews here?"

And Achish said unto the princes of the Philistines, "Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?"

⁴And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?" ⁵Is not this David of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?"

⁶Then Achish called David, and said unto him, "Surely, as the Lord liveth, thou hast been upright, and thy going^g out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.^ρ ⁷Wherefore now return, and go in peace, that thou displease not^σ the lords of the Philistines."

⁸And David said unto Achish, "But what have I done? and what hast thou found in thy servant so long as I have been with^τ thee unto this day, that I may not go fight against the enemies of my lord the king?"^v

⁹And Achish answered and said to David, "I know that thou art good in my sight, as an angel^h of God: ^φ notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. ¹⁰Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye

be up early in the morning, and have light, depart."

¹¹So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.^x

XXX.] A.M. 4382. B.C. 1059. [281

ZIKLAG. [A city in the S.W. of Canaan, belonging to the tribe of Simeon. Jos. xv. 31, and xix. 5. Eusebius mentions it as lying in the region of Daromas. It was probably several miles to the S. of Gath. Mr. Rowlands, in Williams' Holy City, i. 465, suggests a place called Ashooly as its site.]
Victory of David over the Amalekites.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; ² and had taken the women captives, that were therein: they slew not any,^ψ either great or small, but carried them away, and went on their way.

³So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. ⁴Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

⁵And David's two wivesⁱ were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

⁶And David was greatly distressed; for the people spake of stoning^k him, because the soul of all the people was grieved,^ω every man for his sons and for his daughters: but David encouraged himself in the Lord his God.^a ⁷And David said to Abiathar the priest, Ahimelech's son, "I pray thee, bring me hither the ephod."

And Abiathar brought thither the ephod to David.

⁸And David enquired at the Lord, saying, "Shall I pursue^β after this troop? shall I overtake them?"

Y (A city of Issachar. Jos. 17, 15, and 19, 18, 2 Sa. 2, 9. It lay on the brow of a deep descent into the valley of Jezreel, which extended from Mt. Carmel and Gath-hadassah to the Jordan on the E., being about twenty miles long by the broad.)

ψ (An most cases the women and boys were spared to be used as slaves and the old people from the prevailing sentiment of respect to age. Pic. Bib.)

i Ch. 25, 42, 43, 2 Sa. 2, 2.

k Moses cried unto the Lord, saying, "What shall I do unto this people? they be almost ready to stone me. Ex. 17, 4.

ω Heb., h' r. Ch. 11, 25. Ch. 1, 19, 2 Sa. 17, 8. 2 Ki. 1, 27.

l Ps. 12, 5, and 55, 3, 4, 11. Hab. 3, 17, 18.

a (Since whatsoever happens to man in this world is either directed by the will, or consented unto by the permission of God, what ground has grief to stand upon but human weakness? C. How.)

β (Dr. Kittel thinks that the presence of the Minussites who had joined David in the field and on the road - 1 Chr. 12, 19 - 21, served him in good stead. They had lost nothing and, less than 1 by God's aid, person and wife with to a living in the wilderness. It seems that at Ac. 21 that they suggested a pursuit.)

γ (S. p. Besor, a small river which runs into the Mediterranean, a few miles S. of Gaza. Richard-son crossed it, and says that its bed was thirty yards wide. It perhaps ran through the valley of Ghor (the Wady Sharih). Ge. 26, 17. S. Beem r suggests)

δ (It is said respecting an expedition of some of the natives of Barbary, "Their appearance is admirable: some men, a few legs and trisins which they carry in a goatskin, serve them in a sign or light-bearer's journey." The "Israel" of the Isos' is answers to the name of Barbary, and the "spice" and "raisins" are what the Moors carry at that day. D'Oyley & Mant.)

m So Ju. 15, 19. Ch. 14 27.

e (To the right-ous preservation of God this accident finally soon occasioned the destruction of the Amalekites.)

ξ (Perhaps another name for Philistines. Ve. 16. Eze. 25, 16. Zep. 2, 5. It says the Philistines were all persons of barbarous who of old dwelt in Cebs (Herod. 1, 174. So also Berthou, Moers, Long etc. Tach. Also Theophrastus says, "The connection between this people and Cebs is certainly not to be rejected.")

n 1 Chr. 6, 56.

o (Because the place they to the north.)

And He answered him, "Pursue: for thou shalt surely overtake them, and without fail recover all."

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. 10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; 12 and they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, "To whom belondest thou? and whence art thou?"

And he said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. 14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire."

15 And David said to him, "Canst thou bring me down to this company?"

And he said, "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. 17 And David smote them from the twilight even unto the evening of the next

day: and there escaped not a man of them, save four hundred young men, which rode upon camels and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives. 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughter; neither spoil, nor any thing that they had taken to them: David recovered all. 20 And David took all the flocks and the herds, which they drove before those other cattle, and said, "This is David's spoil."

21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

22 Then answered all the wicked men and men of Belial, of those that went with David, and said, "Because they went not with us we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart."

23 Then said David, "Ye shall not do so, my brethren, with that which the Lord hath given us, Who hath preserved us, and delivered the company that came against us into our hand. 24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the staff: they shall part alike."

25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, "Behold a present for you

oWhen they shall say, Peace and safety; then sudden destruction cometh upon them... 1 Th. 5, 3.

κ (They had ravaged the whole southern border, from the sea-coast of the Philistines to the Dead Sea.)

λ Heb., their morrow.

ρ Ve. 8.

τ Ve. 10.

μ Or, asked them how they did. Ju. 18, 15.

ν De. 13, 13. Ju. 19, 22.

ν Heb. men. (Those who stayed behind probably included those who spoke of stoning." Ve. 6.)

ξ (They both alike shall have their shares according to God's appointment (Nu. 31, 27; Jos. 22, 8), though not both equal shares. Richardson. Such was the law applicable to the people and the soldiers, but this statute made by David respected soldiers only, who he declared should part "alike.")

ο Heb., and forward.

π Heb., blessing. Ge. 33, 11. Ch. 25, 27.

of the spoil of the enemies of the LORD;”²⁷ to them which were in Beth-el, and to them which were in South Ramoth,^p and to them which were in Jattir,^σ ²⁸and to them which were in Aroer,^τ and to them which were in Siphmoth, and to them which were in Eshtemoa,^υ ²⁹and to them which were in Rachal, and to them which were in the cities of the Jerahmeelites,^φ and to them which were in the cities of the Kenites,^ς ³⁰and to them which were in Hormah,^χ and to them which were in Chor-ashan,^ψ and to them which were in Athlach,³¹ and to them which were in Hebron,^ι and to all the places where David himself and his men were wont to haunt.

XXXI.] A.M. 4382. B.C. 1059. [282
MOUNT GILBOA.

[A ridge of mountains which bounds the valley of Jezreel on the South. It is 1000 feet above the level of the sea, and forms the continuation of that range which runs through the whole of Palestine, dividing the waters falling into the Jordan from such as flow into the Mediterranean.]

Parallel passage, 1 Chr. x. 1—14.
The death of Saul.

NOW the Philistines^u fought against Israel: and the men of Israel fled^w from before the Philistines, and fell down slain^a in mount Gilboa.^v ²And the Philistines followed hard upon Saul and upon his sons: and the Philistines slew Jonathan,^υ and Abinadab, and Melchishua, Saul's sons. ³And the battle^x went sore against Saul, and the archers^β hit^γ him; and he was sore wounded^δ of the archers.

⁴Then said Saul unto his armour-bearer, “Draw^z thy sword, and thrust me through therewith; lest these

uncircumcised^z come and thrust me through and abuse^z me.”

But his armour-bearer would not; for he was sore afraid.^a Therefore Saul took a^z sword, and fell^b upon it.

⁵And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

⁶So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

⁷And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

⁸And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. ⁹And they cut off his head, and stripped off his armour, and sent into the land of the Philistines^c round about, to publish it *in the house of their idols*, and among the people. ¹⁰And they put^d his armour in the house of Ashtaroth:^e and they fastened his body^f to the wall of Beth-shan.^g

¹¹And when the inhabitants of Jabesh-gilead^h heard of that^h which the Philistines had done to Saul; ¹²all the valiant^h men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burntⁱ them there. ¹³And they took their bones, and buried^k them under a treeⁱ at Jabesh, and fasted seven^l days.

^p (Jos. 19, 8, called Ramoth of the South.)

^σ (Jos. 15, 48, a city of the priests.)

^τ Jos. 13, 16.

^υ (Jos. 15, 50; 21, 11; and 1 Chr. 6, 57, a city of the priests. Perhaps Semia, about eight miles S. of Hebron.)

^φ Ch. 27, 10.

^ς In. 1, 16. 1 Sa. 15, 6, and 27, 10.

^χ Jos. 12, 11; 15, 30, and 19, 4. Jud. 1, 17. 1 Chr. 4, 30.

^ψ (Probably the Ashan of Jos. 15, 42, and 19, 7, and in of 1 Chr. 4, 32, and 6, 59. A Levitical city.)

^ι Jos. 14, 13. 2 Sa. 2, 1.

^u 1 Chr. 10, 1—12.

^w (Perhaps men would not venture their lives in the desperate cause of one whom God had so plainly abandoned.)

^a Or, wounded.

^v Ch. 28, 4.

^z Ch. 11, 49. 1 Chr. 8, 33.

^x See 2 Sa. 1, 6, &c.

^β Heb., shooters, men with bows.

^γ Heb., found him.

^δ (Sore afraid of the archers. De Wette and Maarer.)

^z So Ju. 9, 51.

^z Ch. 11, 6, and 17, 26.

^c Or, mock me.

^a 2 Sa. 1, 11.

^b Lit., the sword, i.e., of the armour-bearer, whom the Jews say was Abieg^z.)

^c 2 Sa. 1, 10, mar.

^d 2 Sa. 1, 20.

^e Ch. 21, 9.

^f Ju. 2, 13.

^g 2 Sa. 21, 12.

^h (Said of the contrary of the plan of Asriel. The Israelites did not drive out the old inhabitants. Jos. 17, 11. Ju. 1, 27. It is mentioned in the Apocrypha, Judith 3, 10. Mac. 5, 52, and 11, 10, 41. 2 Mac. 12, 23, 30. K. u. to the Greeks, by the names of X, a & S, & P. It is also a twenty-three miles from Nazareth.)

ⁱ Ch. 11, 3, 9, 11.

^j Or, concerning her.

^k See Ch. 11, 1—11. 2 Sa. 2, 1—7.

^l 2 Chr. 16, 11. Jos. 24, 5. Am. 6, 10.

^m 2 Sa. 21, 12—11.

ⁿ (Perhaps a part of the Septuagint, the word, “and they burnt them there.”) (De Wette and Maarer.)

^o Ge. 50, 10.

THE
SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

m 1 Sa. 30, 17.

κ Heb. *It had ears,*
de. 1 Sa. 1, 16.

n 1 Sa. 31, 2-4.

λ Heb. *Behold me.*

μ (*Genesis, Min-
er, Dr. Wethe,
Forest, "ad-
miss," "aphi-
niss," "Sptopist,
"fearful," "dys-
niss," "Eg'pote,
"angustus,"
"Chob," "rean-
Hing," Arab,
"patin.")*

ν Or, *my coat of
mail; or, my en-
tire; or, coat
kindred; or,
that my, de.
(A giddiness has
seized me, for my
lie is still wholly
in me. Maurer
and De Wette.)*

ξ (*The "because,"
as Maurer says,
belongs to the
former part of
the verse. "Stand
...slay me, be-
cause my life,
de.")*

L.] A.M. 4382. B.C. 1059.
ZIKLAG.
1 Chr. x. 1-12.
David's lamentation over Saul and Jonathan.

[283

NOW it came to pass after the death of Saul, when David was returned from the slaughter^m of the Amalekites, and David had abode two days in Ziklag; ²it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth and did obeisance.

³And David said unto him, "From whence comest thou?"

And he said unto him, "Out of the camp of Israel am I escaped."

⁴And David said unto him, "How^κ went the matter? I pray thee, tell me."

And he answered, "That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also."

⁵And David said unto the young man that told him, "How knowest thou that Saul and Jonathan his son be dead?"

⁶And the young man that told him said, "As I happened by chance upon mount Gilboa, behold, Saul leaned^α upon his spear; and, lo, the

chariots and horsemen followed hard after him. ⁷And when he looked behind him, he saw me, and called unto me. And I answered, Here^λ am I. ⁸And he said unto me, Who art thou? And I answered him, I am an Amalekite. ⁹He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish^μ is come upon me," because^ξ my life is yet whole in me. ¹⁰So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: ^οand I took the crown^π that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." ^ρ

¹¹Then David took hold on his clothes, and rent them; and likewise all the men that were with him: ¹²and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of the sword.

¹³And David said unto the young man that told him, "Whence art thou?"

And he answered, "I am the son of a stranger, an Amalekite."

¹⁴And David said unto him, "How wast thou not afraid^ρ to stretch forth

ο (*Manster, Le Clerc, Duthe, Schulz, "after he had fallen on the sword," Michaelis, "from his wound," Dr. Wethe, "from his giddiness," Thennius, "from his utter defeat.")*

π (*"Not the real crown," says Thennius, "but a kindly mark of distinction.")*

ρ (*Although Josephus relates that Saul was not quite dead when the Amalekite came up, yet Bishop Horne thinks it "by no means probable," that the man's statement is true, and so Dr. DeWette. From the word "tidings," ch. 4, 10, as well as from its contradicting 1 Sa. 31, 4, it may be inferred that the account was an invention of the Amalekite, who hoped thereby to ingratiate himself with David, by bringing him, as he thought, welcome intelligence.)*

p Nu. 12, 8.
1 Sa. 31, 4.

q 1 Sa. 24, 6, and 26, 9. Ps. 105, 15.

r 1 Sa. 26, 9. 1 Ki. 2, 32, 33, 37.

σ (*Men are a ver impostors & liars without a motive. Children naturally possess a bow for truth and aversion from falsehood, and their detestation would become habitual, if, besides instilling into them the intimate conviction between falsehood and misery, a strict regard to the very words of all narrations were inculcated.* See Ge. vi. Job 14, 4, &c.)

τ 1 Sa. 31, 3. (*The song is called "the bow," because honourable mention of the bow of Jonathan is made therein.* Maurer.)

υ Or, of the upright. Jos. 10, 13.

φ (*The Syr., Jr. Clerc, Michaelis, Dathc, Kost'r, Gesenius, Fürst, &c., regard this as meaning "gazelle," "antelope." Thy gazelle, O Israel, is slain upon thy mountains; i.e., Jonathan, as being swift of foot.* Comp. ve. 23, 25, & ch. 2, 18.)

χ (*Köster (Theol. Stud. u. Krit. vol. v., pp. 366—376) remarks:—"Carefully has the historian collected every circumstance whereby the new king honoured the memory of his departed friend. David sang this elegy with the undoubted design of rescuing Jonathan's name from all accusation of having entered into a conspiracy against his father.")*

ς 1 Sa. 31, 9. Mi. 1, 10. See Ju. 16, 23.

thine hand to destroy the Lord's anointed?"¹⁵ And David called one of the young men, and said, "Go near, and fall upon him."

And he smote him that he died.

¹⁶And David said unto him, "Thy blood be upon thy head; for thy mouth^σ hath testified against thee,

¹⁹"The beauty^φ of Israel is slain upon thy high places :
How are the mighty fallen !

²⁰Tell^s it not in Gath,
Publish it not in the streets of Askelon ;
Lest the daughters^t of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

²¹Ye mountains of Gilboa,^u let^v there be no dew,
Neither let there be rain, upon you, nor fields^ψ of offerings :^ω
For there the shield of the mighty is vilely cast away,
The shield^α of Saul, as though he^β had not been anointed with oil.

²²From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,^ω
And the sword of Saul returned not empty.

²³Saul and Jonathan were lovely and pleasant^γ in their lives,
And in their death they were not divided :
They were swifter than eagles,
They were stronger than lions.

²⁴Ye daughters^δ of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.

²⁵How are the mighty fallen in the midst of the battle !
O Jonathan, thou wast slain in thine high places.

²⁶I am distressed for thee, my brother Jonathan :
Very pleasant hast thou been unto me :
Thy love to me was wonderful,
Passing the love of women.

²⁷How are the mighty fallen,
And the weapons of war perished !^ε

II.] A.M. 4382. B.C. 1059. [284
The war between the house of Saul and David.

AND it came to pass after this, that David enquired of the Lord, saying, "Shall I go up into any of the cities of Judah?"

And the Lord said unto him, "Go up."

And David said, "Whither shall I go up?"

And He said, "Unto Hebron."

saying, I have slain the Lord's anointed."

¹⁷And David lamented with this lamentation over Saul and over Jonathan his son :¹⁸(also he bade them teach the children of Judah the use of the bow :^τ behold, it is written in the book of Jasher.^υ)

(Ex. 15, 20. Ju. 11, 31. 1 Sa. 18, 6.

υ 1 Sa. 31, 1.
υ So Ju. 5, 23. Job 3, 3, 4. Je. 20, 11.

ψ (...Nor (upon you) ye elevated fields. Maurer.)

ω (*That is, as Gesenius says, "fertile fields, yielding rich fruits, suitable for oblations to God," as firstfruits or tithes. So also Schulz, De Wette, Wauer, But Micholias, Herder, and Köster translate, "be a field for excretion," or "be blighted with a curse."*)

α (*Shields were also used to prevent their cracking. Or perhaps it is as Tranchellus says, "the anointed with oil (i.e., Saul) (is) not." But comp. Is. 21, 5.)*

β (*So Dathc, Herder, &c. Others refer the anointing to the shield.)*

ω See 1 Sa. 11, 14, 45.

γ Or, sweet.

δ (*"The women of Israel," says Lometh, "are most happily introduced, and the subject of the eucommium is admirably adapted to the female character.")*

ε (*David's deep sorrow at this event, notwithstanding it put an end to troubles, under the heavy hand of which he was almost consumed, he has left on record in an elegy, which, like all his writings, is stamped with the faithful impression of unaffected feeling. R. W. Evans.)*

ς 1 Sa. 27, 2, 3, & 30, 1. 1 Chr. 12, 1.

²So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. ³And his men^τ that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron.

⁴And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, "That

c 1 Sa. 31, 11.

d Ru. 2, 20, and
3, 10. Ps. 115,
15.

θ (David's grate-
ful heart vibrat-
ed with joyous-
ness, as did Paul's,
2 Ti. 1, 16.)

ι (Of all the affec-
tions of a religi-
ous east which
can enter into the
soul of man, grate-
itude is one
which ought to be
cultivated with
most care, and
cherished with
most fondness.
Fellows.)

κ Heb., he ye the
sons of valour.

e ...Saul's uncle.
1 Sa. 14, 50.

λ Heb., the host
which was Saul's.

μ Or, Eth-baal.
1 Chr. 8, 33, and
9, 39. ("A man
of shame," from
his weakness and
incapacity.)

ν (An important
and strong phre-
n in the tribe of
Gad, on the E.
side of Jordan.)

ξ (Mover thinks
these to be the
Arab nation,
mentioned Ge. 25,
3. Compare the
present powerful
tribe of Arabs,
the Asyr. The
Fulg., Syr., and
Arab. understand
"Gishurim.")

ο (Possibly, and
there had been no
war but for Ab-
ner, v. 12. The
rupture lasted
five years.)

π Heb., number of
days.

ρ Heb., them to-
gether.

σ ("A few rods
from the village,"
says Dr. Robin-
son, "is a fair
fountain. It is
in a cave exca-
vated in & under
the high rock, so
as to form a large,
subterranean re-
servoir.")

the men of Jabesh-gilead were they
that buried^c Saul."

⁵And David sent messengers unto
the men of Jabesh-gilead, and said
unto them, "Blessed^d be ye of the
Lord, that ye have shewed this kind-
ness unto your lord, even unto Saul,
and have buried him. ⁶And now the
Lord shew^e kindness and truth unto
you: and I also will requite you this
kindness, because ye have done this
thing." ⁷Therefore now let your
hands be strengthened, and be ye
valiant: for your master Saul is
dead, and also the house of Judah
have anointed me king over them."

⁸But Abner the son of Ner,^e cap-
tain of Saul's host,^λ took Ish-bosheth^μ
the son of Saul, and brought him over
to Mahanaim; ⁹and made him king
over Gilead, and over the Ashurites,^ξ
and over Jezreel, and over Ephraim,
and over Benjamin, and over all Is-
rael.

¹⁰Ish-bosheth Saul's son was forty
years old when he began to reign
over Israel, and reigned two^ο years.
But the house of Judah followed
David.

¹¹And the time^π that David was
king in Hebron over the house of
Judah was seven years and six
months.

¹²And Abner the son of Ner, and
the servants of Ish-bosheth the son
of Saul, went out from Mahanaim to
Gibeon.

¹³And Joab the son of Zeruiah,
and the servants of David, went out,
and met together^ρ by the pool of
Gibeon: ⁷and they sat down, the one
on the one side of the pool, and the
other on the other side of the pool.

¹⁴And Abner said to Joab, "Let
the young men now arise, and play
before us."

And Joab said, "Let them arise."

¹⁵Then there arose and went over

by number twelve of Benjamin, which
pertained to Ish-bosheth the son of
Saul, and twelve of the servants of
David. ¹⁶And they^ν caught every
one his fellow by the head, and thrust
his sword in his fellow's side; so
they fell down together: wherefore
that place was called Helkath-hazzu-
rim,^φ which is in Gibeon. ¹⁷And
there was a very sore battle that
day; and Abner was beaten, and the
men of Israel, before the servants of
David.

¹⁸And there were three sons^ι of
Zeruiah there, Joab, and Abishai,
and Asahel: and Asahel was as
light^κ of foot^x as a wild^ψ roe.¹ ¹⁹And
Asahel pursued after Abner; and in
going he turned not to the right hand
nor to the left from following^ω Abner.

²⁰Then Abner looked behind him,
and said, "Art thou Asahel?"

And he answered, "I am."

²¹And Abner said to him, "Turn
thee aside to thy right hand or to
thy left, and lay thee hold on one of
the young men, and take thee his
armour."^α

But Asahel would not turn aside
from following of him.

²²And Abner said again to Asahel,
"Turn thee aside from following me:
wherefore should I smite thee to the
ground? how then should I hold up
my face to Joab thy brother?"

²³Howbeit he refused to turn aside:
wherefore Abner with the hinder end
of the spear smote him under^β the
fifth rib, that the spear came out be-
hind him; ^βand he fell down there,
and died in the same place: ^γand it
came to pass, that as many as came
to the place where Asahel fell down
and died stood still.

²⁴Joab also and Abishai pursued
after Abner: and the sun went down
when they were come to the hill of
Ammah, that lieth before Giah by
the way of the wilderness of Gibeon.

²⁵And the children of Benjamin

ν (Bishop Patrick
thinks that each
of the ser-
vants of David
caught every one
of the Benjami-
tes that was his op-
posite.)

φ That is, The
field of strong
men. (Dathe and
G. senius, "field
of swords.")

ι 1 Chr. 2, 16.

κ 1 Chr. 12, 8.

x Heb., of his feet.
(Swift-ness was
much esteemed in
ancient times.
Comp. ch. 1, 23.
Homer frequent-
ly applies the epi-
thet, "swift-foot-
ed," to Achilles.
Vigotus, in his
treatise on the
Military Art, de-
scribes its uses
and advantages.)

ψ Heb., as one of
the roes that is
in the field.

1 Ps. 18, 33. Ca.
2, 17, and 3, 14.

ω Heb., from after
Abner.

α Or, spoil. Ju.
14, 19.

β Ch. 3, 27; 4, 6;
and 20, 10.

β (It seems Asahel
wished to get the
armour of Abner
as a trophy, a thing greatly cov-
eted by ancient
heroes. Abner
wished to spare
him for fear of
exciting Joab's
enmity; but as
Asahel was obsti-
nate in the pur-
suit, and was
swifter of foot
than Abner, the
latter saw that
he must either
kill or be killed,
and therefore he
turned his spear,
& ran it through
the body of Asa-
hel. Clarke.)

γ ("So dangerous
it is," says Bishop
Patrick, "to con-
fide in a man's
own natural
strength, or to
refuse offers of
peace, or to de-
spise a flying en-
emy, as Pellicanus
observes.")

gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

²⁶Then Abner called to Joab, and said, "Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?"

²⁷And Joab said, "As God liveth, unless thou^d hadst spoken, surely then in^d the morning the people had gone up^e every one from following his brother."⁵

²⁸So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.⁴

²⁹And Abner and his men walked all that night through the plain,⁶ and passed over Jordan, and went through all Bithron,⁷ and they came to Mahanaim.

³⁰And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. ³¹But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

³²And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem.

And Joab and his men went⁸ all night, and they came to Hebron at break of day.

III.] A.M. 4382. B.C. 1059. HEBRON. [285
Abner revolts to David.

NOW there was long war⁹ between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

²And unto David were sons¹⁰ born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

³and his second, Chileab,¹¹ of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah¹² the daughter of Talmai king of Geshur;¹³ ⁴and the fourth, Adonijah¹⁴ the son of Haggith; and the fifth, Shephatiah the son of Abital; ⁵and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

⁶And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong¹⁵ for the house of Saul.

⁷And Saul had a concubine, whose name was Rizpah,¹⁶ the daughter of Aiah: and Ish-bosheth said to Abner, "Wherefore hast thou gone¹⁷ in unto my father's concubine?"¹⁸

⁸Then was Abner very wroth for the words of Ish-bosheth, and said, "Am I a dog's head,¹⁹ which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman? ⁹So do²⁰ God to Abner, and more also, except, as the Lord hath sworn²¹ to David, even so I do to him; ¹⁰to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan²² even to Beer-sheba."

¹¹And he could not answer Abner a word again, because he feared him.

¹²And Abner sent messengers to David on his behalf, saying, "Whose is the land?²³ saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee."

¹³And he said, "Well; I will make a league with thee: but one thing I require of thee, that is, x Thou shalt not see my face, except thou

g Or, *found*.
1 Chr. 3, 1.

o (Perhaps David thought it policy to make a friend of the king of Geshur, as his kingdom lay near to that of Ish-bosheth, & might be a curb to him. Patrick.)

π Ch. 13, 37. (On the N. of Bashan ... The children of Israel expelled not the Geshurites. Jos. 13, 13. Mr. Porter thinks that they inhabited some place of great natural strength, not worthily in the interior of the Lejah (Trachonitis).)

q 1 Ki. 1, 5.

p (Presumed on the fact, that, without himself, the kingdom of his nephew would pass into the hands of David.)

r Ch. 21, 8, 10.

s Ch. 16, 21.

σ (Which was a high indignity offered to himself, to whom as king, according to the usages of the East, belonged the widows of the deceased monarch. 1 Ki. 2, 22.)

τ (The Jewish commentators explain it; "When I am a leader of all Israel, thou hast cast contempt upon me, as if I were only set over a company of dogs.")

ι Ru. 1, 17. 1 Ki. 19, 2.

υ 1 Sa. 15, 28; 16, 1, 12; and 28, 17. 1 Chr. 12, 23.

φ Ju. 20, 1. Ch. 17, 11. 1 Ki. 4, 25.

ψ (Seeing David to be lord of the country, by God's special gift. Patrick.)

χ Heb., saying.

a Pr. 17, 14.

δ Heb., from the morning.

ε Or, gone away.

ς (If thou hadst not said what thou didst say in the morning, surely the people had gone away, every man from his brother, & thou hadst never been a blow struck, but thou dust provoke it. Light-foot.)

ζ (Neither at that time, nor any other.)

η (This valley, in its widest part, and this seems to have been the part crossed, may be estimated, according to Dr. Robinson, at from ten to twelve miles in breadth.)

θ (Not a place, but, as Gesenius thinks, and the word implies, a region covered with mountains and valleys.)

ι (Bishop Patrick says Josephus is right, who thinks that Joab and his men lodged all night in the place of battle and buried their dead, and the next morning carried Asahel to be buried, and marched all the next night to Hebron.)

κ (Bishop Patrick says, "Their enmity continuing throughout the whole reign of Ish-bosheth; it is likely there were many skirmishes and skirmishes, but no pitched battle," and this seems to be confirmed by ch. 2, 28.)

λ 1 Chr. 3, 1-4.

ψ (Michal was not divorced, and kindly remarks might have a place in the demand, as well as reasons of state policy. 1 Sa. 18, 20.)

ω (Abner's advisers that Saul is not said (1 Sa. 25, 41) to give Michal to wife, but only to give her, i.e., to commit her to the care and custody of Phalti, who is not called her "husband" by the usual word, but, by another meaning, "keeper." He supposes him an old, grave and pious man. But comp. v. 16 with Ge. 29, 21, 32. Ru. 1, 11. Je. 41, 19.)

α 1 Sa. 25, 41.

β Heb. going and weeping.

γ (A tender and reciprocal friendship gladdens the path of human life. By inspiring different persons with an identity of interests, it increases the happiness of individuals, while it subtracts nothing from the sum of general benevolence. Fellowes.)

δ Ch. 19, 16. (In the tribe of Benjamin, a firmness to the E. of Jerusalem beyond the Mount of Olives, on the road to the Jordan.)

ε Heb., both yesterday and the third day.

ζ (He thus reveals his devotion to his own mind, being at the same time apparently unconscious that this reveals a conduct to more censure than it attracts for the present. Kitto.)

η 1 Chr. 12, 29.
γ 1 Ki. 11, 37.

first bring Michal Saul's daughter, when thou comest to see my face."

¹¹And David sent messengers to Ish-bosheth Saul's son, saying, "Deliver me my wife ψ Michal, ω which I espoused to me for an hundred foreskins of the Philistines."

¹⁵And Ish-bosheth sent, and took her from her husband, even from Phaltic κ the son of Laish. ¹⁶And her husband went with her along β weeping γ behind her to Bahurim. δ

Then said Abner unto him, "Go, return."

And he returned.

¹⁷And Abner had communication with the elders of Israel, saying, "Ye sought for David in times ε past to be king over you: ¹⁸Now then do it: for the Lord hath spoken of David, saying, By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies." ζ

¹⁹And Abner also spake in the ears of Benjamin: ε and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

²⁰So Abner came to David to Hebron, and twenty men with him.

And David made Abner and the men that were with him a feast.

²¹And Abner said unto David, "I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign η over all that thine heart desireth."

And David sent Abner away; and he went in peace.

²²And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. ²³When Joab and all the host that

was with him were come, they told Joab, saying, "Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace."

²⁴Then Joab came to the king, and said, "What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? ²⁵Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming ε in, and to know all that thou doest." θ

²⁶And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: α but David knew it not.

²⁷And when Abner was returned to Hebron, κ Joab took ε him aside in the gate to speak with him quietly, λ and smote him there under the fifth rib, that he died, for the blood μ of Asahel β his brother.

²⁸And afterward when David heard it, he said, "I and my kingdom are guiltless before the Lord for ever from the blood ν of Abner the son of Ner: ²⁹let ε it rest on the head of Joab, and on all his father's house; and let there not fail ζ from the house of Joab one that hath an issue, δ or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread."

³⁰So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

³¹And David said to Joab, and to all the people that were with him, "Rend your clothes, and gird you with sackcloth, and mourn before Abner."

And king David himself followed η the bier. ζ

³²And they buried Abner in Hebron: and the king lifted up his

z 1 Sa. 29, 6. Is. 37, 28.

θ (His displeasure, probably, arose from the fear that his own influence might be superseded if the two kingdoms were united through Abner's instrumentality.)

ι (As plus calls it Bevir, and says that it was treaty furtings to the K. of Hebron.)

κ (Hebron was a city of refuge, and if Joab had slain Abner within that city, the law would have allowed David to treat him as a murderer.)

λ Shed the blood of war in peace... 1 Ki. 2, 5. So ch. 20, 9, 10.

μ Or, peacefully.

ν (But yet not murder, as Asahel was killed under justifying circumstances. Kitto's Bib. Cyc.)

ξ Ch. 2, 23.

η Heb., bloods. (Drops of blood, as Dietrich shows — bloodshed, violent death.)

ι 1 Ki. 2, 32.

ζ Heb., be cut off.

δ Le. 15, 2.

η (The Jewish writers say this was not common by show, and that David did so to purify himself from all suspicion of this crime, and to show his extreme grief for it. Patrick.)

η Heb., bed. (A wooden bier, furnished sometimes in a costly and elegant style, on which, supported by two poles, the body lay.)

p Heb., children of iniquity.

σ (As dies the churl, so died Abner?)

They hands..... not bound: Thy feet in fetters thrust not:

Like fall before sons of foul wrong, thy fall was?)

τ ("The point of this iniquant, more than sorrowful, lament, says Michai is, "tis in the mode in which Abner was slain. While pre-acting to exercise the avenger's right, Ex. 21, 11, Job took a lawless and private mode of satisfaction.")

e Jo. 16, 7.

v (Thou even. Ch. 1, 12. David felt as if a murder had been committed, because Abner, instead of being surrendered with the formalities of the law (bound hand and foot, it is assumed, to meet an authorized penalty, had been treated as a party to the deed, like a worthless fellow. Nicholson.)

φ Heb., was good in their eyes.

χ (Abner had deliberately, for a series of years, opposed what he knew to be the will of God, and now found that the occasions of duty, once neglected, never return, to equal advantage. Delaney.)

ψ Heb., tender.

f Ch. 19, 7.

g See ch. 19, 13. 1 Ki. 2, 5, 6, 23, 34. Ps. 28, 1 & 62, 12. 2 Ti. 4, 11.

h Ezr. 4, 4. Is. 13, 7.

i Mat. 2, 3.

ω Heb., second.

a (Though it was now in the hands of the Philistines, yet it belonged to the tribe of Benjamin.)

voice, and wept at the grave of Abner; and all the people wept.

33 Died Abner as a fool dieth?

34 Thy hands were not bound, Nor thy feet put into fetters:

As a man falleth before wicked^p men, so fellest thou."σ

And all the people wept again over him.τ

35 And when all the people came to cause^c David to eat meat while it was yet day, David sware, saying, "So do God to me, and more also, if I taste bread, or ought else, till the sun be down."ν

36 And all the people took notice of it, and it pleased^δ them: as whatsoever the king did pleased all the people. 37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.χ

38 And the king said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel? 39 And I am this day weak,ψ though anointed king, and these men the sons of Zeruiah be too hard^ν for me: the LORD shall reward^φ the doer of evil according to his wickedness."

IV.] A.M. 4389. B.C. 1052. [286

BEEROTH. [A city of the Gibeonites (Jos. ix. 17), allotted to Benjamin (Jos. xviii. 25), placed by Eusebius seven Roman miles N. of Jerusalem: now el-Bireh, a large village, with a population of 700 Moslems. "The traveller," says Dr. Robinson, "on emerging from the hills into the plain around el-Jib, sees el-Bireh on his right, after a little more than two hours from Jerusalem."]

David slays the murderers of Ish-bosheth.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble,^h and all the Israelites were troubled.ⁱ 2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other^ω Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth^a also was reckoned to Benjamin: 3 and the Beeroth-

33 And the king lamented over Abner, and said,

ites fled to Gittaim,^β and were sojourners there until this day.)

4 And Jonathan,^k Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel,^l and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.γ

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed^δ at noon.ε 6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped. 7 For when they came into the house, he lay on his bed in his bed-chamber; and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, "Behold the head of Ish-bosheth the son of Saul thine enemy, which sought^θ thy life; and the LORD hath avenged^δ my lord the king this day of Saul, and of his seed."

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, "As the LORD liveth, who hath redeemed^θ my soul out of all adversity, 10 when one^ω told me, saying, Behold Saul is dead, thinkings to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought^θ that I would have given

β Ne. 11, 33.

(Perhaps this was when... the men of Israel... on the death of Saul... foretook the cities, and fled, & the Philistines came, and dwell in them. 1 Sa. 31, 7; and they had not returned when this book was written.)

k Ch. 9, 3.

l 1 Sa. 29, 1, 11.

γ Or, Merib-baal. 1 Chr. 8, 31, and 9, 40. See ch. 9, 5.

δ (A cushion placed under the wall of a room upon a post, or a slighty cause to abate the floor, with other cushions against the wall to support the back. Pic. Bib.)

ε (An ill hot countries it is customary to recline during the extreme heat of the day. Comp. Ju. 3, 20, 21. The Græc. ἰσθμὸς was slain by his domestics at noon while asleep.)

μ 1 Sa. 19, 2, 10, 11; 23, 15; and 25, 29.

ς (It is impossible for a man under the power and habit of vice to conceive the pleasure of me that is virtuous, being as incapable of apprehending the purity, brightness, and elevation of virtue, as an irrational creature is of receiving the idea of vice.)

n Ge. 48, 16. 1 Ki. 1, 29. Ps. 31, 7.

o Ch. 1, 2, 4, 15.

ς Heb., he was in his senses as a breeze, &c.

θ Or, which was the reward I gave him, for his tidings.

p. Co. 9, 5, 6.
q. Ch. 1, 15.
r. (An act of justice in itself, and a public declaration that he would not be served by teaching a murderer, nor ever forgive such crimes, however the persons for committing them might be, for his own at rest and advantage, Chandler.)
r. Ch. 3, 32.
s. 1 Chr. 11, 1, and 12, 23.
t. 1 Sa. 18, 13.

u. 1 Sa. 16, 1, 12, 18, 78, 71. See ch. 7, 7. (That is, ruler of government, and fight their battles. The phrase is much used afterwards by the prophets, 18, 49, 11; 14, 28; and 64, 11, Je. 31, 40, Eze. 34, 23 and 37, 24; whence our Lord is called "the good Shepherd" and the "great Shepherd," i.e., ruler of His people.)
v. (Leader, prince.)
w. Ju. 11, 11. 1 Sa. 23, 18.

x. (Never did child of God approach his post at services in the church with another spirit. He had been taught must affectionally, if men were ever be taught spiritually, the stability of all that depends on God—the instability of all that depends on man. He had been a ruler, he had been a prince, he had been a king, he had been a father, he had been a husband, he had been a friend, he had been a brother, he had been a neighbor, he had been a citizen, he had been a man.)
y. 1 Chr. 26, 31, & 29, 27.

z. Ch. 2, 11. 1 Chr. 3, 4. aa. 15, 63, Ju. 1, 8, and 19, 11, 12.

him a reward for his tidings: 11 how much more when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require 12 his blood of your hand, and take you away from the earth?"

12 And David commanded 13 his young men, and they slew them, and cut off their hands and their feet, and hanged 14 them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre 15 of Abner in Hebron.

V. A.M. 4390, B.C. 1051. JERUSALEM. [287] Parallel passages, 2 Sa. xxiii. 8-12; 1 Chr. xi. 20-17, and xii. 23-40. David anointed King over all Israel.

WHEN came all the tribes of Israel to David unto Hebron, and spake, saying, "Behold, we are thy bone and thy flesh. 2 Also in time past, when Saul was king over us, thou wast he that leddest 3 out and broughtest to thee, Thou shalt feed 4 My people Israel, and thou shalt be a captain 5 over Israel."

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before 6 the LORD: and they anointed David king over Israel. 7

PSALM CXXXIX. (David's first thought on his accession was gratitude and adoration. Townsend.) [288]

A.M. 4391, B.C. 1050. JERUSALEM. [289] Parallel places, 1 Chr. xi. 1-19; 1 Chr. xiv. 1-17. David's reign.

1 DAVID was thirty years old when he began to reign, and he reigned forty years. 5 In Hebron he reigned 6 over Judah seven 7 years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem unto the Jebusites, 7 the inhabitants of the land: which spake

unto David, saying, 8 "Except thou take away the blind and the lame, thou shalt not come in hither:" 9 thinking, 10 David cannot come in hither. 7 Nevertheless David took the strong hold 8 of Zion: the same 9 is the city of David.

8 And David said on that day, "Whosoever getteth up to the gutter, 9 and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain." 10

Wherefore 11 they said, "The blind and the lame shall not come into the house."

9 So David dwelt in the fort, and called it the city of David. 10 And David built round about from Millo 11 and inward. 12

10 And David went 11 on, and grew great, and the LORD God of hosts was with him.

11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: 12 and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.

13 And David took 14 him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem: Shammah, 15 and Shobab, and Nathan, and Solomon, 16 Ishar also, and Elishua, 17 and Nepheg, and Japhia, 18 and Elishama, and Eliada, 19 and Eliphalet.

17 But when 18 the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. 19

mu. (Except thou drive away the blind and the lame, thou shalt not, &c.; i.e., even the blind and the lame can rebel thee.)

nu. Or, saying, David shall not, &c. y. 1 Chr. 11, 5.

z. Ve. 9. 1 Ki. 2, 10, and 8, 1.

xi. ("Watercourse," a subterraneous passage, Wiltonus (Holly City, i. 7). Josephus understands "ditch," or "fosse.")

a. 1 Chr. 11, 6.

o. Or, Because they had said, even the blind and the lame, he shall not come into the house.

pi. (Williams says, "He united the fortress of Zion to the city of Jebus, taking in the valley which divided them, and surrounded the whole with a wall." See Josephus, Ant. vii, iii, 2.)

p. (The fortification.)

sigma. (Upward towards the summit of the hill.) 1 Chr. 11, 8.

tau. (Heb., went going and growing.)

nu. (Heb., hewers of the stone of the wall.)

phi. Or, Shimea, 1 Chr. 3, 5.

chi. Or, Elishama, 1 Chr. 3, 6.

psi. Or, Beiliada, 1 Chr. 14, 7.

omega. (About the sixth year of his reign. Hales.)

alpha. (During this war, David longed for a drink of water from the well of Beth-lehem, which was brought him by his three mightiest men, Joab, Ishobabam, and Ezerah.) 1 Chr. 11, 15-19.

¹⁸The Philistines also came and spread themselves in the valley of Rephaim.^b

¹⁹And David enquired^d of the LORD, saying, "Shall I go up to the Philistines? wilt Thou deliver them into mine hand?"

And the LORD said unto David, "Go up: for I will doubtless deliver the Philistines into thine hand."

²⁰And David came to Baal-perazim,^f and David smote them there, and said, "The LORD hath broken forth upon mine enemies before me, as the breach of waters."

Therefore he called the name of that place Baal-perazim.^g

²¹And there they left their images, and David and his men burned^h them.

²²And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

²³And when David enquired of the LORD, He said, "Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberryⁱ trees. ²⁴And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before^j thee, to smite the host of the Philistines."

²⁵And David did so, as the LORD had commanded him; and smote the Philistines from Geba^k until thou come to Gazer.^l

PSALM LXVIII. [290]
(On occasion of the removal of the ark. Lightfoot and Lowth.)

PSALM CXXVII. [291]
(On the removal the second time. Ve. 12. Lightfoot.)

VI.] A.M. 4392. B.C. 1049. [292]
JERUSALEM.
Parallel places, 1 Chr. xiii. 1-11; xv. 1-15; Ps. lxxviii; Ps. cxxvii.
David rejoices over the ark.

A GAIN, David gathered^m together all the chosen men of Israel, thirty thousand.

²And David arose, and went with all the people that were with him from Baaleⁿ of Judah, to bring up from thence^o the ark of God, whose name^p is called by the name of the LORD of hosts that dwelleth^q between the cherubims. ³And they set^r the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeath:^s and Uzzah and Ahio, the sons of Abinadab, drove the new cart.^t ⁴And they brought it out of the house of Abinadab which was at Gibeath, accompanying^u the ark of God: and Ahio went before the ark.

⁵And David and all the house of Israel played^v before the LORD on all manner of instruments^w made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

⁶And when they came to Nachon's^x threshing-floor, Uzzah put^y forth his hand to the ark of God, and took hold of it; for the oxen shook^z it.

⁷And the anger of the LORD was kindled against Uzzah; and God smote^{aa} him there for his error:^{ab} and there he died by the ark of God.

⁸And David was displeased,^{ac} because the LORD had made^{ad} a breach upon Uzzah: and he called the name of the place Perez-uzzah^{ae} to this day.

⁹And David was afraid^{af} of the LORD that day, and said, "How shall the LORD ark of the LORD come to me?"

¹⁰So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom^{ag} the Gittite.^{ah} ¹¹And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.^{ai}

¹²And it was told king David, saying, "The LORD hath blessed the house of Obed-edom, and all that

β Jos. 15, 8. Ch. 23, 13. 1 Chr. 11, 15, and 14, 9. 13. 18, 17, 5. (An extensive valley lying between Jerusalem and Bethlehem to the S. of the valley of Hebron.)

γ 1 Sa. 23, 2, and 30, 8. Ch. 2, 1.

δ Mount Perazim... 1 Chr. 14, 11.

ε That is, The plain of branches. ("The word Baal," Gesenius says, "denoting the possession of a thing, is tropically applied to a place celebrated for any thing. The meaning here is 'place of branches or defects.")

ζ Or, took them away. David gave a commandment, and they were burned with fire. 1 Chr. 14, 12.

η (Rolle regards this as the "asp," the "bak" of the Arabs, a common tree in S. Palestine.)

θ Ju. 4, 11.

ι 1 Chr. 14, 16. Gibeon... (The utmost bound of Judah.) Jos. 18, 25. Ezr. 2, 26. Ne. 7, 30.

κ (Josephus says that the Assyrians, Phoenicians, and many other warlike nations, had come to the assistance of the Philistines.) Jos. 16, 10. Ju. 1, 29. 1 Chr. 7, 28.

λ All Israel together, from Shihor of Egypt even unto the entering of Hemath. 1 Chr. 13, 5.

α Or, and he went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

β Or, and they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeath; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

γ 1 Sa. 14, 1. 1 Chr. 14, 1.

δ Heb., and they went before the ark.

ε Or, They played.

ζ Nu. 7, 9. 1 Chr. 15, 13.

η Heb., with. 1 Chr. 13, 8.

θ Lit., "a wall of brass vessels." Sept., "of brass, with instruments of brass." "with weight— brass, made of hard woods)—and with songs." (1 Chr. 15, 19.)

ι 1 Chr. 12, 9. He is called Ubban. π See Nu. 4, 13.

κ Or, stumbled. (Rolle, with Gesenius, "stumbled," "tripped.") See the Ps. 70.)

λ 1 Sa. 6, 19.

μ Or, rashness. 1 Chr. 15, 13.

ν Or, green. It should not express the getting of silver, rather, the gold of silver.)

ξ Heb., by ken.

η That is, The house of Uzzah.

θ Ps. 119, 120. See Lu. 5, 8.

ι 1 Chr. 13, 13.

κ Perhaps from Gethsemani, a Festival of the tree of Paros.

λ (Showing, by this people's presence, the inestimable blessing of His spiritual presence in a family. Evans.)

q 1 Chr. 15, 25.

r Nu. 4, 15. Jos. 3, 3. 1 Chr. 15, 2, 15.

s See 1 Ki. 8, 5. 1 Chr. 15, 26.

q (Dr. Kitto says, "This dancing before the ark was not a usual circumstance, nor were any of the solemnities and religious attendings attending its presence at removal usual, but the occasion called for expressions of exultation and joy.")

t 1 Sa. 2, 18. 1 Chr. 15, 27.

u 1 Chr. 15, 28.

v Heb., *stretehd*.

w 1 Ki. 8, 5, 62, 63.

x 1 Ki. 8, 55.

y 1 Chr. 16, 2.

a (This word, which occurs but once elsewhere, 1 Chr. 16, 3, *G-saius* says was a certain measure of wine. So Dr. L. c. "The Syriac word used," Bar S. ruskoi says, "means a cup of wine." Arabic, "a full cup of wine.")

β (To each, one *ring of bread*, one *slice of meat*, and one *grape-epoch* — a *sole* pressed from dried grapes — of *divine* grapes — *Heugstenberg*, *Christology*, iii., 89.)

γ (Those who more than four hundred years had passed since Joshua's first entry into the land, even I was hardly saved, with his sword and his God also, "sing in the temple of Jericho," the last stronghold of the Canaanites. EVANS.)

δ Ve. H. 16. 1 Sa. 19, 24. (That is, devoted himself of his royal ornament, and wore a linen ephod, the ecclesiastical dress of the Levites.)

ε Or, openly.

per^taineth unto him, because of the ark of God."

So David went^q and brought up the ark of God from the house of Obed-edom into the city of David with gladness. ¹³And it was so, that when they that bare^r the ark of the Lord had gone six paces, he sacrificed oxen^s and fatlings. ¹⁴And David danced^t before the Lord with all his might; and David was girded with a linen ephod.^t ¹⁵So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.^u

¹⁶And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

¹⁷And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched^v for it: and David offered^w burnt-offerings and peace-offerings before the Lord. ¹⁸And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed^x the people in the name of the Lord of hosts. ¹⁹And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece^y of flesh, and a flagon^β of wine. So all the people departed every one to his house.^γ

²⁰Then David returned to bless his household.

And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel to-day, who uncovered^δ himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly^ε uncovereth himself!"

²¹And David said unto Michal, "It was before the Lord, which

chose^r me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. ²²And I will yet be more vile than thus, and will be base in mine^s own sight: and of the maid-servants^t which thou hast spoken of, of them shall I be had in honour."

²³Therefore Michal the daughter of Saul had no child^θ unto^η the day of her death.

PSALM CV.
Parallel places, 1 Chr. xv. 16—29, and xvi. 1—43. [293

PSALM XCVI.
(Composed originally for the removal of the ark, here adapted to the temple service. Lightfoot.) [294

PSALM CVI.
("These [cv., xvi., and cvi.] were ordinarily and well known and read in the Book of Psalms, when Ezra penned the Chronicles; therefore he giveth them so very short in that Book." Lightfoot.) [295

VII.] A. M. 4393. B. C. 1048. JERUSALEM. [296
Parallel place, 1 Chr. xvii. 1—27.
God promises David blessings.

AND it came to pass,^z when the king sat in his house, and the Lord had given him rest^z round about from all his enemies; ²that the king said unto Nathan the prophet, "See now, I dwell in an house of cedar,^κ but the ark of God dwelleth within curtains."^z

³And Nathan said to the king, "Go,^λ do all that is in thine heart;^c for the Lord is with thee."

PART L.—A gentle refusal.

⁴And it came to pass that night, that the word of the Lord came unto Nathan saying, ⁵"Go and tell My^μ servant David, Thus saith the Lord, Shalt thou build Me an house for Me to dwell in? ⁶Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.^d ⁷In all the places wherein I have walked^e with all the children of Israel spake I a word with any of

z 1 Sa. 13, 14, and 15, 28.

ζ (Maurer adopts the reading of the S. ptagiad, "thy sight.")

η Or, of the hand-maids of my servants.

θ (The five sons spoken of, ch. 21, 8, were the sons of her sister Michal, 1 Sa. 18, 19.)

γ See 1 Sa. 15, 35. Is. 22, 14. Mat. 1, 25.

z 1 Chr. 17, 1.

κ ("Looking," says Heugstenberg, "at the passage in De. 12, 10, 11, David might think that the present circumstances formed a call upon him to erect a sanctuary to the Lord." "As the state," says Schmid, "enjoyed peace, the royal palace was finished, and his family established, there seemed to be nothing wanting but a temple to the Lord.")

λ (The wood of the cedar was highly esteemed by the ancients for rafters, and for all work requiring durable timber. It was extensively used in the building of Nineveh. Cedar was found fresh in the temple of Uctiu after more than 2,000 years. Ch. 5, 11.)

μ See Ac. 7, 46.

λ (David is to build the house, not in his person, but in his posterity.)

c 1 Ki. 8, 17, 18. 1 Chr. 22, 7, and 28, 2.

μ Heb., to My servant, to David.

d Ex. 40, 34.

e Le. 26, 11, 12. De. 23, 14.

f Ch. 5, 2. Ps. 78, 71. Mat. 2, 6. Ac. 20, 28.
g 1 Sa. 16, 11. Ps. 78, 70.

ξ Heb., from after.
h 1 Sa. 18, 14. Ch. 5, 10, and 8, 6, 14.

o Heb., from thy face.
i Ge. 12, 2.

k Ps. 41, 2, and 80, 8. Je. 21, 6. Am. 9, 15.

π (Seven divine blessings are here enumerated.)
l Ju. 2, 16. 1 Sa. 12, 11.

m Ex. 1, 21. Ve. 27. 1 Ki. 11, 38.

ρ (The latter part of this prophecy looked further into futurity, and rested on a much more glorious object than David at present was able to contemplate.)
n 1 Ki. 8, 20. Ps. 152, 11.

o 1 Ki. 5, 5; 6, 12, and 8, 19. 1 Chr. 22, 10, and 28, 6.

p Ve. 16. Ps. 89, 4, 29, 36, 37.

σ (Both, i., "Whoso (shall be concerned) in injuring Him, even I will chastise them," &c. Ps. 89, 30—35.)

τ (The promises here given have of course a reference to Solomon; but not such as if they were to be fulfilled only in his person, and not also in his posterity, and most of all in the Messiah, to be descended from David and Solomon. Schmid.)
q 1 Sa. 15, 23, 28, and 16, 14. 1 Ki. 11, 13, 34.

v (Henceforth the kingdom of David and the kingdom of God should be closely and inseparably linked together. Hengstenberg.)

the tribes of Israel, whom I commanded to feed? My people Israel, saying, Why build ye not Me an house of cedar?

PART II.—Destiny of the people of Israel.

8 Now therefore so shalt thou say unto My servant David, Thus saith the LORD of hosts, I took thee from the sheepcote,^g from following^ξ the sheep, to be ruler over My people, over Israel: ^hand I was with^h thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight,^o and have made thee a great name,ⁱ like unto the name of the great men that are in the earth. ^lMoreover I will appoint a place for My people Israel, and will plant^k them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time,^π ¹¹and as since the time that I commanded judges^l to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that He will make thee an house.^m

PART III.—The future Son of David.

12 And when^ρ thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed^o after thee, which shall proceed out of thy bowels, and I will establish His kingdom. ¹³He shall build^o an house for My name, and I will stablish^ρ the throne of His kingdom for ever. ¹⁴I will be His father, and He shall be My son. ¹⁵He commit iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men: ¹⁶but My mercy shall not depart away from Him,^τ as I took^q it from Saul, whom I put away before thee. ¹⁶And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.^v

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the LORD, and he said, "Who art I, O Lord God? and what is my house, that Thou hast brought me hitherto? ¹⁹And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. ^ξAnd is this the manner^x of man,^l O Lord God? ²⁰And what can David say more unto Thee? for Thou, Lord God, knowest^u Thy servant. ²¹For Thy word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them. ²²Wherefore Thou art great," O LORD God: for there is none like^v Thee, neither is there any God beside Thee, according to all that we have heard with our ears. ²³And what one nation^x in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people,^g which Thou redeemedst to Thee from Egypt, from the nations and their gods? ²⁴For Thou hast confirmed^z to Thyself Thy people Israel to be a people unto Thee for ever: and Thou, LORD, art become^a their God.^g

25 And now, O LORD God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said. ²⁶And let Thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of Thy servant David be established before Thee. ²⁷For Thou, O LORD of hosts, God of Israel, hast revealed^o to Thy servant, saying, I will build Thee an house: therefore hath Thy servant found in his heart to pray this prayer unto Thee.

28 And now, O LORD God, Thou art that God, and Thy words be true,^h and Thou hast promised this goodness unto Thy servant: ²⁹therefore now let it please^β Thee to bless the house

* Ge. 32, 10.
δ (That near the family of the coming Messiah is pointed out.)
χ Heb., law.
ε 18, 55, 8.
u Ge. 18, 19. Ps. 134, 1.
v 1 Chr. 16, 25. 2 Chr. 2, 5. Ps. 18, 1; 86, 10; 96, 4; 135, 5, and 145, 3. Je. 10, 6.
w De. 3, 21; 1, 35, and 32, 39. 1 Sa. 2, 2. Ps. 86, 8. Is. 45, 5, 18, 22.
x De. 4, 7, 32, 34; 33, 29. Ps. 117, 29.
y De. 9, 26. Ne. 1, 10.
z De. 26, 18.
a Ps. 18, 11.
β ("Let us beware," says Bishop Jebb, "lest we substitute a presumptuous confidence, in what has been done for the world at large, for the happy consciousness of that blessed change which our gracious Redeemer is ever soliciting to bring to ourselves..... In a word, our sins are remitted only so far as they are removed.")
w Heb., opened the ear. Ru. 1, 1. 1 Sa. 9, 15.
v (Persevering vigilance of spirit, and scrutiny, distrust of ourselves, under the blessing of the Divine grace, is our surest means of walking holy in this world, and our only security for the attainment of the next.)
h ... Thy word is truth. Juo. 17, 17.
β Heb., be Thou pleased and bless.

γ (It is alone the love of God which easteth out fear: *it is his endures even pure enjoyment, and his purest calm interest of life; which, whether at the close of the day, or at the close of this unquiet existence, will alike enable us to be down in peace, and take our rest; a sacred that our representative and our gracious God will do us to do it in safety.*) Bishop J. (lib.)

δ (Through the mercy," says Ep. Suttath, eth. "utter which we all a pure, can out be separated us through the mercy of Christ; let it is our duty to remember that our absolute and our good works, the disciplinings of our passions, and the purification of our thoughts, is a sacrifice and a service which, if there be an (truth in the Gospel dispensation, it is preceptually required as the proof of our submission, and the condition of our redemption.")

ε Or, the birds of Amoth.

ζ (It, measured two lines, i.e., divided the country into two parts, a line, i.e., at least for death, and the plough, i.e., of a line, i.e., a very large tract of the country far life.)

η Or, Hadadzezer.

ι Or, of his.

λ (The Cod. Vat., in one passage, 1,000 chariots, 7,000 horse-men, and 20,000 footmen. The Syr. and Arab. have 1,700 horse-men, 1,700 chariots. The mistake arises from confusion of the numerical letter 7,000 with 1,700.)

of Thy servant, that it may continue for ever before Thee; γ for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever.*⁶

PSALM II. [297
(Dr. Hales and an ancient Arabic title, and Townsend.)

PSALM XLV. [298
(Dr. Hales. Quoted in Eph. i. 22; Ph. ii. 9, 10; He. i. 8, 9; 1 Pe. iii. 22. Townsend.)

PSALM XXII. [299
(Dr. Hales. Comp. v. 18 with John xix. 24. Townsend.)

PSALM XVI. [300
(Applied to Christ, Ac. ii. 25, and xiii. 33, 36. Townsend.)

PSALM CXXVIII. [301
(Cited by our Lord, Mat. xxii. 42. Spoken of Christ, Ac. iv. 11; Ro. ix. 32; Eph. ii. 20; 1 Pe. ii. 4; Re. xx. 10—14. Townsend.)

PSALM CX. [302
(The exaltation of Christ. Mat. xxii. 44. Townsend.)

VIII.] A.M. 4393. B.C. 1048. [303
JERUSALEM.

Parallel places, Ps. lx. (the ancient title, and Light-foot, and Townsend); Ps. cviii. ("after the 13th v. of ch. viii. this Psalm is to be inserted, being the same in substance as the Sixtieth.") Light-foot; 1 Chr. xviii. 1—17.

David's successes.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah^ε out of the hand of the Philistines. ²And he smote Moab, and measured them with a line,^ζ casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

³David smote also Hadadzezer,^η the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. ⁴And David took from him a thousand chariots, and seven hundred horse-men, and twenty thousand footmen;^λ and David houghed all the chariot horses, but reserved of them for an hundred chariots. ⁵And when the Syrians of Damascus came to succour Hadadzezer king of Zobah, David slew of the Syrians two and twenty thousand men. ⁶Then David

put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went. ⁷And David took the shields^δ of gold that were on the servants of Hadadzezer, and brought them to Jerusalem. ⁸And from Bethai,^μ and from Berothai,^ν cities of Hadadzezer, king David took exceeding much brass.^ξ

⁹When Toi^ο king of Hamath^π heard that David had smitten all the host of Hadadzezer, ¹⁰then Toi sent Joram^ρ his son unto king David, to salute^σ him, and to bless him, because he had fought against Hadadzezer, and smitten him: for Hadadzezer had^τ wars with Toi. And Joram brought^υ with him vessels of silver, and vessels of gold, and vessels of brass: ¹¹which also king David did dedicate^χ unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; ¹²of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadzezer, son of Rehob, king of Zobah.

¹³And David gat him a name when he returned from smiting^φ of the Syrians in the valley of salt,^χ being^ψ eighteen thousand men.^ω

¹⁴And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.^α

¹⁵And David reigned over all Israel; and David executed judgment and justice unto all his people.

¹⁶And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;^β ¹⁷and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;^γ ¹⁸and Benaiah^ρ the son of Jehoiada was over both the Chereth-

h See 1 Ki. 10, 16.

μ Or, Tibhath.

ν Or, Chan. 1 Chr. 18, 8.

ξ (Copper, which abounded in Palestine, and the art of working in which was even prior to that of iron. Bronze was greatly used, but brass was not known to the ancients.)

ο Tou, 1 Chr. 18, 9.

π (In the N. of Syria, on the Orontes, the Ephraimites of the Greeks.)

ρ 1 Chr. 18, 10. Hadoram.

σ Heb., ask him of peace.

τ Heb., was a man of wars with.

υ Heb., in his hand were.

ι 1 Ki. 7, 51. 1 Chr. 18, 11, and 26, 26.

φ Heb., his smiting.

χ (Identified with the great "Salt vale," some twenty miles S.E. of Aleppo. The Rev. Mr. Thomson, Bib. Sacra, 1818, describes it as "a vast expanse of glassy salt, glowing in the burning sun of August—an oppressive, and almost insupportable brightness. It is four days ride in circumference.")

ψ Or, slaying.

ω (With whom the Edomites joined. The number slain in the field was 12,000, Ps. 60, 1, title, and 6,000 in the pursuit.)

α (These wars took up about three years.)

β Or, remembrance; or, writer of chronicles.

γ Or, secretary.

η 1 Chr. 18, 17.

ites⁸ and the Pelethites; and David's sons were chief rulers.^c

PSALM LX.
(Title and Lightfoot.)

[304

PSALM CVIII.
(Lightfoot and Townsend.)

[305

IX.]

A.M. 4393. B.C. 1048.
JERUSALEM.

[306

David's kindness to Mephibosheth.

AND David said, "Is there yet any that is left of the house of Saul, that I may shew him kindness⁵ for Jonathan's sake?"^o

²And *there was* of the house of Saul a servant whose name *was* Ziba.^p And when they had called him unto David, the king said unto him, "Art thou Ziba?"

And he said, "Thy servant *is* he."

³And the king said, "Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?"

And Ziba said unto the king, "Jonathan hath yet a son, *which* is lame on *his* feet."^q

⁴And the king said unto him, "Where *is* he?"

And Ziba said unto the king, "Behold, he *is* in the house of Maehir,^r the son of Ammiel, in Lodebar."⁹

⁵Then king David sent, and fetched him out of the house of Maehir, the son of Ammiel, from Lodebar.

⁶Now when Mephibosheth,^θ the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence.

And David said, "Mephibosheth."

And he answered, "Behold thy servant!"

⁷And David said unto him, "Fear not: for I will surely shew thee kindness⁴ for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."⁹

⁸And he bowed himself, and said,

"What *is* thy servant, that thou shouldst look upon such a dead dog⁷ as I *am*?"

⁹Then the king called to Ziba, Saul's servant, and said unto him, "I have given unto thy master's son all that pertained^l to Saul and to all his house. ¹⁰Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the* fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table."

Now Ziba had fifteen sons and twenty servants.

¹¹Then said Ziba unto the king, "According to all that my lord the king hath commanded his servant, so shall thy servant do."

"As for Mephibosheth," *said* the king, "he shall eat at my table, as one of the king's sons."^κ

¹²And Mephibosheth had a young son, whose name *was* Micha.^π And all that dwelt in the house of Ziba *were* servants unto Mephibosheth. ¹³So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

X.]

A.M. 4399. B.C. 1042.
JERUSALEM.

[307

Parallel places, 1 Chr. xix. 1—19; Ps. xx; Ps. xxi. (Calmet. See Home's Introduction.)

David overcomes the Ammonites and the Syrians.

AND it came to pass after this, that the king^π of the children of Ammon died, and Hanun his son reigned in his stead.

²Then said David, "I will shew kindness unto Hanun the son of Naphash, as his father shewed kindness unto me."^α

And David sent to comfort him by the hand of his servants for his father.

And David's servants came into the land of the children of Ammon.

³And the princes of the children of Ammon said unto Hanun their

1 Sa. 24, 14.
Ch. 16, 9.

See ch. 16, 4,
and 19, 29.

(David by no means intended that Mephibosheth, or any one else, should eat constantly with him; but only that he should have right to the honourable distinction of a place at his table on those public occasions and festivals when the king was accustomed to dine with the princes of his own family, and, perhaps, the chief officers of state. — Pic. Bib. No. Sir John Chardin understands it. Hence, Mephibosheth would need the produce of his lands.)

And the sons of Micha were Pitnon, and Melech, and Tarea, and Mahaz. — Chr. 8, 35.

1 Chr. 19, 1.

(The greater part of the history of David's feelings, as delineated in various circumstances, bears one uniform character—viz., of strong & cool attachment & generosity, united with a deep impression of honorable and fervent devotion. Bishop Shuttleworth.)

(A holy-guard of Phisistine archers. The Chaldee has "archers." And also, ch. 15, 18, & 20, 7. 1 Ki. 1, 28. 1 Chr. 18, 17. Movers, Bertheau, Ewald, & Hitzig regard them as national names—the Cre-tins and Phisistins. 1 Sa. 30, 11.)

Or, princes. — Ch. 20, 26.

(The highest degree of kindness.)

Thine own friend, and thy father's friend, forsake not. — Ps. 27, 10.

Ch. 16, 1, and 19, 17, 29.

Ch. 4, 4.

Ch. 17, 27—29.

(Beyond Jordan in Gilead. Reuben thinks the Debir of Jos. 13, 26.)

Called Mephibosheth. — 1 Chr. 8, 34.

(Would but individuals, with a tender & mutual benevolence, strive to promote the welfare of other individuals, dear or beloved to them, by blood, by friendship, & by gratitude, or by some of the many tender incentives of sympathy, the general happiness would, without fail, be much more effectively promoted by the beneficence of every man, directed towards particular and specific objects, than by the solitary and more ambitious exertions of each individual, to produce not partial, but universal, good. Fellowes.)

u Heb., In thine eyes doth David. v (Perhaps a selfish & rude young man, a^d whose acts were dictated by his own supposed worldly interests, and who thought the same of others.)

§ (D'Arvieux states that the Arabs have such a respect for the beard, that they look upon it as a sacred ornament, which God has given to men to distinguish them from women. They never shave it, but let it grow from their very youth. There is no greater mark of infamy among them than that of shaving it off. Pic. Bib.)

j Is. 20, 4, and 47, 2.

π (Among the Orientals, the sense of smell is very acute. Hence the Turkish word, *horibol*, is expressed by being unable to stink. We say "to be it in bad odour.")

ρ Ch. 8, 3, 5. (S. Pt., Reob and Rehob, a territory on the N. border of Judah. Nu. 33, 22, not far from Dim. Ju. 18, 27-29.)

σ (A city and region at the foot of Mount Hermon, not far from G. shore, subject of Syria, in the territory of the tribe of Manasse.)

τ Or, the men of Tob. See Ju. 11, 3, 5.

υ Ch. 23, 8.

υ (That is, of Mehol, 1 Chr. 19, 7, now in ruins, see a mile S. of H-shbana.)

z De. 31, 6.

θ (Every form in which unbelief is as central is beautiful; here, beauty and patriotism.)

lord, "Thinkest thou that David doth^u honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?"

⁴Wherefore Hanun^v took David's servants, and shaved off the one half of their beards,[§] and cut off their garments in the middle, even to their buttocks,^j and sent them away.

⁵When they told it unto David, he sent to meet them, because the men were greatly ashamed; and the king said, "Tarry at Jericho until your beards be grown, and then return."

⁶And when the children of Ammon saw that they stank^π before David, the children of Ammon sent and hired the Syrians of Beth-rehob,^ρ and the Syrians of Zoba, twenty thousand footmen, and of king Maacah^σ a thousand men, and of Ish-tob^τ twelve thousand men.

⁷And when David heard of it, he sent Joab, and all the host of the mighty^υ men.

⁸And the children of Ammon came out, and put the battle in array at the entering in of the gate:^υ and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

⁹When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:¹⁰ and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. ¹¹And he said, "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. ¹²Be of good courage,^z and let us play the men^θ for our people, and for

the cities of our God: and the LORD do that which seemeth Him good."

¹³And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

¹⁴And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

¹⁵And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

¹⁶And Hadarezer sent, and brought out the Syrians that were beyond the river:^x and they came to Helam,^ψ and Shobach^ω the captain of the host of Hadarezer went before them.

¹⁷And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. ¹⁸And the Syrians fled before Israel; and David slew the men of seven hundred^a chariots and forty thousand horsemen,^β and smote Shobach the captain of their host, who died there. ¹⁹And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

XI.] A.M. 4401, B.C. 1040. JERUSALEM. [308

David commits adultery and murder.

AND it came to pass, after^γ the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.^δ

²And it came to pass in an even-

x That is, Euphrates.

ψ (Identified by some with Almatha on the Euphrates, to the N.W. of Tiph-sah or Thapsacus. Hase suggests the Cholle of the Pentinger table. Rosenmüller thinks it lay on the S.E. border of Syria.)

ω Or, Shophach, 1 Chr. 19, 16.

a ...Seven thousand men which fought in chariots, and forty thousand footmen. 1 Chr. 19, 18. (Either seven thousand men who belonged to the 700 chariots, or the numerical letter 7 (700) ought to be read instead of 7 (7000). See Reinker. Beiträge, p. 142.)

β 1 Chr. 19, 18, footmen.

γ Heb., at the return of the year. 1 Ki. 20, 22, 26. 2 Chr. 36, 10. (That is, the spring. The Jewish year ended with Adar (February or March), and began with Nisan or Abib (March & April). Bishop Patrick says that Mirch derived its name from Mirs.)

δ (Perhaps stayed at home to enjoy the luxuries of his magnificent palace, and the dalliance of his seraglio. To the great cause he may have blinded himself, by the many excuses which the artful tempter supplies to his victim as quick as they are adopted. At the best, his unblameableness unnegative, his unprofitableness positive, and in this state he encountered one by whom a man is never found idle in vain. R. W. Evans.)

e Ge. 31. 2. Job 31. 1. Mat. 5. 28. (David at first only violated the rules of decency, which he might easily have observed by turning away his eyes from an improper object. In like manner may any one, if he be not on his guard against the deceitfulness of sin, be hurried unawares to his final destruction.)
§ Or, Bath-shuah, 1 Chr. 3. 5.

η Or, Ammi-l. (Possibly the son of Amithophel, ch. 23. 31; and if so, his turning against David can be explained.)

θ (Fearfully denotes the frail tenure by which, in this world, we hold our best spiritual, no less than our temporal, possessions. The good principles and religious submission, which adversity could not shake, melted away like wax under the sunshine of prosperity. Shuttleworth.)

γ Ja. 1. 14

κ (The habits of David's time and country peculiarly laid him open to the invasion of such a sin as that by which he fell. Wherever polygamy is allowed, it is impossible that any high standard of personal purity can long be adhered to, even should it for once have been attained. R. W. Evans.)

κ Or, and when she had purified herself, &c., she returned.

z Le. 15. 19, 28, and 18. 19.

λ Heb., of the peace, &c.

μ Heb., went out after him.

ingtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and enquired after the woman. And one said, "Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?"

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, "I am with child."

6 And David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. 8 And David said to Uriah, "Go down to thy house, and wash thy feet."

And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, "Uriah went not down unto his house," David said unto Uriah, "Comest thou not from thy journey? why then didst thou not go down unto thine house?"

11 And Uriah said unto David, "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing."

12 And David said to Uriah, "Tarry here to-day also, and to-morrow I will let thee depart."

So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. 15 And he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. 17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, "When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? 21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also."

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, "Surely the men prevailed

a Ge. 19. 33, 35.

r (A series of mean and paltry devices, such as the pounds of sinners must ever stoop to, were practised, to cover the shame of this transaction; and the king, he had recourse to the last resource of the cruel execution of guilt. R. W. Evans.)

b See 1 Ki. 21. 8, 9.

§ Heb., strong.

o Heb., from after him.

π Ch. 12. 9.

(From a beginning, comparatively so slight, this poor king, this righteous judge, was led into the commission of two crimes, for either of which, had he been a subject, he would have paid the forfeit of his life. But the beginning was slight only, as being the first of a series of increasing sinful acts. It is not slight, considered as the end and outbreak of a series of growing evil thoughts. The far greater part of the career of sin is run within the man. It is but the first end of the race, which appears without. The first has commenced, and its rapid, hastening, ungradually growing in region far out of our sight. It is thus, that sin is the end upon the apparent, being. R. W. Evans.)

z Ju. 9. 53.

o Ju. 6. 32, Jerubbaal; See ch. 2. 8. 1 Chr. 9. 10.

σ Heb., *evil in thine eyes.*
τ Heb., *so and such.*

υ (*If David's lapse be a fearful example of the rapid progress of sin, so is it also of the stupid infatuated blindness which is produced. He was unconscious of his sin. So Joban is sin venia to the sinner, that perhaps no man ever looked it full in the face while he engaged in it. He has always endeavoured to persuade himself that the object of his devotion is something more holy than the holiness reality.* R. W. Evans.)

φ (*The common time was seven days.* 1 Sa. 31, 13.)

ι Ch. 12, 9.

χ (*In the blindness of the unexcusable heart there is a proud self-justifying spirit, which combats all around, even for its own vice. David gave a proof of this spirit when he had taken a Sabbath, ch. 12, 29-31. The formerly amiable man, the tender-hearted companion of the tender-hearted Jonathan, retreating, for a moment, with unexampled severity.* R. W. Evans.)

ψ Heb., *was evil in the eyes of.*

Ϟ See ch. 11, 5. 1 Ki. 20, 35 - 11. Is. 5, 3.

ω Heb., *morset.*

α (*The Jewish doctors say this represents the desire that is in us, which must be diligently watched. "In the beginning it is but a traveller; but in time it becomes a guest, and in conclusion it becomes the master of the house."*)

against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. ²⁴And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also."

²⁵Then David said unto the messenger, "Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one^τ as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him."^υ

²⁶And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

²⁷And when the mourning was past,^φ David sent and fetched her to his house, and she became his wife,^δ and bare him a son.^χ

But the thing that David had done displeaseth^ψ the LORD.

XII.]

A.M. 4402. B.C. 1039.
JERUSALEM.
David's penitence.

[309

AND the LORD sent Nathan unto David. And he came unto him, and said^α unto him, "There were two men in one city; the one rich, and the other poor. ²The rich man had exceeding many flocks and herds; ³but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat,^ω and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

⁴And there came a traveller^α unto the rich man; and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

⁵And David's anger was greatly kindled against the man; and he

said to Nathan, "As the LORD liveth, the man that hath done this thing shall surely die:^β ^υand he shall restore the lamb fourfold,^ζ because he did this thing and because he had no pity."^γ

⁷And Nathan said to David, "Thou art the man. Thus saith the LORD God of Israel, I anointed^δ thee king over Israel, and I delivered thee out of the hand of Saul; ⁸and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

⁹Wherefore hast thou despised^h the commandment of the LORD, to do evil in His sight? thou hast killed^ι Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

¹⁰Now therefore the sword^k shall never^δ depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie^l with thy wives in the sight of this sun. ¹²For thou didst it secretly: but I will do this thing before all Israel, and before the sun."

¹³And David said unto Nathan, "I have sinned^m against the LORD."^e

"And Nathan said unto David, "The LORD also hath putⁿ away thy sin; thou shalt not die. ¹⁴Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme,^o the child also that is born unto thee shall surely die."⁵

¹⁵And Nathan departed unto his house.

And the LORD struck the child

β Or, is worthy to die; or, is a son of death. 1 Sa. 26, 16.

ζ Ex. 22, 1. Lu. 19, 8.

γ (*David's own far deeper iniquity had perhaps scarcely suggested to him any painful visitations of compunction. So easy is it to be virtuous at the expense of others; so difficult, where the frailty upon which we sit in judgment is our own.* Bishop Shuttleworth.)

g 1 Sa. 16, 13.

h Nu. 15, 30.

i Ch. 11, 15-27.

k Am. 7, 9.

δ (*As all vice is disobedience, and disobedience against God, whose laws are transgressed by it, vice is not left to its natural effects, though these are sufficiently disastrous, but calls down various kinds of punishment from God. David was a sinner for a comparatively short period: he was a sorrowing, afflicted, and tortured penitent for the rest of his life.* D'Ooly and Mant.)

ι Ch. 16, 22. De. 28, 30.

m Ch. 24, 10. Job 7, 20. 1's. 32, 5, and 51, 4. Pr. 28, 13.

n (*For this speedy humiliation, without attempting to dissemble or cloak his guilt before the face of Almighty God, and His prophet, the Lord was pleased to remit the sentence of death which David had pronounced on himself.*)

o Ps. 32, 1. Mi. 7, 18. Zec. 3, 4.

o Is. 52, 5. Eze. 36, 20. Ro. 2, 24.

5 (This does Providence ordain the course of events to this day, partly to complete the humiliation of the sinner, partly that others may hear and fear. Seeker.)

η (This shews that David had remained many months insensible of what he had done.)

θ Heb., fasted a fast.

p Ch. 13, 31.

c Heb., do hurt.

q Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, & worshipped, & said "The LORD gave, and the LORD hath taken away." Job 1, 20, 21.

κ (Sir J. Charvāin informs us, that it is usual, in the East, to have a near relation of a person deceased to weep & mourn, till, on the third or fourth day, the other relations go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments. The surprise of David's servants was excited at his doing that himself, which it was customary for the friends of mourners to do for them. Harmer.)

r See Is. 38, 1, 5. Jonah 3, 9.

s Job 7, 8—10.

λ (It is observable," says Bishop Patrick, "that there is not one word said to Bath-sheba in all this relation." She was punished, he supposes, in the calamities that befel David, who enticed her, not she him.)

t Mat. 1, 6.

that Uriah's wife bare⁹ unto David, and it was very sick. ¹⁶David therefore besought God for the child; and David fasted,⁹ and went in, and lay all night upon the earth.^p

¹⁷And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

¹⁸And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex^t himself, if we tell him that the child is dead?"

¹⁹But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, "Is the child dead?"

And they said, "He is dead."

²⁰Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped:^q then he came to his own house; and when he required, they set bread before him, and he did eat.

²¹Then said his servants unto him, "What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread."^r

²²And he said, "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?" ²³But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return^s to me."

²⁴And David comforted Bath-sheba^λ his wife, and went in unto her, and lay with her: and she bare^t a son, and he called his name Solo-

mon:^u and the LORD loved him. ²⁵And he sent^u by the hand of Nathan the prophet; and he called his name Jedidiah,^u because of the LORD.

PSALM LI. [310]
(On the unanimous testimony of commentators. Townsend.)

PSALM XXXIII. [311]
(Hales and Rosenmüller.)

PSALM XXXIII. [312]
(Hales and Townsend.)

PSALM CIII. [313]
(Thanksgiving after God had pardoned his sin. Hales and Townsend.)

A.M. 4402. B.C. 1039. [314]
RABBAH.

[The capital of the Ammonites, ch. xi. 1; Jos. xiii. 25; De. iii. 11; 1 Chr. xx. 1; Jer. xlix. 3. It was rebuilt, and called Philadelphia. Its ruins, called in the days of Abulfeda, and at the present time, "Amāin, of which Burekhardt has given an account, stand about nineteen miles S. E. of Szalt, in a long valley traversed by a stream, the Moiet Amman, which at this place is arched over the bed, as well as the banks, being paved. Kitto's Bib. Cyclopedia.]

Parallel place, 1 Chr. xx. 1—3.

The Ammonites subdued.

²⁶AND Joab fought^u against Rabbah of the children of Ammon, and took the royal city.

²⁷And Joab sent messengers to David, and said, "I have fought against Rabbah,^x and have taken^z the city of waters. ²⁸Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called^o after my name."

²⁹And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

³⁰And he took their king's crown^y from off his head, the weight^z whereof was a talent^z of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.^z ³¹And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln:^z and thus did he unto all the cities of the children of Ammon.

u 1 Chr. 22, 9.

u (Bish. p. Patrick says "Strigelius translates," committed him to the hand of Nathan the prophet," that he might educate him, and bring him up in piety.)

r That is, beloved of the LORD.

w 1 Chr. 20, 1.

x De. 3, 11.

z (Joab had obtained possession of that part of the city which lay upon the river, and in which was the royal residence, and from which the city itself was supplied with water.)

o Heb., my name be called upon it.

y 1 Chr. 20, 2.

z ("Value of which, with the precious stone," which Josephus says was a sardonyx, set in the front of it. So Bish. p. Patrick: "Value, as the Hebrew word frequently signifies, see Burekhardt and so it is to be taken here.")

p 125 lbs. weight, 3000 shillings.)

σ Heb. very great.

z (Perhaps, put them to the saw, and to iron harrows or m. s., and mob them in pass by, or to the brick-kilns, i. e., to the most servile employments. The expressions may imply nothing more, and so the Sic. and Arab. versions, though the best Hebrew scholars think otherwise. The Sept. Vulg., and Josephus say that he put them to the torture, and slew them." Paut., Delny, Chandler, Nimpick, and Warkmors understand "slavery & hard drudgery.")

So David and all the people re- turned unto Jerusalem.

XIII.] A.M. 4405. B.C. 1036. [315
JERUSALEM.
The death of Amnon.

AND it came to pass after this, **A** that Absalom^r the son of David had a fair sister, whose name *was* Tamar;^q and Amnon the son of David loved her. ²And Amnon was so vexed,^v that he fell sick for his sister Tamar,^φ for she *was* a virgin: and Amnon thought^x it hard^ψ for him to do any thing to her.

³But Amnon had a friend, whose name *was* Jonadab, the son of Shim- meah^w David's brother: and Jonadab *was* a very subtil man. ⁴And he said unto him, "Why *art* thou, *being* the king's son, lean^a from day to day?^β wilt thou not tell me?"

And Amnon said unto him, "I love Tamar, my brother Absalom's sister."

⁵And Jonadab said unto him, "Lay thee down on thy bed, and make thy- self sick: ^γ and when thy father^δ cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand."

⁶So Amnon lay down, and made himself sick: and when the king *was* come to see him, Amnon said unto the king, "I pray thee, let Tamar my sister come, and make me a couple of cakes^z in my sight, that I may eat at her hand."

⁷Then David sent home to Tamar, saying, "Go now to thy brother Am- non's house, and dress him meat."

⁸So Tamar went to her brother Amnon's house; and he *was* laid down. And she took flour,^ε and kneaded *it*, and made cakes in his sight, and did bake the cakes. ⁹And she took a pan, and poured *them* out before him; but he refused to eat.

And Amnon said, "Have out all men from me."

And they went out every man from him.

¹⁰And Amnon said unto Tamar, "Bring the meat into the chamber, that I may eat of thine hand."

And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

¹¹And when she had brought *them* unto him to eat, he took^a hold of her, and said unto her, "Come lie with me, my sister."

¹²And she answered him, "Nay, my brother, do not force^ε me; for no such^θ thing ought to be done^ι in Israel: do not thou this folly.^c ¹³And I, whither shall I cause my shame to go?^θ and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold^t me from thee."

¹⁴Howbeit he would not hearken unto her voice: ^κ but, being stronger than she, forced^d her, and lay with her.

¹⁵Then Amnon hated her exceed- ingly;^λ so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, "Arise, be gone."

¹⁶And she said unto him, "There is no cause: this evil in sending me away is greater than the other that thou didst unto me."

But he would not hearken unto her.

¹⁷Then he called his servant that ministered unto him, and said, "Put now this *woman* out from me, and bolt the door after her."^μ

¹⁸And *she* had a garment^ν of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his ser- vant brought her out, and bolted the door after her.

¹⁹And Tamar put ashes^f on her

a Ge. 39, 12.

ε Heb., *humble me.* Ge. 34, 2.

b Le. 18, 9, 11, and 20, 17.

η Heb., *it ought not so to be done.*

c Ge. 31, 7. Ju. 19, 23, and 20, 6.

θ (*As if she said, "Were I under the terms of death, the impression of keen whips I'd wear as rubies, and strip myself to death, as to a bed that longing I have been sick for, ere I'd yield my honour up to shame."*)

ι (*Said to divert him from his purpose at that time.*)

κ (*As the nightingale in Hisiod sang in vain to the ravenous hawk (as Strigellus glosses upon these words), so Tamar said all this to a deaf man, who was wholly under the power of his furious lust, which would not suffer him to mind either God or men, or himself.* Patrick.)

d De. 22, 25. See ch. 12, 11.

λ Heb., *with great hatred greatly.* (*It is an uncommon thing for men of violent & irregular passions to pass from one extreme to another. The shame which accompanies a bad action, the remorse, the repentance, and many bad consequences which immediately pursue it, make a recoil in every man's trap.* Stackhouse.)

μ (*Instead of keeping it open, as was usual with persons of such conscience.* Pic. Bib.)

ν Ge. 37, 3. Ju. 5, 30. Ps. 45, 14.

f Jos. 7, 6. Ch. 1, 2. Job 2, 12.

z Ch. 3, 2, 3.

y 1 Chr. 3, 9.

v (*Sorrowed, so as almost to become sick.* Maurer.)

φ (*About the twenty-third year of David's reign, Amnon aged twenty-four.*)

x H. b., *it was moribund; or, hidden in the eyes of Amnon.*

ψ (*Virgins, in the East, being closely guarded, Amnon found it impossible to obtain access to her.* Pic. Bib. *So Patrick.*)

ω (*Shammah, 1 Sa. 16, 9, 13. Shimmur, 1 Chr. 2, 13.*)

a Heb., *thin.*

β Heb., *morning by morning.*

γ (*Instead of doing the true office of a friend, he flatters his passion to his utter undoing.* Patrick.)

δ (*David appears to have been a fond and indulgent parent.*)

z Ge. 18, 6.

ε Or, *paste.* (*Such matters develop upon women in the East, and persons of the highest rank are expected to attend to them.* Pic. Bib.)

v (Sept., Aquila, Symmachus, "a long tunic." So Josephus: "The virgins of old time wore such loose dresses, tied at the hands and let down to the ankles, that the inner dress was not seen.")

g Ge. 2, 37.

ξ Heb., Aminon.

o Heb., set not thine heart.

π Heb., and desolate. (Under a state of polygamy, daughters look up to their uterine brother, as their natural protector and avenger of their wrongs, as one whose affection and interest in their honour is more immediate and concentrated. Pic. Bib.)

p (The Sept. and Vulg. add here, "But he would not grieve the soul of Amnon his son, for he loved him because he was his first-born." So also Josephus.)

h Ge. 21, 50, and 31, 21.

σ (A town in the tribe of Ephraim, mentioned by Josephus (Bell. Jud. iv., § 9) in connexion with Bethel. This accords with 2 Chr. 13, 19. Jerome makes it twenty miles N. of Jerusalem. Eusebius right, about which distance D'Arville places it N.N.E.)

i Ge. 38, 12, 13. 1 Sa. 25, 4, 36.

k Ju. 19, 6, 9, 22. Ru. 3, 7. 1 Sa. 25, 36. Es. 1, 10. Ps. 101, 15.

v Or, will you not, since I have commanded you? Jos. 1, 9.

ϕ Heb., sons of violence.

and rent her garment of divers colours^r that was on her, and laid her hand^q on her head, and went on crying.

²⁰And Absalom her brother said unto her, "Hath Ammon^ξ thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard^o not this thing."

So Tamar remained desolate^π in her brother Absalom's house.

²¹But when king David heard of all these things, he was very wroth.^ρ

²²And Absalom spake unto his brother Amnon neither good^h nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

²³And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: ^σ and Absalom invited all the king's sons. ²⁴And Absalom came to the king, and said, "Behold now, thy servant hath sheepshearers; ⁱ let the king, I beseech thee, and his servants go with thy servant."

²⁵And the king said to Absalom, "Nay, my son, let us not all now go, lest we be chargeable unto thee."

And he pressed him: howbeit he would not go, but blessed him.

²⁶Then said Absalom, "If not, I pray thee, let my brother Amnon go with us."

And the king said unto him, "Why should he go with thee?"

²⁷But Absalom pressed him, that he let Amnon and all the king's sons go with him.

²⁸Now Absalom had commanded his servants, saying, "Mark ye now when Amnon's heart is merry^k with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have^v not I commanded you? be courageous, and be valiant."^ϕ

²⁹And the servants of Absalom did

unto Amnon as Absalom had commanded.

Then all the king's sons arose, and every man gat^x him up upon his mule, and fled.

³⁰And it came to pass, while they were in the way, that tidings came to David, saying, "Absalom hath slain all the king's sons, and there is not one of them left."

³¹Then the king arose, and tare^l his garments, and lay on the earth; ^m and all his servants stood by with their clothes rent.

³²And Jonadab, the son of Shimeah David's brother, answered and said, "Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment^o of Absalom this hath been determinedⁿ from the day^q that he forced his sister Tamar. ³³Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead."—³⁴But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill-side behind him.

—³⁵And Jonadab said unto the king, "Behold, the king's sons come: as thy servant said,^β so it is."

³⁶And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.^γ

³⁷But Absalom fled, and went to Talmai,^z the son of Ammihud,^δ king of Gesbur.^o And David mourned for his son every day. ³⁸So Absalom fled, and went to Gesbur, and was there three years.

³⁹And the soul of king David longed^ε to go forth unto Absalom: for he was comforted^p concerning Amnon, seeing he was dead.

x Heb., rode. (Mules began to be in use in David's days both for riding, ch. 18, 9, and for chariots, 1s. 66, 20, and for burdens, 1 Chr. 12, 40. See 1 Ki. 1, 33, and 10, 25.)

l Ch. 1, 11.

m Ch. 12, 16.

o Heb., month. (He felt himself at the time too weak to execute such vengeance as he desired to take. He therefore dissimulated his wrath, and for two years waited, watching his opportunity, his thirst for the offender's blood growing but more intense. R. W. Evans.)

ω Or, settled.

a (How much might we diminish the sum of human misery, if we could reverse the common order of human sympathies, and teach children universally to associate the idea of honour with forbearance, and of pleasure with forgiveness. Fellowes.)

β Heb., according to the word of thy servant.

γ Heb., with a great weeping greatly.

n Ch. 3, 3.

δ Or, Ammihur.

o Ch. 11, 21, 32, and 15, 8.

ε Or, was consumed. (Ps. 81, 2. (Murder translated, "Nor was king David able to persuade himself to go to Absalom, for he grieved on account of Amnon's death.")

p Ge. 38, 12.

q Ch. 13, 39.

5 (A strong city, twelve miles from Jerusahm, and six miles S. of Beth-lehem. It stood on an elevated hill which gave it a commanding view of the country around. The site is covered with ruins to the extent of four or five acres. 2 Chr. 11, 6. Je. 6, 1.)

r See Ru. 3, 3.
s Ve. 19. Ex. 4. 15.

η (The design was to induce the king to satisfy his conscience in pardoning Absalom, by proving that, in so doing, he did not otherwise than he would have done in the case of a stranger, where no partiality could operate. Pic. Bib.)

θ (All the versions agree in reading "came," instead of "spoke;" and thirty MSS. justify this reading. Kennicott.)

ι 1 Sa. 20, 41. Ch. 1, 2.

κ Heb., Save, See 2 Ki. 6, 26, 28.

λ See Ch. 12, 1.

μ Heb., no deliverer between them.

ν If any man hate his neighbour... and smite him mortally... the elders of his city shall... deliver him into the hand of the avenger of blood that he may die. De. 19, 11, 12. Nu. 35, 19.

ξ (So Plato speaks of those who survived Noah's deluge as "the few five coats of the human race.")

π Heb., upon the face of the earth.

ρ Ge. 27, 13.
1 Sa. 25, 24.
Mat. 27, 25.

XIV.] A.M. 4410. B.C. 1031. [316
JERUSALEM.
The reconciliation of David with Absalom.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom. 2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, "I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and speak on this manner unto him."

So Joab put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, "Help, O king."

5 And the king said unto her, "What aileth thee?"

And she answered, "I am indeed a widow woman, and mine husband is dead. 6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. 7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth."

8 And the king said unto the woman, "Go to thine house, and I will give charge concerning thee."

9 And the woman of Tekoah said unto the king, "My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless."

10 And the king said, "Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more."

11 Then said she, "I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son."

And he said, "As the LORD liveth, there shall not one hair of thy son fall to the earth."

12 Then the woman said, "Let thine handmaid, I pray thee, speak one word unto my LORD the king."

And he said, "Say on."

13 And the woman said, "Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished."

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him."

15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. 16 For the king will hear, to deliver his handmaid out of the band of the man that would destroy me and my son together out of the inheritance of God. 17 Then thine handmaid said, The word of my lord the king shall now be comfortable for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee."

18 Then the king answered and said unto the woman, "Hide not from me, I pray thee, the thing that I shall ask thee."

And the woman said, "Let my lord the king now speak."

19 And the king said, "Is not the hand of Joab with thee in all this?"

And the woman answered and said, "As thy soul liveth, my lord the king, none can turn to the right"

b Ch. 3, 28, 29. 1 Ki. 2, 33.

γ Heb., that the avenger of blood do not multiply to destroy.

δ 1 Sa. 14, 45. Ac. 27, 34.

ε Job 34, 15. He. 9, 27.

ο Or, because God hath not taken away his life, He hath also devised means, &c.

π (Lit., "God doth not take away the soul." Sept., "God will receive the soul." Vulg., "God doth not will the destruction of the soul" or life. She argues, "that from the sparing mercy of God in not immediately inflicting the punishment of death, but providing cities of refuge, a general rule might be drawn for mitigating the punishment of offenders, though there were just cause of anger against them.")

ρ (It would seem that the woman delivered the speech imperfectly, for the proper place of ve. 15-17 is between ve. 7 and 8.)

σ Heb., for rest.

τ Heb., to hear.

υ (To direct him to judge aright and to show mercy. There is a great deal of artifice in all this. For to presume upon the kindness of another, and to expect gracious answers from their noble qualities is very moving; men bring very bold to defeat those who think so highly of them. Patrick.)

φ ("That is," says Mauerer, "rem acu tetigisti," i. e., it is even so.)

z Ve. 3.
a Ve. 17. Ch. 19.
27.

x Heb., blessed.

ψ Or, thy.

b Ch. 13. 37.

c Ge. 43. 3. Ch.
3. 13.

ω Heb., And as
Absalom there
was not a beau-
tiful man in all
Israel to praise
greatly.

d Is. 1. 6.

a (Lit., at the end
of days; which
the Tarjūm un-
derstands at stated
times, when
the hair was too
heavy.)

β ('And when he
shaved his head;
and it was in the
end of the days,
i.e., in the days of
his disgrace, at
the time in which
he was to shave,
because it was a
glory upon him."
The common or
king's shekel (half
the sacred shekel),
called a quarter,
was the fourth
part of an oz.,
or half a stater,
which was about
two drachms.

Bochart therefore
estimates the
weight of the
hair at fifty oz.,
or three lbs. two
oz., *nonotipous*.
In the Pic. Bib.
there is quoted a
case of an "Eng-
lishwoman, whose
hair was six feet
in length, and
weighed upwards
of three lbs." If
we conjecture
Absalom's to be
about the same as
this, and as his
hair might grow
six inches a year,
and five years had
elapsed, it might
now again be in
a state of great
beauty.)

c See ch. 18. 18.

γ (These three
sons must have
died early.)

δ (The Sept. adds
here, that Tamar
became the wife
of Rehoboam and
the mother of
Abijah.)

hand or to the left from ought that
my lord the king hath spoken: for
thy servant Joab, he bade me, and he
put all these words^z in the mouth of
thine handmaid: ²⁰ to fetch about
this form of speech hath thy servant
Joab done this thing: and my lord is
wise, according^a to the wisdom of an
angel of God, to know all things that
are in the earth."

²¹And the king said unto Joab,
"Behold now, I have done this thing;
go therefore, bring the young man
Absalom again."

²²And Joab fell to the ground on
his face, and bowed himself, and
thanked^x the king: and Joab said,
"To-day thy servant knoweth that I
have found grace in thy sight, my
lord, O king, in that the king hath
fulfilled the request of his^ψ servant."

²³So Joab arose and went to
Geshur,^b and brought Absalom to
Jerusalem.

²⁴And the king said, "Let him
turn to his own house, and let him
not see^c my face."

So Absalom returned to his own
house, and saw not the king's face.

²⁵But in all Israel there was none
to be so much praised as Absalom for
his beauty:^ω from the sole^d of his foot
even to the crown of his head there
was no blemish in him. ²⁶And when
he polled his head, (for it was at every
year's end^a that he polled it: be-
cause the hair was heavy on him,
therefore he polled^β it:) he weighed
the hair of his head at two hundred
shekels after the king's weight.
²⁷And unto Absalom there were born^e
three sons,^γ and one daughter, whose
name was Tamar:^δ she was a woman
of a fair countenance.

²⁸So Absalom dwelt two full years
in Jerusalem, and saw not the king's
face. ²⁹Therefore Absalom sent for
Joab, to have sent him to the king;
but he would not come to him: and

when he sent again the second time,
he would not come.^ε ³⁰Therefore he
said unto his servants, "See, Joab's
field is near^ς mine, and he hath barley
there; go and set it on fire."

And Absalom's servants set the
field on fire.

³¹Then Joab arose, and came to
Absalom unto his house, and said unto
him, "Wherefore have thy servants
set my field on fire?"

³²And Absalom answered Joab,
"Behold, I sent unto thee, saying,
Come hither, that I may send thee to
the king, to say, Wherefore am I
come from Geshur? it had been good
for me to have been there still:^ζ now
therefore let me see the king's face;
and if there be any iniquity in me,
let him kill me."

³³So Joab came to the king, and
told him: and when he had called for
Absalom, he came to the king, and
bowed himself on his face to the
ground before the king: and the king
kissed^f Absalom.

XV.]

A.M. 4414. B.C. 1027.
HEBRON.

[317

The conspiracy of Absalom.

AND it came to pass^θ after this,
that Absalom prepared^h him
chariots and horses, and fifty men
to run before him.^θ

²And Absalom rose up early,^ι and
stood beside the way of the gate:
and it was so, that when any man
that had a controversy came^κ to the
king for judgment, then Absalom
called unto him, and said, "Of what
city art thou?"

And he said, "Thy servant is of
one of the tribes of Israel."

³And Absalom said unto him,
"See, thy matters are good and right;
but there is no man deputed^λ of the
king to hear thee."—⁴Absalom said
moreover, "Oh that I were made
judge in the land, that every man
which hath any suit or cause might

ε (Joab had fetch-
ed Absalom from
Geshur, not for
his own sake, or
for that of Absal-
om, but for the
king's sake; and
probably know-
ing Absalom's
turbulent temper,
was unwilling to
remove his pres-
ent restraint.)

ς Heb., near my
place.

ζ (He might have
found means to
return thither, if
he had not had
other designs in
his head, which
made him desire
to have his full
liberty. Patrick.)

f Ge. 33. 4, and
45. 15. Lu. 15.
20.

g Ch. 12. 11.

h 1 Ki. 1. 5.

θ (Although near-
est in succession,
Chilab probably
being dead, he
knew that, by
God's appoint-
ment, the throne
was destined for
Solomon; he
therefore unde-
avoured to secure
it for himself by
craft and force
in his father's
lifetime. Comp.
1 Ki. 1. 17. 1 Ch.
28. 5-7.)

ι (The public
levy of Oriental
princes takes
place in early
morning, when
affairs are trans-
acted, rewards
given, and pun-
ishments con-
demned. Sir J.
Malcolm.)

κ Heb., to come.

λ Or, none will
hear thee from
the king down-
ward.

μ (A grievous sickness, of which we have distinct notice in Psalm xxxviii.—*all*, where certain expressions seem to couple it with the mackinations of Absalom, hap-pen'd at this time, and prevent'd David from exe-cuting with his former diligence this part of the royal duties. R. W. Evans.)

ν (Plato observes that when any person intend'd to make himself a tyrant in a popular state, he smiled upon all, and kindl^y saluted them, avowing that he hat'd ty-ranny, and promising great things, both pri-vately and pub-licly. Patrick.)

i Ro. 16, 18.

ξ (Josephus and the Syr. version, with the Arab., the Sicilian Vulg., & Theobald, read "four," and two of Kennicott's MSS. have "days" instead of years. Hitzig adopts the latter reading, but Capellus, Grotius, Kenanott, Houbigant, Michælis, Schults, and Dathæ approve of the former. Maurer. Lightfoot, "forty years after David was first anointed." 1 Sa. 16, 1.)

k Ge. 28, 20.

l Ch. 13, 38.

o (To distinguish it from the Geshur in the S. of Palestine.)

π (Hiddén. 1 Sa. 9, 13, & 16, 3, 5.)

m Ps. 41, 9, and 55, 12—14.

ρ (In the mountainous region of Judah. Jos. 15, 51.)

n Ps. 3, 1, and title.

come unto me, and I would do him justice!"^μ

⁵And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed^ν him. ⁶And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole^ξ the hearts of the men of Israel.

⁷And it came to pass after forty^ξ years, that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. ⁸For thy servant vowed^k a vow while I abode^l at Geshur^o in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD."

⁹And the king said unto him, "Go in peace."^l

So he arose, and went to Hebron.

¹⁰But Absalom sent spies through-out all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron."

¹¹And with Absalom went two hundred men out of Jerusalem, that were called;^π and they went in their simplicity, and they knew not any thing.

¹²And Absalom sent for Ahithophel the Gilonite, David's counsellor,^m from his city, even from Giloh,^ρ while he offered sacrifices. And the conspiracy was strong; for the people increasedⁿ continually with Absalom.^σ

¹³And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom."

¹⁴And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring^ν evil

upon us, and smite the city with the edge of the sword."

¹⁵And the king's servants said unto the king, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint."^φ

¹⁶And the king went forth, and all his household after^χ him. And the king left ten women,^q which were concubines, to keep the house. ¹⁷And the king went forth, and all the people after him, and tarried in a place that was far off. ¹⁸And all his servants passed on beside him; and all the Cherethites,^r and all the Pelethites, and all the Gittites, six hundred^ψ men which came after him from Gath, passed on before the king.

¹⁹Then said the king to Ittai^t the Gittite, "Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. ²⁰Whereas thou camest but yesterday, should I this day make^ω thee go up and down with us? seeing I go whither I may," return thou, and take back thy brethren:^a merey and truth be with thee."

²¹And Ittai answered the king, and said, "As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there^ω also will thy servant be."^β

²²And David said to Ittai, "Go and pass over."

And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

²³And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron,^γ and all the people passed over, toward the way of the wilderness.^ω

²⁴And lo Zadok also, and all the Levites were with him, bearing^z the ark of the covenant of God: and they set down the ark of God; and Abia-

σ (Aborbanet thinks that the succession of Absalom was all that was at first contemplated. Bishop Patrick.)

v Heb., thrust.

φ Heb., choose.

χ Heb., at his feet.

q Ch. 16, 21, 22.

r Ch. 8, 18.

ψ (His body-guard.)

t Ch. 18, 2.

ω Heb., make thee wander in going.

u 1 Sa. 23, 13.

a (...In love and truth. De Wette and Maurer.)

β Ru. 1, 16, 17. Pr. 17, 17, and 18, 21.

β (The greatest happiness which mankind can enjoy on earth, arises from a benevolent intercourse with each other. Were all men equal in circumstances, there could be no room for reciprocity of kindnesses; a disparity of conditions occasions a disparity of wants, and gives rise to most of the afflictions which gladden life. Fellowes.)

γ Called, Jno. 18, 1, Cedron. (The first time this celebrated brook is mentioned. The Sept., the New Testament, and Josephus call it χελαρρῶς, "a storm-brook or winter-torrent." Hence doubtless its name, "tur-bid." Job 6, 16. "It is," says Dr. Robinson, "nothing more than the dry bed of a winter-torrent, bearing marks of being occasionally swept over by a large volume of water." See Ps. 110, 7.)

ω Ch. 16, 2.

z Nu. 4, 15.

8 (There seems intimating a growing preference for Zadok.)

y Ps. 43. 3.

z Nu. 14. 8. Ch. 22. 20. 1 Ki. 10. 9. 2 Chr. 9. 8. Is. 62. 4.

a 1 Sa. 3. 18.

e 1 Sa. 9. 9. (The Vulg. "O videns." Le Clerc, "speculator in multis." Michaelis, Dothe, "mark!" Triller, "markst thou?" Boothroyd, "Observest thou?")

b Ch. 17. 17.

c Ch. 17. 16.

ζ (The first mention of this celebrated mount. The ascent offered no inconsiderable hindrance to those who wished to escape with speed from Jerusalem; hence in Zec. 14. 4. the Lord is described as dividing the mountains, that thus His people might more readily escape.)

η Heb., going up, and weeping

d Ch. 19. 4. Es. 6. 12.

e Is. 20. 2. 4.

θ ("This was also," says Dr. Kitto, "a custom of mourning among the Persians, Egyptians, and Romans. It is a sublimely natural expression of grief, when understood as a resource to conceal its expression.")

f Je. 14. 3. 1.

g Ch. 16. 23, and 17. 14, 23.

c (That is, of Archi, in the tribe of Ephraim. Jos. 16. 2. Perhaps, as Keil suggests, the district of Beni-zaid.)

h Ch. 16. 19.

i 1 Chr. 27. 33.

thar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok,⁸ "Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, He will bring me again, and shew me both it, and His habitation."⁹ 26 But if He thus say, I have no delight² in thee: behold, here am I, let Him do to me as seemeth good unto Him."¹⁰—27 The king said also unto Zadok the priest, "Art not thou a seer?¹¹ return into the city in peace, and your two sons^b with you, Ahimaaz thy son, and Jonathan the son of Abiathar. 28 See, I will tarry in the plain^c of the wilderness, until there come word from you to certify me."

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet,⁵ and wept⁷ as he went up, and had his head covered,^d and he went barefoot:^e and all the people that was with him covered^θ every man his head,^f and they went up, weeping as they went up.

31 And one told David, saying, "Ahithophel is among the conspirators with Absalom."

And David said, "O Lord, I pray thee, turn^θ the counsel of Ahithophel into foolishness."

32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite⁴ came to meet him with his coat rent, and earth upon his head: 33 unto whom David said, "If thou passest on with me, then thou shalt be a burden unto me: 34 but if thou return to the city, and say unto Absalom, I will^h be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel."ⁱ 35 And hast thou not

there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. 36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear."^a

37 So Hushai David's friend came into the city, and Absalom¹ came into Jerusalem.

PSALM III. [318
"With the 32nd verse of this chapter read the Third Psalm." Lightfoot.]

XVI.] A.M. 1014. B.C. 1027. [319
MOUNT OLIVET.
David's flight to the wilderness.

AND when David was a little past the top of the hill,^a behold, Ziba¹ the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer⁴ fruits, and a bottle of wine.

2 And the king said unto Ziba, "What meanest thou by these?"

And Ziba said, "The asses be for the king's household to ride on;^v and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink."

3 And the king said, "And where is thy master's son?"

And Ziba said unto the king, "Behold, he abideth at Jerusalem: for he said,⁹ To-day shall the house of Israel restore me the kingdom of my father."

4 Then said the king to Ziba, "Behold, thine⁵ are all that pertained unto Mephibosheth."⁷

And Ziba said, "I humbly beseech⁸ thee that I may find grace in thy sight, my lord, O king."

5 And when king David came to Bahurim,⁷ behold, thence came out a man of the family of the house of

k Ch. 17. 15, 16.

A (If solemn were an unanalogous epithet, and Abiathar, and on the quashing of their rebellious plans, dispelled the religion and prosperity of the kingdom. According to the Vulg. and only showed that of Hushai, which every good subject, that would wish to his long and unintermitting duty to stand to us. Chandler.)

l Ch. 16. 15.

m Ch. 15. 30, 32.

n Ch. 9. 2.

o (So also Professor Lee. But Gesenius concludes the expression, "a hundred cakes of figs," and so the Sept., Syr., Chald., Arab. They might be purgatives, cucumbers, or water melons.)

p (The Eastern way of speaking, "This is for the slaves of the servants of your Majesty," when at the same time the presents are voted for the sovereign, myself, and to be understood. Dr. A. Clarke.)

q ... My servant desired me, he hath let me out of my servant into my lord the king. Ch. 19. 26, 27.

r (Satan, however, "Kingdom of my father," the covering of his eyes, especially in time of war.)

s Dr. 18. 13.

t Heb., I do beseech thee.

u (Schubert, Reise, iii., p. 79 suggests the name Abu D., as its title.)

q Ch. 19, 16. 1 Ki. 2, 8, 44.

p Or, he still came forth and cursed.

σ (Shimei's silence and colourable obedience made him pass hitherto for a true soldier. Pure and successful in every duty will make a true report, as of our power, so of the disposition of others. Bishop Hall.)

τ Heb., man of blood.

r Ju. 9, 24, 56, 57. 1 Ki. 2, 32, 33.

s Ch. 1, 16; 3, 28, 29; and 4, 11, 12.

v Heb., behold thee in thy evil.

t 1 Sa. 24, 14. Ch. 9, 8.

u Ch. 19, 22. 1 Pe. 2, 23.

φ (Father, "for if," God neither," says Patrick, "hate him curse David, nor reward him to it, but judging his heart full of malice and rage, gave him an opportunity to vent it, as a punishment to David.")

v See 2 Ki. 18, 25. 1 a. 3, 39.

x Or, tears. Heb., eye. Ge. 29, 32. 1 Sa. 1, 11. Ps. 25, 18.

z Ro. 8, 28

ω (On reviewing life, we may perhaps find that, while pleasurable things have produced little beneficial effect on the character, painful ones have rendered us wiser or better.)

ω Heb., dusted him with dust.

a (Dante, Michaelis, Houbigant, Thomas, Winer, render, "came to Ephraim.")

Saul, whose name was Shimei,^q the son of Gera: he came forth,^p and cursed^r still as he came. ⁶And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. ⁷And thus said Shimei when he cursed, "Come out, come out, thou bloody⁷ man, and thou man of Belial: ⁸the LORD hath returned^c upon thee all the blood^s of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold,^v thou art taken in thy mischief, because thou art a bloody man."

⁹Then said Abishai the son of Zeruiah unto the king, "Why should this dead dog^t curse my lord the king? let me go over, I pray thee, and take off his head."

¹⁰And the king said, "What^u have I to do with you, ye sons of Zeruiah? so let him curse, because^φ the LORD^w hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?"

¹¹And David said to Abishai, and to all his servants, "Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjaminite do it? let him alone, and let him curse; for the LORD hath bidden him. ¹²It may be that the LORD will look on mine affliction,^x and that the LORD will requite^z me good for his cursing^φ this day."

¹³And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.^ω

¹⁴And the king, and all the people that were with him, came weary,^a and refreshed themselves there.

PSALM VII.
(See title, compared with the preceding [320 verses of ch. xvi.] Townsend.)

A.M. 4414. B.C. 1027.
JERUSALEM.
Absalom's usurpation.

[321

¹⁵AND Absalom, and all the people the men of Israel,^y came to Jerusalem, and Ahithophel with him.

¹⁶And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, "God save the king, God save the king."^a

¹⁷And Absalom said to Hushai, "Is this thy kindness to thy friend? why wentest thou not with thy friend?"^b

¹⁸And Hushai said unto Absalom, "Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. ¹⁹And again, whom should I serve^{2a} should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."^β

²⁰Then said Absalom to Ahithophel, "Give counsel among you what we shall do."

²¹And Ahithophel said unto Absalom, "Go in unto thy father's concubines,^b which he hath left to keep the house; and all Israel shall hear that thou art abhorred^c of thy father: then shall the hands of all that are with thee be strong."^γ

²²So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight^d of all Israel.^δ

²³And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle^e of God: ⁵so was all the counsel of Ahithophel both with David and with Absalom.

XVII.] ¹Moreover Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: ²and I will come upon him while he is weary and

y Ch. 15, 37.

a Heb., Let the king live.

z Ch. 19, 25. Pr. 17, 17.

a Ch. 15, 34.

β (Absalom, as a traitor, murderer, & rebel, had forfeited all rights of society; and David could be no more guilty of perjury in engaging Hushai to support him, than any man would be who should deceive a madman, so as to prevent his murdering his friends. Stackhouse.)

b Ch. 15, 16, and 20, 3.

c Ge. 34, 30. 1 Sa. 13, 4.

γ (There was no greater danger to himself and to all Israel than for Absalom to repent, and be reconciled to his father. Ahithophel made the breach therefore thus wide, that it might never be healed. Patrick.)

d Ch. 12, 11, 12.

δ ("The last of the recorded chastisements," says Dr. Chalmers, "which David at the hand of God, was made to undergo, was a peculiarly appropriate, though most severe one, brought about by the infamous counsel of Ahithophel—the subjection of the now penitent & sorely suffering monarch to a penalty, the precise counterpart of that grievous offence into which he himself had fallen.")

e Heb., word.

ζ (If any man was at a loss, here was one who could tell him how to act for the best: he was like an oracle; his judgment was never under a mistake. Jones of Nayland.)

η Heb., was right in the eyes of, &c. 1 Sa. 18, 20.

θ Heb., what is in his mouth.

ι Heb., word!

κ ("Hushai at once saw," says Dr. Kitto, "that, according to human probabilities, David was lost unless some plan of frustrating this deep counsel were devised. He therefore, with great presence of mind, advanced several specious arguments against it, and in favour of it.")

λ Heb., counselled.

μ Heb., bitter of soul. Ju. 18, 25. (That it would be dangerous to fall upon them with so small an army. Patrick.)

ν Ho. 13, 8.

ξ Heb., fullen. (For men are apt to conjecture of success by the beginning; and it is a great encouragement to men to fight when they prosper at the first onset, and mightily disheartens them if beaten. Bishop Patrick.)

h Jos. 2, 11.

ε (For no men are so terrible that they may be terrified, when they are unexpectedly surprised by men as terrible as themselves, and far more incensed, and justly enraged. Bishop Patrick.)

i Ju. 20, 1.

ο Heb., that thy face; or, presence go, &c.

ς (Duthe, Michaelis, and Nitzmeyer understand the "fosse" or "ditch" surrounding the city.)

π (So numerous as to be able to do this, if there were no other way to reduce the city.)

weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace."

And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom, "Call now Hushai the Archite also, and let us hear likewise what he saith."

And when Hushai was come to Absalom, Absalom spake unto him, saying, "Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou."

And Hushai said unto Absalom, "The counsel that Ahithophel hath given is not good at this time."

"For," said Hushai, "thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men."

Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then

shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

And Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel."—For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him."

Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a watchman went and told them: and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said, "Where is Ahimaaz and Jonathan?"

And the woman said unto them, "They be gone over the brook of water."—And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, "Arise, and pass quickly over the

k Ch. 15, 31, 31.

ρ Heb., commended.

1 Ch. 15, 35.

m Ch. 15, 28.

σ (Jos. 15, 7, and 18, 16.) 1 Ki. 1.

τ According to the Targum, "faller's well," from the Hebrew word signifying to "tread," i.e., "wash." Thomas thinks it lay near the "faller's pit," mentioned 2 Ki. 18, 17; 18, 7, 3. It is now identified with a deep well at the point where the three valleys Hammon, Kedron, and Tyropson meet, called Bir Eynub. See Williams' Holy City, ii., 490. It is cut through the solid rock, and is a hundred & twenty-five feet deep.

υ (Orl. hand-maid, or damsel.)

ν Ch. 16, 5.

ξ (This may have been either a proper well, at that time dry, or a cistern for the preservation of rain-water, which happened to be exhausted.)

ϕ That is, the woman of the house, the wife. See Rogers's Bible (1557, the Fish-er's Bible, 1572, and the Geneva. See Jos. 2, 6.)

χ (Lit., the cover.)

ψ (Aquila, Sym., πριουνας, pearl barley, spread out as if to dry. S-Vulg.)

α (There was a brook in the neighbourhood. Steph. Schulz. (Leit. des Hochsterns, 81 speaks of a torrent there still bearing the name "Michael," translated here "brook." First, "precipitate of water." Fontaine Lee, "stagnant place of water.")

β (Passed over in the night by the Jews, and most of them missed in the passage, or ran away, Bishop Patrick.)

γ Heb., *d'w.*

ρ Ch. 15. 12.

ε Heb., *gove charge concerning his house.* 2 Ki. 20. 1.

η Mat. 27. 5.

ζ Ge. 32. 2. Jos. 13. 26. Ch. 2. 8.

ζ Or, *Jether an Ishmaelite.* 1 Chr. 2. 17.

η Heb., *Abigail.* 1 Chr. 2. 16. 17.

θ Or, *Jess.*

ι (The brother of Heman, perhaps mob by David King in his (Haman's) court. Ch. 12. 30.)

ς Ch. 9. 4.

τ Ch. 19. 31, 32. 1 Ki. 2. 7.

κ (Probably quilts, thickly putt'd.)

λ Or, *cups.*

μ Lit., *“vessels of the pattern,”* probably for cooling water.)

ν (Jones observes that the flour of parched barley, mix'd with water, is thought to quench thirst better than water alone, by its being hungry, and to cool and refresh the soul and refresh the soul and refresh spirits.)

σ (Mistaken to distinguish the cheese from that made from the milk of goats and sheep. These, with that of cows, furnish most of the cheese used in the East. *Chaucer's* milk is cur'd used. Pic. Bib.)

water: for thus hath Abithophel counselled against you.”

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light^β there lacked not one of them that was not gone over Jordan.

23 And when Abithophel saw that his counsel was not followed,^γ he saddled his ass, and arose, and gat him home to his house, to his city,^ρ and put his household in order,^ε and hanged^η himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim.^ζ

And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra^ς an Israelite, that went in to Abigail^η the daughter of Nahash,^θ sister to Zeruah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that Shobi^ι the son of Nahash of Rabbah of the children of Ammon, and Machir^ι the son of Ammiel of Lo-debar, and Barzillai^ι the Gileadite of Rogelim,^ζ brought beds,^κ and basons,^λ and earthen vessels,^μ and wheat, and barley,^ν and flour, and parched corn, and beans, and lentiles, and parched pulse,^ξ and honey, and butter, and sheep, and cheese of kine,^σ for David, and for the people that were with him, to eat: for they said, “The people is hungry, and weary, and thirsty, in the wilderness.”

PSALMS XLII. and XLIII. [322
(Lying on the banks of Jordan. Lightfoot and Townsend.)

PSALM LV. [323
(At vs. 17, on hearing of Abithophel's counsel. Lightfoot and Townsend.)

PSALMS IV. and V. [324
(Lightfoot thinks that in Ps. iv. 7 there is an allusion to the kindness of Barzillai, &c. Townsend.)

PSALM LXII. [325
(Calmet, Horne, and Townsend.)

PSALMS CXLIII. and CXLIV. [326
(Calmet, Wells, Horne, and Townsend.)

PSALMS LXX. and LXXI. [327
(Wells, Calmet, Horne, Dr. Gray, and Townsend.)

XVIII.] A.M. 4414. B.C. 1027. [328
THE WOOD OF EPHRAIM.
[Situated in the country E. of the Jordan, near Mahanaim.]
The death of Absalom.

AND David numbered the people^τ that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai^υ the Gittite.

And the king said unto the people, “I will surely go forth with you myself also.”

3 But the people answered, “Thou shalt not go forth:^ω for if we flee away, they will not care^φ for us; neither if half of us die, will they care for us: but now^ψ thou art worth^χ ten thousand of us: therefore now it is better that thou succeed^ψ us out of the city.”

4 And the king said unto them, “What seemeth you best I will do.”

And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, “Deal gently^α for my sake with the young man, even with Absalom.”

And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood^α of Ephraim; ⁷where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. ⁸For the

τ (Josephus says 4,000 men.)

υ Ch. 15. 19.

ω Ch. 21. 17.

φ Heb., *set their heart on us.*

ψ (Capellus, Horsley, Dothe, Clarke & Maurer regard the particle “now” as a mistake of the transcriber, for the premonition “thou.” So it seems to have been read by the Septuagint, Vulgate, Chaldaic, and two Hebrew manuscripts.)

χ Heb., *as ten thousand of us.*

ψ Heb., *be to succour.*

ω (Wherever there is a heart to be won, it will be won by kindness; and wherever there is a spark of virtuous sensibility, it will be cherished and unkindled by the breath of mild conviction. Bishop Jebb.)

α (Not that Ephraim had any wood or land on the E. side of Jordan; but the name might seem to rise from the great defeat given there to Ephraim by Jephthah. Ju. 12. 4. Bishop Richardson. So Bish p. Patrick: “The Gileadites gave it that name in memory of the great slaughter of the Ephraimites herabouts.” So Bishop Horsley, Gesenius and Theivus.)

battle was there scattered over the face of all the country: and the wood devoured^b more people that day than the sword devoured.

⁹And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went^c under the thick boughs of a great oak, and his head caught hold^d of the oak,^e and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

¹⁰And a certain man saw *it*, and told Joab, and said, "Behold, I saw Absalom hanged in an oak."

¹¹And Joab said unto the man that told him, "And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle."⁵

¹²And the man said unto Joab, "Though I should receive⁹ a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware^o that none *touch* the young man Absalom. ¹³Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against *me*."

¹⁴Then said Joab, "I may not tarry thus with⁸ thee."

And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst^a of the oak. ¹⁵And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.⁴

¹⁶And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

¹⁷And they took Absalom, and east him into a great pit in the wood, and laid a very great heap of stones⁷

upon him: and all Israel fled every one to his tent.

¹⁸Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's Dale:² for he said, "I have no son⁶ to keep my name in remembrance:" and he called the pillar after his own name: and it is called unto this day, Absalom's place.⁸

¹⁹Then said Ahimaaz the son of Zadok, "Let me now run, and bear the king tidings, how that the Lord hath avenged^o him of his enemies."

²⁰And Joab said unto him, "Thou shalt not bear^r tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead."

²¹Then said Joab to Cushi, "Go, tell the king what thou hast seen."

And Cushi bowed himself unto Joab, and ran.

²²Then said Ahimaaz the son of Zadok yet again to Joab, "But howsoever,^p let me, I pray thee, also run after Cushi."

And Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"^q

²³"But howsoever," said he, "let me run."

And he said unto him, "Run." Then Ahimaaz ran by the way of the plain,^r and overran Cushi.

²⁴And David sat between the two gates:⁹ and the watchman^x went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. ²⁵And the watchman cried, and told the king.

And the king said, "If he *be* alone, there is tidings^b in his mouth."

And he came apace, and drew near.

²⁶And the watchman saw another man running: and the watchman called unto the porter, and said, "Behold another man running alone."

^b Heb., multiplied to devour.

^γ (Full speed, as just as it could carry him.)

^δ (Waded between the boughs.)

^e (A Ter-binth, Pistacia Terebinthus, the "Butia" of the Arabs. See Cels. Hierob., i., 36, 37. This tree spreads its boughs far and wide like an oak.)

^ς (A part of their armour, on which the ancient warriors set high value. It was often richly ornamented, and the gift of a warrior's girdle to another was a testimony of the highest consideration. Pic. Bib.)

^η Heb., weigh upon mine hand.

^θ Heb., Beware whosoever ye be of, &c.

^ι ("A strong appeal," says Dr. A. Clarke, "to Joab's loyalty & respect for the orders of David; but he was proof against every fine feeling and generous sentiment.")

^κ Heb., to fare thee.

^λ Heb., heart.

^μ (Thus perished the fond and favoured son; & if men neglect to bring up their children steadily in the right way, shall they not in due time turn out such avenging furies as Absalom! Let a thousand fies covered with shame, confusion and tears, and weep in the veil of voluntary obscurity—let a thousand broken fortunes, broken reputations, and broken hearts—give answer. R. W. Evans.)

^ν Jos. 7, 26.

^π Ge. 11 17. (This date was probably identical with the valley of Jehoshaphat. Esau, Vulst., 263; Kraft, Topog., v., 88, and Thomas on Samuel, p. 213.)

^ρ See Ch. 11, 27.

^σ (Lit., "hand.") See I Sa. 15, 12. "In all the Jewish literature," says Dr. Wilson, "into which I have looked beginning with that of Benjamin of Tudela in the twelfth century, this monument (Absalom's pillar) received the name of **בְּרֵיתֵי יוֹאָב**. The structure now bearing the name, probably occupies the site of the original." It is close by the lower bridge over the Kidron, and is a square isolated block, hewn out from the rocky ledge, so as to leave an area or niche around it. The elevation is about twenty feet of rock, and carried up by mason work to the height in all of about forty feet.)

^ο Heb., judge-d him from the hand.

^π Heb., be a man of tidings.

^ρ Heb., Be what may.

^σ Or, convenient.

^τ (There were two ways, one over the mountains, the other by the plain; of which the latter, according to the proverb, proved the nearest. Bishop Patrick.)

^υ (One outward, facing the suburbs, and one inward, facing the town.)

^ζ 2 Ki. 9, 17.

^δ (That is, glad tidings.)

And the king said, "He also bringeth tidings."

²⁷ And the watchman said, "Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok."

And the king said, "He is a good man, and cometh with good tidings."

²⁸ And Ahimaaz called and said unto the king, "All is well." ^ψ— And he fell down to the earth upon his face before the king, and said, "Blessed be the LORD thy God, which hath delivered^ω up the men that lifted up their hand against my lord the king."

²⁹ And the king said, "Is the young man Absalom safe?"^α

And Ahimaaz answered, "When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was."^β

³⁰ And the king said unto him, "Turn aside, and stand here."

And he turned aside, and stood still.

³¹ And, behold, Cushi came; and Cushi said, "Tidings,^γ my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee."

³² And the king said unto Cushi, "Is the young man Absalom safe?"

And Cushi answered, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

³³ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son,^δ my son!"^ε

XIX.]

A.M. 4414. B.C. 1027.

[329

MAHANAIM. The city of the Levites, in the territory of the tribe of Gad.]

The return of David to Jerusalem.

AND it was told Joab, "Behold, the king weepeth and mourneth for Absalom."

² And the victory^ζ that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.^η ³ And the people gat them by stealth that day into the city,^θ as people being ashamed steal away when they flee in battle.

⁴ But the king covered^ι his face, and the king cried with a loud^κ voice, "O my son Absalom, O Absalom, my son, my son!"^λ

⁵ And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines: ^μin^ν that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: ^ξfor this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.^ο ⁷ Now therefore arise, go forth, and speak comfortably^π unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now."

⁸ Then the king arose, and sat in the gate.^ρ And they told unto all the people, saying, "Behold, the king doth sit in the gate."

And all the people came before the king: for Israel had fled every man to his tent.

⁹ And all the people were at strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled^σ out of the land for Absalom. ¹⁰ And Absalom, whom we anointed over us, is dead in battle. Now therefore why

ζ Heb., salvation; or, deliverance.

η (When we weep and chasten our own soul, then may the rod be more safely laid aside, and milder treatment suit our case—then may the light of heaven beam on our path—then may counsel take the place of judgment. Archdeacon Hoare.)

θ Ve. 32.

ι Ch. 15, 30.

θ ("The Orientals," Bishop Patrick observes, "express their passions with greater vehemence than with us, crying aloud with a doleful voice being common with them. See ch. 3, 32, and Ezzr. 3, 13.")

α Ch. 18, 33.

κ Heb., by loving, &c.

λ Heb., that princes or servants are not to thee.

μ (When any great calamity happens to others, it ought to make us look closely to ourselves; it ought to induce us to consider seriously how we should have been prepared to meet it; in what state it would have found us; in what condition, if it had terminated our time of trial, it would have placed us for ever in the world to come. Archdeacon Berens. No such thoughts arose in the mind of Joab.)

ν Heb., to the heart of thy servants. Ge. 34, 3.

ο (The public place of resort and of appeal.)

π Ch. 15, 14.

λ Heb., I see the running.

ψ Or, Peace be to thee. Heb., peace.

ω Heb., shut up.

α Heb., Is there peace to?

β (The favourable character expressed by David of Ahimaaz, ve. 27, is justified by the diligence with which he weaved that part of the intelligence concerning the death of Absalom.)

γ Heb., Tidings is brought.

δ Ch. 19, 4. (No words can be more passionate; and his wish was only the effect of excessive love of Absalom, & grief for him; which made him vent himself in expressions which were not considerate. Bishop Patrick.)

ε (So God's gracious eye watches over His protogods. He takes care of them when they are lost to themselves. From day to day, and from year to year, He meets propleasiness with patience, and converts what erring mortals call chance into opportune correction and saving discipline. The extremity of suffering becomes of late times, through His clearest guidance, the first-fruits of repentance. Bishop Jebb.)

ε Heb., are ye silent?

ο (David knew his son's rebellion to be the effect of his own guilt, and his recent success to be the fruit of his piety and humiliation before God; he therefore was moved to no other conduct than prayer and repentance, gratitude, and thanksgiving, and a patient humble expectation of God's disposal of the event. Dr. Delaney.)

c Ch. 5, 1.
d Ch. 17, 25.
e Ru. 1, 17.

π (Maurer, Michailis, & others translate, "Be thou second in command under Joab." See ch. 20, 7, 23.)

f Jos. 5, 9.
g Ch. 16, 5. 1 Ki. 2, 8.

ρ (The work of perdition in evil men is not finished and irrevocable; men themselves contribute to bring on and keep up that fatal blindness of which the devil is the author; as we work out our own salvation, while God worketh within us and with us, so it is we who make ourselves subservient to the god of this world, and work out with him our own perdition. Bishop Hinds.)

h Ch. 9, 2, 10, and 16, 1, 2.

σ (The Septuagint, "They made ready Jordan before the king, and did the necessary service to bring over the king." Similarly the Vulgate.)

τ Heb., the good in his eyes.

ι 1 Sa. 22, 15.
κ Ch. 16, 5, 6, &c.

11 speak^ε ye not a word of bringing the king back?"^ο

12 And king David sent to Zadok and to Abiathar the priests, saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. 12 Ye are my brethren, ye are my bones^c and my flesh: wherefore then are ye the last to bring back the king? 13 And say ye to Amasa,^d Art thou not of my bone, and of my flesh? God^e do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab."^π

14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, "Return thou, and all thy servants."

15 So the king returned, and came to Jordan. And Judah came to Gilgal,^f to go to meet the king, to conduct the king over Jordan.

16 And Shimei^ρ the son of Gera, a Benjamite, which *was* of Bahurim, hasted^ρ and came down with the men of Judah to meet king David. 17 And *there were* a thousand men of Benjamin with him, and Ziba^h the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. 18 And there went over a ferry^σ boat to carry over the king's household, and to do what^τ he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; 19 and said unto the king, "Let not my lord imputeⁱ iniquity unto me, neither do thou remember that which thy servant did perversely^κ the day that my lord the king went out of Jerusalem, that the king should take it to his heart. 20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of

all the house of Joseph to go down to meet my lord the king."^ψ

21 But Abishai the son of Zerniah answered and said, "Shall not Shimei be put to death for this, because he cursed^l the Lord's anointed?"

22 And David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries^x unto me? shall there any man be put to death^m this day in Israel? for do not I know that I *am* this day king over Israel?"

23 Therefore the king saidⁿ unto Shimei, "Thou shalt not die."^ψ And the king sware unto him.

24 And Mephibosheth^ρ the son of Saul came down to meet the king, and had neither dressed his feet,^ω nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. 25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest^p not thou with me, Mephibosheth?"

26 And he answered, "My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. 27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. 28 For all *of* my father's house were but dead^a men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right^β therefore have I yet to cry any more unto the king?"

29 And the king said unto him, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."

30 And Mephibosheth said unto the king, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."^γ

φ (Le Clere cites a passage from Curtius, vii. 1, 6, as illustrating the conduct of Shimei: "Ludem Lyncestem Alexandrum Macedonem in Philippis quoque eadem conjurasse cum Pausania pro comperito fuit: sed quia primus Alexandrum regem salutaverat, supplicis, magis quam criminis, fuerat exemptus.")

l Ex. 22, 28.

x (Importunate solicitors and instigators, to have me do evil.)

m 1 Sa. 11, 13.

n 1 Ki. 2, 8, 9, 37, 46.

ω (David knew, as well as Abishai, that Shimei's submission proceeded from mere worldly policy, to prevent the punishment he deserved. Wogan.)

ο Ch. 9, 6.

ρ Lit., "made;" prepared his feet, i.e., trimmed and pared the nails, and washed and anointed the feet.)

p Ch. 16, 17.

a Heb., men of death. 1 Sa. 26, 16.

β (Since my life, and all that I have is thy gift, I cannot givously thy will in anything, nor complain that thou hast done me any wrong. Diodati.)

γ (The magnanimity of this reply may suggest to us that this world was given us as a place of temporary accommodation, and for many valuable purposes, but not for our rest; that if we make this world our home, we shall never have another.)

2 1 Ki. 2, 7.

r Ch. 17, 27.

8 Heb., *How many days are the years of my life?*

s Ps. 90, 10.

e (*In vision at the just sight, and in its full proportion, is the source of all virtue. It possesses and maintains the understanding in the knowledge; in the life it is abstinence; in the affections it is charity; in our conversation it is modesty, calmness, gentleness, quietness, and candour; in our secular concerns it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the harmonious union of whatsoever things are true, honest, just, pure, lowly, and of good report, virtuous, & praiseworthy.* Bishop Jebb.)

ξ ("This touch," says Kitto, "is affecting, and true to universal nature, but particularly so in Oriental nature.")

t 1 Ki. 2, 7. Je. 41, 17.

η Heb., *choose.*

u Ge. 31, 55.

θ Heb., *Chimham.* (As ve. 37, 38, the m being changed into n, a very common substitution between these letters. The versions have Chimham.)

v ...The habitation of Chimham, which is by Beth-lehem. Je. 41, 17.

³¹ And Barzillai² the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. ³² Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance^r while he lay at Mahanaim; for he *was* a very great man.

³³ And the king said unto Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem."

³⁴ And Barzillai said unto the king, "How long have I to live,⁸ that I should go up with the king unto Jerusalem? ³⁵ I *am* this day fourscore^s years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?"

³⁶ Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?^e ³⁷ Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father^s and of my mother. But behold thy servant Chimham;^t let him go over with my lord the king; and do to him what shall seem good unto thee."

³⁸ And the king answered, "Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require^η of me, *that* will I do for thee."

³⁹ And all the people went over Jordan. And when the king was come over, the king kissed^θ Barzillai, and blessed him; and he returned unto his own place. ⁴⁰ Then the king went on to Gilgal, and Chimham^θ went on with him:^v and all the people of Judah conducted the king, and also half the people of Israel.

A.M. 4414. B.C. 1027.
ABEL-BETH-MAACHAH.

[330

[This place is generally called Abel-beth-maachah, as there were several places with the name. It was probably situated near Beth-maachah, from which it is here distinguished, and lay a little to the N.W. of Dan. "It is situated," says the Rev. E. B. Smith, "on the west side of the valley and stream that descended from Merj² Agiu towards the Huleh, and below the opening into Merj. It lies on a very distinctly marked 'tel' or hill, and is now called *Abel-el-Kamb*, from the excellency of its wheat." 2 Ki. xv. 29, and 2 Chr. xvi. 4.]

Sheba incites the men of Israel to revolt.

⁴¹ AND, behold, all the men of Israel came to the king, and said unto the king, "Why have our brethren the men of Judah^κ stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?"

⁴² And all the men of Judah answered the men of Israel, "Because the king *is* near of kin^λ to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?"

⁴³ And the men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise^μ us, that our advice should not be first had in bringing back our king?"

And the words^ν of the men of Judah were fiercer than the words of the men of Israel.

¹ And there happened to be XX.] there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, "We have no^ρ part in David, neither have we inheritance in the son of Jesse: every man to his tents," O Israel."

² So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

³ And David came to his house at Jerusalem: and the king took the ten women *his* concubines,^ξ whom he had left to keep the house, and put them

κ (*David seems to have taken a special interest in Judah. He sent the high-priest to urge them to escort him back. They comply (ve. 15), and David, without waiting for all the representatives of the other tribes, moved forward. Hence the jealousy felt by the ten tribes of the men of Israel, who had been the first to call the king back. See ve. 11.*)

λ (*The eager contention of the men of Judah of Israel may hint to us, in the words of Mr. Hoadson, "that when the great and wonderful history of the incarnation and death of the Son of God, of all the mercies which He has wrought for us, of the undiscussion which He displayed, & the sufferings He underwent for our sakes, make no more impression on a man's mind than his business or amusements—when love for the Redeemer is an unknown, or a cold and miserable sentiment—when there is no lively faith in Him, such as brings Him home to the heart and embraces Him there with gratitude & devout affection, the Spirit of Christ is not present in that man's bosom."*)

μ Heb., *set us at fight.*

ν Ju. 8, 1, and 12, 1.

ρ Ch. 19, 43.

ξ 1 Ki. 12, 16. 2 Chr. 10, 16.

ξ Ch. 15, 16, and 16, 21, 22.

o Heb., an hour of work.

π Heb., bound.

ρ Heb., in widowhood of life.

σ Heb., call. Ch. 19, 13.

τ (Probably, as Bishop Patrick thinks, because the people had a high opinion of Joab, and could not so easily be brought to serve under a new general.)

υ Ch. 11, 11. 1 Ki. 1, 33.

ς Heb., I liver myself from our eyes.

υ ("Instead," says Diobiti, "of carrying his sword hanging in a belt at his side, as he usually did, with his coat of armour loose over it, Joab had girded his cussock, and put on his belt over it, in fashion of a girdle binding the sword across his breast, that it might easily fall out of the scabbard when he stooped to embrace Amasa, and that so he might have occasion to hold it in his hand after he had taken it up without giving any cause of suspicion to Amasa.")

φ (Joab & Amasa were cousins-german, the sons of Zeruah and Abigail, sisters to David. 1 Chr. 2, 13—17.)

z Mat. 26, 49. Lu. 22, 47.

γ 1 Ki. 2, 5.

δ Ch. 2, 23. (Dr. A. Clarke says, "I believe the word which we render here and elsewhere, 'the fifth rib,' means any part of the abdominal region, 'the groin.'")

ω Heb., doubled not his stroke.

in ward,^o and fed them, but went not into them. So they were shut^π up unto the day of their death, living^ρ in widowhood.

⁴Then said the king to Amasa, "Assemble^σ me the men of Judah within three days, and be thou here present."

⁵So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.^τ

⁶And David said to Abishai, "Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants,^υ and pursue after him, lest he get him fenced cities, and escape^ς us."

⁷And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. ⁸When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded^υ unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

⁹And Joab said to Amasa, "Art thou in health, my brother?"^φ

And Joab took Amasa by the beard with the right hand to kiss^z him.

¹⁰But Amasa took no heed to the sword that was in Joab's hand: so he smote^γ him therewith in the fifth^δ rib, and shed out his bowels to the ground, and struck^ω him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

¹¹And one of Joab's men stood by him, and said, "He that favoureth Joab, and he that is for David, let him go after Joab."

¹²And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people

stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. ¹³When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

¹⁴And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites:^α and they were gathered together, and went also after him.

¹⁵And they came and besieged him in Abel of Beth-maachah, and they cast up a bank^β against the city, and it stood in the trench:^γ and all the people that were with Joab battered^δ the wall, to throw it down.^ε

¹⁶Then cried a wise woman out of the city, "Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee."

¹⁷And when he was come near unto her, the woman said, "Art thou Joab?"

And he answered, "I am he."

Then she said unto him, "Hear the words of thine handmaid."

And he answered, "I do hear."

¹⁸Then she spake, saying, "They were wont^ς to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. ¹⁹I am one of them that are peaceable and faithful in Israel: thou seekest to destroy^η a city and a mother^θ in Israel: why wilt thou swallow up the inheritance^ι of the Lord?"

²⁰And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. ²¹The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name,^κ hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city."

²²And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. ²¹The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name,^κ hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city."

And the woman said unto Joab, "Behold, his head shall be thrown to thee over the wall."

α (According to Kocula, the inhabitants of Berith, and its vicinity, in Benjamin. But others, after the Vulg., which has anagogus, viri cloth, translate "and all the chosen men.")

β (A mound on which to place the military engines. 2 Ki. 19, 32.)

γ Or, it stood against the outmost wall. (Or intrenchment. This could be done without great difficulty; for, as the Rev. Eli Smith tells us, the town Abel lies on a "tel," consisting of a summit, "with a large offset from it on the south.")

δ Heb., murred to throw down.

ε (The law of war, according to God's command, De. 20, 19, was to have besieged places summoned before they proceeded to spoil them by assaults or batteries. Diobiti.)

ς They plainly spoke in the beginning, saying, "Surely they will ask of Abel, and so make an end." See De. 20, 11.

η ("The woman blames Joab," says Maurer, "for attacking the town before he had enquired of the citizens would deliver up Sheba. And she said, 'At first it should have been said, Let the city be consulted; thus they would have finished the matter.'") So Luther.)

θ (That is, chief city of a district.)

ι 1 Sa. 26, 19. Ch. 21, 3.

κ Heb., by his name.

a 1 Kc. 9, 11, 15.

x Heb., were sent-
-bred.

A Ch. 8, 16, 18.
(Retained his old
place after Am-
-sai's death.)

b 1 Ki. 1, 6.

c Ch. 8, 16. 1 Ki.
4, 3.

μ Or, remem-
-brancer.

v (Sraiah, ch. 8,
17, was either
-died or dis-
-placed.)

d Ch. 8, 17. 1 Ki.
4, 1.

e Ch. 23, 38.

ξ (Gesenius, De
-Worte, Winer,
-Rosenmüller,
-Maurer, and
-others, under-
-stand by the word
-here, and ch.
8, 18, "palace
-priests.")

o Or, a prince.
Ge. 41, 45. Ex.
2, 16. Ch. 8, 18.
(Lit., priest.)

π Heb., sought
-the face, &c. See
-NuL 27, 21.

f Jos. 9, 3, 15-17.

ρ (It is probab-
-ly that he thus
-treated the Gi-
-beonites, in order
-to give the tribes
-their possessions.
-Comp. 1 Sa. 22,
7. The greater
-part of their
-lands would be
-in Benjamin.)

σ Or, It is not
-silver nor gold
-that we have to
-do with Saul or
-his house, neither
-pertains it to us
-to kill, &c.

τ Or, cut us off.

²²Then the woman went unto all the people in her wisdom.^a And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired^x from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

²³Now Joab was over^λ all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: ²⁴and Adoram was over the tribute:^b and Jehoshaphat^c the son of Ahilud was recorder: ²⁵and Sheva^v was scribe: and Zadok^d and Abiathar were the priests: ²⁶and Ira^e also the Jairite was a chief^ξ ruler^o about David.

XXI. A.M. 4418. B.C. 1023. [331] GIBEON.

WHEN there was a famine in the days of David three years, year after year; and David enquired^π of the LORD.

And the LORD answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites."

²And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of theremnant of the Amorites^ρ and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal^π to the children of Israel and Judah.) ³Wherefore David said unto the Gibeonites, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?"

⁴And the Gibeonites said unto him, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel."^σ

And he said, "What ye shall say, that will I do for you."

⁵And they answered the king, "The man that consumed us, and that devised^τ against us that we should be

destroyed from remaining in any of the coasts of Israel, ⁶let seven men of his sons be delivered unto us, and we will hang^v them up unto the LORD in Gibeah^δ of Saul, whom the LORD did choose."^x

And the king said, "I will give them."^ψ

⁷But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath^v that was between them, between David and Jonathan the son of Saul. ⁸But the king took the two sons of Rizpah^h the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal^ω the daughter of Saul, whom she brought^α up for Adriel^β the son of Barzillai the Meholahite: ⁹and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

¹⁰And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest^δ until water dropped upon them^ε out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.ⁱ

¹¹And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

¹²And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead,^k which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: ¹³and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. ¹⁴And the bones of Saul

v ("Because," says Diodati, "this kind of execution was used in cases of making atonement for some public mischief.")

δ 1 Sa. 10, 26, 11, 4. (Thus performing this retributive act in what had been the residence of their persecutor, Saul's own family, Dr. Kitto thinks, had been active in the wrong, and had participated in the plunder.)

x Or, chosen of the LORD. 1 Sa. 10, 24.

ψ (The demand of the Gibeonites was one which the king could not refuse; they might have accepted the blood-fine, but they were perfectly entitled to refuse it. Pic. Bib.)

g 1 Sa. 18, 3; 20, 8, 15, 42, and 23, 18.

h Ch. 3, 7.

ω Or, Michal's sister (Merab).

α Heb., bare to Adriel. 1 Sa. 18, 19.

β (But Adriel did not marry Michal. His wife was Merab. 1 Sa. 18, 19. Hulse, Gratius, Hitzig, Winer and Kitto consider that "Merab" has been changed into the better known "Michal," by some early transcriber.)

δ (Harvest, in Palestine, is from the fifteenth of April to the fifteenth of June; the autumnal rains commence at the end of October.)

ε (The Gibeonites, contrary to the practice of the law, let the bodies hang.)

i See De. 21, 23.

k 1 Sa. 31, 11-13.

ζ Jos. 18, 28.
(Identified by Fandeveldt with the modern village of Beit-jala, a little to the W. of Beth-lehem. It is marked in Zimmerman's map.)

ι So Jos. 7, 26. Ch. 24, 25.

η (In Chib: 'Ishb-ou b'Nob, his dwelling is at Nob.)

θ Or, Rapha.

ι Heb., the staff; or, the head.

κ Ch. 18, 3.

κ Heb., candle; or, lamp. 1 Ki. 11, 36, and 15, 4. Ps. 132, 17.

λ (Or, Gezer, 1 Chr. 20, 4, with which Josephus agrees.)

μ (One of David's thirty mighty men. 1 Chr. 11, 29.)

ν Or, Sippai.

ξ Or, Rapha.

ο (Lit., weaver's woodman.) Or, Jair.

π ...Lahmi, the brother... 1 Chr. 20, 5. (And so Michal for Michal's sister, ve. S. The words brother, sister, being left out by an ellipsis not unusual, especially in the short idiom of the Hebrews, and in cases so well known. Bp. Richardson. Thinius takes the same view.)

ρ Or, Rapha.

σ Or, reproached. 1 Sa. 17, 10, 25, 26.

τ 1 Sa. 16, 9. (Shanmah.)

ι 1 Chr. 20, 8.

ο Ex. 15, 1. Ju. 5, 1.

and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

A.M. 4422. B.C. 1019.
Parallel place, 1 Chr. xx. 4—8. [332
David again defeats the Philistines.

15 MOREOVER the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him.

Then the men of David sware unto him, saying, "Thou shalt go no more out with us to battle, that thou quench not the light of Israel."

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saphi, which was of the sons of the giant.

- 4 "The Lord is my rock, and my fortress, and my deliverer;
- 3 The God of my rock: in Him will I trust: He is my shield, and the horn of my salvation, My high tower, and my refuge, My Saviour; Thou savest me from violence.
- 4 I will call on the Lord, who is worthy to be praised: So shall I be saved from mine enemies.
- 5 When the waves of death compassed me,— The floods of ungodly men made me afraid;—
- 6 The sorrows of hell compassed me about;— The snares of death prevented me;—
- 7 In my distress I called upon the Lord, And cried to my God: And He did hear my voice out of His temple, And my cry did enter into His ears.
- 8 Then the earth shook and trembled;

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. 21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

XXII.] A.M. 4422. B.C. 1019. GIBEON. [333

[Substantially the same, with a few variations, as Ps. xviii. Hengstenberg has refuted the supposition that these arose from carelessness or accident. He thinks that the text in the Book of Psalms was the original and main one, and that this in Samuel was altered from the former by David himself.]

David's song of victory.

AND David spake unto the Lord the words of this song when the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

ν (The song is one of thanksgiving for mercies received all his life long. Hence it is placed here just before David's last words.)

ρ Ps. xviii. title, and Ps. 31, 19.

δ (This deliverance being too important to be passed over, as the greatest that David had ever experienced, Comp. Ex. 18, 10. It was that too in which he had first felt God's sustaining presence.)

ι De. 32, 4. Ps. 18, 2; 31, 3; 71, 3; 91, 2, and 144, 2.

κ (Not only an utterance of thankfulness, but an expression of hope. He who has been so, is, and will be.)

λ ("My rock," 1 Chr. 18, 2, "my God, my rock.")

ρ He. 2, 13.

σ Ge. 15, 1.

τ Lu. 1, 69.

υ Pr. 18, 10.

φ Ps. 9, 9; 14, 6; 59, 16, and 71, 7. Je. 16, 19.

ω Or, pangs.

α Heb., Bethel.

β Or, cords. Ps. 116, 3.

γ Ps. 116, 4, and 129, 1. Jonah 2, 2.

δ Ex. 3, 7. Ps. 34, 6, 15, 17.

ε Ju. 5, 4. Ps. 77, 18, and 97, 4.

ς (When He comes down upon the earth, the mountains tremble at His touch, and the waters see at His presence, as if His fallen and corrupted world were unworthy to afford a resting place for the God that formed it. Dr. Dealtry.)

y Job 26, 11.

e Heb., *by*.

z Ps. 27, 3. Ha.
3, 5. He. 12, 29.

ζ Ps. 144, 5. Is.
64, 1. (*When
there is a clear
heaven the clouds
are high, but
when a storm
comes we feel
as if it pushed
against the roof.*
Luther.)

a Ex. 20, 21. 1
Ki. 8, 12. Ps.
97, 2.

η (*"Coming," says
Hengstenberg,
"in the whole
fulness of His
Divine majesty
and glory."*)

l Ps. 104, 3.

c Ve. 10. Ps.
97, 2.

θ Heb., *binding of
waters.*

d Ju. 5, 29. 1 Sa.
2, 19, and 7, 19.
Ps. 29, 3. Is.
30, 30.

e De. 32, 23. Ps.
7, 13; 77, 17;
and 144, 6. Ha.
3, 11.

f Ex. 15, 8. Ps.
106, 9. Na. 1,
4. Mat. 8, 26.

g Or, *angry*. Ps.
74, 1.

η Ps. 144, 7.

κ Or, *great*.

λ (*"Surprised
me."*)

μ (*The more
ground David set
that man becomes
in religious prin-
ciples, the more
familiar with the
truth, and the
more attentive to
his moral con-
duct; the more
this sense of re-
liance on God, &
dependence on the
issues of His Pro-
vidence, incenses
upon him, and the
better is he
disposed to clear
to Him without
doubt or reserve,
and to trust him-
self to His care
and disposal."*
Dr. Davys.)

The foundations^y of heaven moved and shook,
Because He was wroth.

^z There went up a smoke out^e of His nostrils,
And fire^z out of His mouth devoured:
Coals were kindled by it.

¹⁰ He bowed^ζ the heavens also, and came down;
And darkness^a was under His feet.

¹¹ And He rode upon a cherub,^η and did fly:
And He was seen upon the wings of the wind.^b

¹² And He made darkness^c pavilions round about Him,
Dark waters,^θ and thick clouds of the skies.

¹³ Through the brightness before Him were coals of fire kindled.

¹⁴ The LORD thundered^d from heaven,
And the most High uttered His voice.

¹⁵ And He sent out arrows,^e and scattered them;
Lightning, and discomfited them.

¹⁶ And the channels of the sea appeared,
The foundations of the world were discovered,

At the rebuking^f of the LORD,
At the blast of the breath of His nostrils.^g

¹⁷ He sent^h from above, He took me;
He drew me out of many^κ waters;

¹⁸ He delivered me from my strong enemy,
And from them that hated me:

¹⁹ They prevented^λ me in the day of my calamity:
But the LORD was my stay.^μ

²⁰ He brought^ν me forth also into a large place:
He delivered me, because He delighted^λ in me.

²¹ The LORD rewarded^ν me according to my righteousness:^ν
According to the cleanness^κ of my hands hath He recompensed me.

²² For I have kept^τ the ways of the LORD,
And have not wickedly departed from my God.

²³ For all His judgments^ω were before me:
And as for His statutes, I did not depart from them.

²⁴ I was also upright^ω before^ο Him,
And have kept myself from mine iniquity.^π

²⁵ Therefore the LORD hath recompensed me according to my
righteousness;

According to my cleanness in His eye-sight.^ρ

²⁶ With the merciful^σ Thou wilt shew Thyself merciful,
And with the upright man Thou wilt shew Thyself upright.

²⁷ With the pure Thou wilt shew Thyself pure;
And with the froward^τ Thou wilt shew^υ Thyself unsavoury.

²⁸ And the afflicted people Thou wilt save:
But Thine eyes are upon the haughty,^ο

That Thou mayest bring them down.

²⁹ For^φ Thou art my lamp,^χ O LORD:
And the LORD will lighten my darkness.

³⁰ For by Thee I have run through a troop:^ψ
By my God have I leaped over a wall.

j Ps. 31, 8, and
118, 5.

h Ch. 15, 26. Ps.
22, 8.

i Ve. 25. 1 Sa.
26, 33. 1 Ki. 8,
32. Ps. 7, 9.

ν (*The Psalmist
now gives the
reasons which
moved God thus
to interfere in so
glorious a man-
ner on his behalf,
that others might
be urged to the
same devotedness
to the commands
of God.*)

k Ps. 24, 4.

l Ge. 18, 19. Ps.
119, 3, and 128,
1. Pr. 8, 32.

m De. 7, 12. Ps.
119, 30, 102.

n Ge. 6, 9, and
17, 1. Job 1, 1.

ο Heb., *to Him*.

π (*The iniquity
into which I
might readily
have fallen—my
easily besetting
sin.*)

ρ Heb., *before His
eyes*.

σ Mat. 5, 7. (*The
transition here
from himself to
God's general
mode of proceed-
ure, is designed
to commend a
course of piety to
others.*)

τ Le. 26, 23—28.
(*"Towards the
deceitful thou
dost act with cunning."*
Maurer.)

υ Or, *arrestle*.
Ps. 18, 26.

ο Job 40, 11, 12.
Is. 2, 11, 12, and
17, and 5, 15.
Da. 4, 37.

φ (*In ve. 29 to 46,
David returns to
the representation
of God's
favour to him.*)

χ Or, *candle*.
Job 29, 3. Ps.
27, 1.

ψ Or, *broken a
troop*.

ω Or, *refined*. Ps. 12, 6, and 119, 110. Pr. 30, 5.

p Ex. 15, 2. Ps. 27, 1; 28, 7, 8; and 31, 4. Is. 12, 2.

a Heb., *riddeth*, or *looseth*.

q De. 18, 13. Job 22, 3. Ps. 101, 2, 6, and 119, 1.

β Heb., *equalleth*.

r De. 32, 13. Is. 33, 16, and 58, 14.

γ (*The strong, fortifical positions of his enemies, which, by conquest, became his.* Comp. De. 33, 29.)

δ Heb., *for the wear*. Ps. 144, 1.

ε (*"Bronze." The ancients possessed the art of rendering bronze elastic.*)

ζ (*Lowliness, condescending gentleness.*) Comp. ch. 7, 18. Is. 66, 1, 2.

η Heb., *multiplied me*.

θ Pr. 4, 12. ("One takes," says Hengstenberg, "small stones which many stumbling-blocks and hindrances are in the way.")

i Heb., *ankles*.

s Mal. 4, 3.

κ (*The more truly thankful we are to God, the more firmly will the love of God be grafted in our hearts; the more shall we practise self-denial, the more attached shall we be to the service of God, the more anxious shall we be to secure His future favour, and the more secure shall we be, finally, of enjoying it; and the greater and more glorious shall be our reward.* W. H. Parr.)

31 *As for God, His way is perfect; The word of the LORD is tried: He is a buckler to all them that trust in Him.*

32 *For who is God, save the LORD? And who is a rock, save our God?*

33 *God is my strength and power: And He maketh my way perfect.*

34 *He maketh my feet like hinds' feet: And setteth me upon my high places.*

35 *He teacheth my hands to war; So that a bow of steel is broken by mine arms.*

36 *Thou hast also given me the shield of Thy salvation: And thy gentleness hath made me great.*

37 *Thou hast enlarged my steps under me; So that my feet did not slip.*

38 *I have pursued mine enemies, and destroyed them; And turned not again until I had consumed them.*

39 *And I have consumed them, and wounded them, That they could not arise:*

Yea, they are fallen under my feet.

40 *For Thou hast girded me with strength to battle: Them that rose up against me hast Thou subdued under me.*

41 *Thou hast also given me the necks of mine enemies, That I might destroy them that hate me*

42 *They looked, but there was none to save; Even unto the LORD, but He answered them not.*

43 *Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, And did spread them abroad.*

44 *Thou also hast delivered me from the strivings of my people, Thou hast kept me to be head of the heathen:*

A people which I knew not shall serve me.

45 *Strangers shall submit themselves unto me: As soon as they hear, they shall be obedient unto me.*

46 *Strangers shall fade away, And they shall be afraid out of their close places.*

47 *The LORD liveth; and blessed be my rock; And exalted be the God of the rock of my salvation.*

48 *It is God that avengeth me, And that bringeth down the people under me,*

49 *And that bringeth me forth from mine enemies: Thou also hast lifted me up on high above them that rose up against me:*

Thou hast delivered me from the violent man.

50 *Therefore I will give thanks unto Thee, O LORD, among the heathen.*

And I will sing praises unto Thy name.

51 *He is the tower of salvation for His king: And sheweth mercy to His anointed, Unto David, and to his seed for evermore.*

t Ps. 18, 32, 39.

u Ps. 41, 5.

μ Heb., *caused to bow*.

v Ge. 49, 8. Ex. 23, 27. Jos. 10, 24.

w Job 27, 9. Pr. 1, 28. Is. 1, 15. Mt. 3, 4.

x 2 Ki. 13, 7. Ps. 35, 5. Da. 2, 35.

y Is. 10, 6. Mt. 7, 10. Zec. 10, 5.

z Ch. 3, 1; 5, 1; 19, 9, 14; and 20, 1, 22.

a De. 28, 13. Ch. 8, 1-14. Ps. 2, 8.

b Is. 55, 1.

ξ Heb., *Sons of the stranger*.

o Or, *yield feigned obedience*. Heb., *lie*.

π (*So Ewald, Thurnis, Fürst. "They shall come trembling out of their strongholds"—i.e., to deliver themselves up.* Comp. Ho. 11, 11. Mt. 7, 17. *Grosvenor, Hengstenberg, & others translate, "They gird themselves about of their strongholds"—i.e., they prepare themselves to go out.*)

ρ Mt. 7, 17. (*Fortified places.* Maurer.)

c Ps. 89, 26.

σ Heb., *giveth vengeance for me*. 1 Sa. 25, 39. Ch. 18, 19, 31.

τ (*"Eloaher," says Hengstenberg, "David has introduced his name in his song and prayer." Comp. ch. 7, 29, 26, and 23, 1. This verse is quoted by St. Paul as prophetic of Christ.*)

d Ro. 15, 9.

e Ps. 114, 10.

f Ps. 89, 29.

v (Dathe and Maurer translate "later;" written after that in ch. xxii.)

g Ch. 7, 8, 9. Ps. 78, 70, 71, and 88, 27.

h 1 Sa. 16, 12. Ps. 83, 20.

φ (Lit. "sweet of the songs of Israel;" i. e. "sweet poet or psalmist of Israel." So the Vulg., Herder, G. Schuis, De Witte, Maurer, &c.)

i 2 Pe. 1, 21.

χ (Hengstenberg says that, for the proper efflorescence of Psalmodic poetry, the first grand prerequisite lay in a national religious awakening, and the second, in the appearance at the time of one who, with a certain poetic genius, was endowed with an especial measure of God's Spirit.)

k De. 32, 4, 31. Ch. 22, 2, 32.

ψ Or, Be thou ruler, &c. Ps. 110, 2.

l Ex. 18, 21. 2 Chr. 19, 7, 9.

m Ju. 5, 31. Ps. 89, 36. Pr. 4, 18. Ho. 6, 5. See Ps. 110, 3.

ω (For will not my house be thus with (the help of) God, for He hath made an eternal covenant with me, *And* (or *settled*) in all things, to be kept; for will He not promote all my salvation and all my desire? Maurer. Similarly De Witte. Septuagint, "Be not of that worth with God.")

α Ch. 7, 15, 16. Ps. 89, 29. Is. 55, 3.

β Heb., filled.

PSALM XVIII.
(Dr. Wells and Townsend.)

[334]

XXIII.]

A. M. 4422. B. C. 1019.
JERUSALEM.

[335]

David the son of Jesse said,
And the man *who was raised*^γ up on high,

The anointed^δ of the God of Jacob,
And the sweet psalmist^φ of Israel, said,

2 "The Spirit^ι of the LORD spake^κ by me,
And His word *was* in my tongue.

3 The God of Israel said,
The Rock^λ of Israel spake to me,
He^ψ that ruleth over men *must be just*,
Ruling in the fear^ρ of God.

4 And *He shall be* as the light^τ of the morning,
When the sun riseth, *even* a morning without clouds :
As the tender grass *springing* out of the earth
By clear shining after rain.

5 Although my house *be* not so with God;^ω
Yet He hath made with me an everlasting covenant,^α
Ordered in all things, and sure :
For *this is* all my salvation, and all *my* desire,
Although He make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away,
Because they cannot be taken with hands :

7 But the man *that shall touch* them must be fenced^β
With iron and the staff of a spear;

And they shall be utterly burned with fire in the *same*^ν place."^γ

A. M. 4422. B. C. 1019.
JERUSALEM.

[336]

Parallel place, 1 Chr. xi. 10—47.

A list of David's warriors.

8 *THESE be* the names of the mighty men whom David had: The Tachmonite^δ that sat in the seat, chief among the captains; the same *was* Adino the Ezmite: *he lift up his spear* against eight^ε hundred, whom he slew^ς at one time.

9 And after him *was* Eleazar^η the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away :

10 he arose, and smote the Philistines until his hand *was* weary, and his hand *clave*^θ unto the sword : and the LORD wrought a great victory that day; and the people returned after him only to spoil.

Parallel places, 1 Ki. ii. 1—11; 1 Chr. xxix. 26—30.
David's declaration of his trust in God.

NOW these *be* the last^υ words of David.

γ (In that place where thy grove. Maurer.)

δ Or, *Joshab-assebet* the Tachmonite, head of the three. 1 Chr. 11, 11, and 27, 2.

ε (Kennicott thinks the number should be 300.)

ς Heb., slain.

η 1 Chr. 11, 12.

θ (J. Simpson (Visit to Flanders, 1815), speaks of a Highland sergeant at Waterloo, whose basket-hilted sword had, after the battle, to be released from his hand by a blacksmith.)

ι 1 Chr. 11, 27. (See 1 Chr. 11, 13, 14, where this incident is ascribed to Eleazar at Pas-dammim or Eplies-dammim. 1 Sa. 17, 1.)

κ Or, for foraging.

λ (Possibly, Sham-mah among the lentiles, and Eleazar among the barley.)

μ Or, the three captains over the thirty. 1 Chr. 11, 15.

ν (Joab was General, then there were six Marshals, of whom Jashob-am or Adino was chief, and under these six were the thirty Captains.)

ο 1 Sa. 22, 1.

ρ Ch. 5, 18.

σ 1 Sa. 22, 4, 5.

τ (An ancient cistern, with four or five holes in the solid rock, at about ten minutes' distance to the N. of the eastern corner of the hill of Beth-lehem is pointed out by the natives as Bir-Daoud—"David's well." Van de Velde.)

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?"

These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: 21 and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men. 23 He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem, 25 Shammah the Harodite, Elikah the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27 Abiozer the Anethothite, Mebunnai the Hushathite, 28 Zabnon the Ahobite, the son of the Netophathite, 29 Heleb the son of Baanah, a Netophathite, Ittai the son

of Ribai out of Gibeah of the children of Benjamin, 30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash, 31 Abi-albon the Arbathite, Azmaveth the Barhumite, 32 Eliabiah the Shaalbonite, of the sons of Jashen, Jonathan, 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathau of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah, 38 Ira an Ithrite, Gareb an Ithrite, 39 Uriah the Hittite: thirty and seven in all.

XXIV.] A.M. 4422. B.C. 1019. [337

Parallel place, 1 Chr. xxi. 1-27.

David numbers the fighting men of Israel.

AND again the anger of the Lord was kindled against Israel, and he moved David against them to say, "Go, number Israel and Judah."

2 For the king said to Joab the captain of the host, which was with him, "Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people."

3 And Joab said unto the king, "Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?"

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst

B Or, valleys. De. 1. 24. (Probably from a rivulet running into the Mediterranean in the N. of Joppa, where now is the river Angh.)

u Ju. 2. 9.

v Ch. 20. 26.

w Ch. U. 3, 6.

y (It is probable that the celebrity of two threes, and of the thirty, gave names to their respective orders, into which others were afterwards admitted.)

x There was a famine three years. Ch. 21. 1.

δ Satan. Satan stood up against Israel, and provoked David to number Israel. 1 Chr. 21. 1.

ε (The original word, which is the same in both places, though variously rendered "moved" and "provoked," signifies "to invite" or "persuade." 2 K. 21. 25; there rekindled "stirred up." Hales.) Ja. 1. 4.

ζ (In the pride of his heart, and in a spirit of presumptuous reliance on his own strength and resources.)

η Or, Compass.

y Ju. 20. 1.

z Je. 17. 5.

θ (In a disobedient and unapproved Jewish remonstrance against this act, and indirect, respectful, humble, unobtrusive and unperplexing curiosity. R. W. Evans.)

α De. 2. 36. Jos. 13. 9. 16.

r ...Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof... Le. 17. 14.

s 1 Chr. 11. 20.

ξ Heb. slain.

ο (Sept. "He was the most honourable of those three," i.e., of the second three.)

π (A frontier town of Judah, towards Edom, Jos. 15. 21. Called J. kabzeel, Ne. 11. 25. Compare Ibleam, Jos. 17. 11; called Bileam, 1 Chr. 6. 70.)

ρ Heb. great of acts.

σ Heb. lions of blood.

τ Ex. 15. 15. 1 Chr. 11. 22.

τ (Dochart thinks that Benaiah went into a cave for shelter from the snow, and was there attacked by a lion, which had also sought shelter there.)

v Heb. a man of countenance; or, sight: called. 1 Chr. 11. 23, a man of great stature.

φ Or, honourable among the thirty.

χ ...The Cherethites and the Pelethites... Ch. 8. 18, and 20, 23.

ψ Or, council. Heb. at his command. 1 Sa. 22. 11.

ω ...Asahel was as light of foot as a wild roe. Ch. 2. 18.

α Shammoth the Hararite. 1 Chr. 11. 27.

i Or, valley.

h Nu. 32, 1. 3.

k Or, north land newly inhabited.

A Jos. 19. 17. Jth. 18. 29. (In the N. of Palestine, towards Tyre, four miles from Ptolemais.)

c Jos. 19. 28. Ju. 18. 28.

μ (Josephus reckons 900,000 in Israel and 400,000 in Judah. Ant. viii., 13, 1.)

ν... Of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand men. 1 Chr. 21, 5. (It would seem that, as to the men of Israel, the author of Samuel does not take notice of those in actual service, comp. 1 Chr. 27, 1, while the writer of the Chronicles does; they numbered 300,000, which is just the difference between the two accounts.)

d 1 Sa. 24. 5.

e Ch. 12, 13.

f 1 Sa. 9, 9. 1 Chr. 29, 29.

ξ... Choose thee either three years' famine, 1 Chr. 21, 11. (That is, three more years, including the three years mentioned, ch. 21, 1, and the present year, in all, seven years.)

γ Ps. 103, 8, 13, 14, and 119, 156.

ο Or, many.

π (Sept., "So David chose the pestilence, and it was the days of wheat-harvest, and the Lord sent a pestilence upon Israel from morning until dinner-time." So Josephus.)

of the river^a of Gad, and toward Jazer;^b ⁶ then they came to Gilead, and to the land of Tahtim-hodshi;^c and they came to Dan-jaan,^d and about to Zidon,^e ⁷ and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

⁸ So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

⁹ And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight^μ hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.^ν

¹⁰ And David's heart smote^d him after that he had numbered the people. And David said unto the LORD, "I have sinned^e greatly in that I have done: and now, I beseech Thee, O LORD, take away the iniquity of Thy servant; for I have done very foolishly."^ξ

¹¹ For when David was up in the morning, the word of the LORD came unto the prophet Gad,^f David's seer, saying, ¹² "Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.

¹³ So Gad came to David, and told him, and said unto him, "Shall seven^ξ years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him that sent me."

¹⁴ And David said unto Gad, "I am in a great strait: let us fall now into the hand of the LORD; for His mercies^γ are great: and let me not fall into the hand of man."^π

¹⁵ So the LORD sent a pestilence^π

upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

¹⁶ And when the Angelⁱ stretched out His hand upon Jerusalem to destroy it, the LORD repented^k Him of the evil, and said to the Angel that destroyed the people, "It is enough: stay now Thine hand."

And the Angel of the LORD was by the threshing-place of Araunah^ρ the Jebusite.

¹⁷ And David spake unto the LORD when he saw the Angel that smote the people, and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house."^τ

¹⁸ And Gad came that day to David, and said unto him, "Go up, rear an altar unto the LORD in the threshing-floor of Araunah^σ the Jebusite."

¹⁹ And David, according to the saying of Gad, went up as the LORD commanded.

²⁰ And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. ²¹ And Araunah said, "Wherefore is my lord the king come to his servant?"

And David said, "To buy^l the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed^m from the people."

²² And Araunah said unto David, "Let my lord the king take and offer up what seemeth good unto him: behold, here be oxenⁿ for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood."^τ

²³ All these things did Araunah, as a king,^τ give unto the king.—And Araunah said unto the king, "The LORD thy God accept thee."

²⁴ And the king said unto Araunah,

i Ex. 12. 23.

1 Chr. 21, 15.

k Ge. 6, 6. 1 Sa. 15, 11. Joel 2, 13, 14.

ρ (1 Chr. 21, 15, 2 Chr. 3, 1, called Ornan. The one name was probably the Canaanitish pronunciation, the other the Hebrew.)

σ Heb., Araunah.

l See Ge. 23, 8—16.

m...(Aaron) put on incense and made an atonement for the people.....and the plague was stayed. Nu. 16, 47, 48.

n 1 Ki. 19, 21.

τ (Lightfoot thinks that he was descended from the blood-royal of the Jebusites. Probably nothing, except genealogical distinctions, as Dr. Kitto observes, remained between the Israelites and the ancient inhabitants of the land.)

v (The renunciation of a few vices, for which we have no propensity; the practice of a few virtues, which are rendered smooth and easy by the countenance of the world; can hardly be considered a service worthy of God.)

“Nay; but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.”v

So David bought the threshing-floor and the oxen for fifty shekels of silver.ϕ 25 And David built there

an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

PSALM XXX.
(Calmet and Townsend.)

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ϕ (For the floor, oxen, and implements sold; but David gave..... for the place six hundred shekels of gold by weight. 1 Chr. 21, 25.)



THE
FIRST BOOK OF THE KINGS,

COMMONLY CALLED

THE THIRD BOOK OF THE KINGS.

AMONG the Jews these books were regarded as forming but one. Hence Eusebius, giving us the canon of Origen, says: "The Third and Fourth of Kings (the First and Second of Samuel being styled the First and Second of Kings), in one" [book]. Jerome, Melito of Sardis, and Josephus assert the same. The present division into two books was made in the Alexandrian and Latin versions, and was introduced into the Hebrew Bibles in Bomberg's editions.

As to the sources whence the historic information contained in these books has been obtained, various opinions have been held. Eichhorn thinks these sources were private historical works. Pertholdt, Hävernick, and Movers hold that they were official documents. This seems probable, since reference is made by name to several works, viz., the Book of the Acts of Solomon, 1 Ki. xi. 41; the Book of the Chronicles of the Kings of Israel, 1 Ki. xiv. 19; xvi. 5, 20, 27; xxii. 39; and the Book of the Chronicles of the Kings of Judah, 1 Ki. xv. 7. This reference too, it should be borne in mind, is uniformly introduced by the expression, "Now the rest of the Acts," &c.

Yet it is evident, whatever were the sources of information made use of, that the books were the composition of one writer. Even De Wette is obliged to confess that "a certain unity is obvious from beginning to end," while Hävernick proves that similar idioms are continually occurring, producing a uniformity of style. Jewish tradition makes this writer Jeremiah: "Jeremiah wrote his book, and the Book of Kings and Lamentations." (Baba-Bathra, fol. 14, 2, and 15, 1); an opinion which is sustained by Grotius, Hävernick, and others. There is certainly sufficient affinity between these books and Jeremiah's writings to render this supposition probable. Compare 1 Ki. ix. 8, 9, with Jer. xxii. 8, 9; 1 Ki. xi. 4; viii. 25; ix. 5, with Jer. xxxiii. 17; xiii. 13; xvii. 25; 2 Ki. xvii. 13, 14; xxi. 12; xxiv. 18; xxv., with Jer. vii. 13, 24; xix. 3; li.

It is impossible to decide with any certainty when these books were written. Jalm and Hävernick place their composition in the reign of Evil-Merodach; De Wette fixes on the end of the captivity. We shall be sufficiently near the truth by regarding the work as intermediate between Samuel and Chronicles.

The books themselves constitute a theocratic history, and refer continually to the Mosaic writings. See Hengstenberg on the Pentateuch, i., 169—212. Hence the prominence which is given to the sin of Jeroboam, and the constancy with which the religious character of each succeeding king is described by its similarity or opposition to that of the son of Nebat.

The books may be thus divided, according to Keil:—

- I.—The first period, the reign of Solomon, i.—xi.
- II.—The second period, the history of the two kingdoms of Israel and Judah, 1 Ki. xii.—2 Ki. xvii.
- III.—The third period, the history of the kingdom of Judah, from Hezekiah's reign to the captivity, xviii.—xxv.

^a Heb., *entered into days.*

^β (De Wette, Keil, Lomd., Gesenius, "covelshts;" others, after the Persians and Josephus, understand "garment"—meaning apparel, not bed clothes.)

I.] A.M. 4422. B.C. 1019. JERUSALEM. [339
The accession of Solomon.

NOW king David was old and stricken in years;^a and they covered him with clothes,^β but he gat no heat. ²Wherefore his servant said unto him, "Let there be sought^γ for my lord the king a young

virgin;^δ and let her stand before the king, and let her cherish^e him, and let her lie in thy bosom, that my lord the king may get heat."

³So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite,^ζ and brought her to the king.

^γ Heb., *Let them seek.*

^δ Heb., *a damsel, a virgin.*

^e Heb., *be a cherisher unto him.*

^ζ (Lit., *the*; i.e., an inhabitant of Shunem, and so 2, 17.)

⁴And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

a 2 Sa. 3, 4.
1 Chr. 3, 2.

q Heb., reign.

b 2 Sa. 15, 1.

o (Chariots of state—royal equipages, with cohorts of horse-men and runners. Comp. 2 Sa. 15, 1.)

c Heb., from his days.

e 1 Chr. 3, 2.

k Heb., his words were with doubt.

d 2 Sa. 20, 25.

l Heb., helped after Adonijah.

nThe son of Eliab (Solomon's officer, in Benjamin. Ch. 4, 18.

f 2 Sa. 23, 8.

m (Schultz and Theinus think that this rock was to the S. of the valley of Hinnom. It might have received its name from the difficulty of ascending it: עֲרֹב to creep, climb.)

v Or, The well Rogel. 2 Sa. 17, 17. ("The fountain in the king's garden," according to Josephus; now Bir Eyub, "the well of Job" (not Job). This is one of the three receptacles of living water accessible at Jerusalem. At the time of Dr. Robinson's visit (April), there were in it nearly fifty jets of water. "The spot," he says, "is the prettiest & most fertile ground in Jerusalem;" and Dr. Schultz says, "it is still the favourite place of amusements for the inhabitants of Jerusalem.")

⁵Then Adonijah^a the son of Haggith exalted himself, saying, "I will be king."⁷

And he prepared^b him chariots^o and horsemen, and fifty men to run before him.

⁶And his father had not displeased him at any time^c in saying, "Why hast thou done so?" and he also *was* a very goodly *man*: and *his mother* bare him after Absalom.^e

⁷And he conferred^k with Joab the son of Zeruiah, and with Abiathar^l the priest: and they following Adonijah helped^a him. ⁸But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,^e and Rei, and the mighty^f men which *belonged* to David, were not with Adonijah.

⁹And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheloth,^m which *is* by En-rogel,^v and called all his brethren the king's sons, and all the men of Judah the king's servants: ¹⁰but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

¹¹Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, "Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? ¹²Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. ¹³Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? ¹⁴Behold, while thou yet talkest

there with the king, I also will come in after thee, and confirm^f thy words."

¹⁵And Bath-sheba went in unto the king into the chamber: and the king *was* very old; and Abi-hag the Shunammite ministered unto the king.

¹⁶And Bath-sheba bowed, and did obeisance unto the king.

And the king said, "What wouldest thou?"^o

¹⁷And she said unto him, "My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. ¹⁸And now, behold, Adonijah reigneth;⁷ and now, my lord the king, thou knowest it not: ¹⁹and he hath slain^p oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. ²⁰And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell^q them who shall sit on the throne of my lord the king after him.⁷ ²¹Otherwise it shall come to pass, when my lord the king shall sleep^b with his fathers, that I and my son Solomon shall be counted offenders."⁷

²²And, lo, while she yet talked with the king, Nathan the prophet also came in.

²³And they told the king, saying, "Behold Nathan the prophet."

And when he was come in before the king, he bowed himself before the king with his face to the ground. ²⁴And Nathan said, "My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? ²⁵For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abia-

g Heb., fill up

o Heb., What to thee?

7 (That God had told David that Solomon should reign after him and build him an house, says Bishop Patrick, "I am to Adonijah, and to him, so I confesses as much to the next chapter, ve. 15, and the marked exclusion, Solomon proves it.")

7 Ve. 7, 8, 9, 25.

p (The appointment of a successor to the throne, according to the theory, rested with the Lord, not in appointing nations, 2 Ki. 3, 27, as do the Israelites, after this, except the people of Ammonites.)

q (See notes on 1 Kings 1, 25, and 1 Kings 1, 27, as do the Israelites, after this, except the people of Ammonites.)

r (See notes on 1 Kings 1, 25, and 1 Kings 1, 27, as do the Israelites, after this, except the people of Ammonites.)

s Ch. 2, 10, 18.

t Heb., sinners, (the 1) of death for sinning at the kingdom. (Grotius, Patrick.)

v Heb., *Let king Adonijah live.*
1 Sa. 10, 24.

φ Heb., *before the king.*

i 2 Sa. 4, 9.

k 1 Chr. 22, 9, 10.

l No. 2, 3. Da. 2, 4.

x *(The Cherethites and Pelethites, according to J. C. er. 10th. Mo-har's, and Kell. Comp. v. 35.)*

φ Heb., *which he length to me.*
See Est. 6, 8.

(Maimonid says that it was a capital offence for any one to cry on the king's ear without permission)

ω *(An open fountain naturally existing on the west of the city, the waters of which never still continue to flow by subterraneous channels down to the ancient temple, & perhaps Solomon. It was probably near the present Upper Pool. Kirt's Cyc. 2 Chr. 32, 30. The district Gihon lay between the Fall of Jericho (the Genoplasmus) against the Drapionian of Gihon, and the tower of the furnace, on the W. of the lower city.)*

m Ch. 19, 15. 1 Sa. 10, 1, and 16, 3, 12. 2 Sa. 2, 3, and 5, 3. 2 Ki. 9, 3, and 11, 12.

n 2 Sa. 15, 10. 2 Ki. 9, 13, and 11, 11.

a *(A reference to those divisions which had been so long working, and which were yet to rend asunder the kingdom.)*

thar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.^v ²⁶ But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. ²⁷ Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?"

²⁸ Then king David answered and said, "Call me Bath-sheba."

And she came into the king's presence,^φ and stood before the king.

²⁹ And the king sware, and said, "As the Lord liveth,ⁱ That hath redeemed my soul out of all distress, ³⁰ even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead;^k even so will I certainly do this day."

³¹ Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, "Let my lord king David live for ever."^l

³² And king David said, "Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada."

And they came before the king.

³³ The king also said unto them, "Take with you the servants^x of your lord, and cause Solomon my son to ride upon mine own^φ mule, and bring him down to Gihon;^ω ³⁴ and let Zadok the priest and Nathan the prophet anoint^ω him there king over Israel: and blow ye with the trumpet,^ω and say, God save king Solomon. ³⁵ Then ye shall come up after him, (that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel^ω and over Judah.)"

³⁶ And Benaiah the son of Jehoiada answered the king, and said, "Amen:

the Lord God of my lord the king say so *too*. ³⁷ As the Lord hath been with my lord the king, even so be^ω He with Solomon, and make his throne greater^ω than the throne of my lord king David."

³⁸ So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

³⁹ And Zadok the priest took an horn of oil^β out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, "God save^ω king Solomon." ⁴⁰ And all the people came up after him, and the people piped with pipes,^γ and rejoiced with great joy, so that the earth rent^δ with the sound of them.

⁴¹ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab^ε heard the sound of the trumpet, he said, "Wherefore *is this* noise of the city being in an uproar?"

⁴² And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, "Come in; for thou *art* a valiant man, and bringest good tidings."

⁴³ And Jonathan answered and said to Adonijah, "Verily^ζ our lord king David hath made Solomon king."

⁴⁴ And the king bath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

⁴⁵ and Zadok the priest and Nathan the prophet have anointed him king in Gihon;^ω and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard. ⁴⁶ And also Solomon sitteth^θ on the throne of the kingdom. ⁴⁷ And moreover the king's servants came to bless our lord king David, saying, God make the name

o Jos. 1, 5, 17. 1 Sa. 20, 13.

p Ve. 47.

β *(Holy oil. Ex. 30, 23. Ps. 89, 20.)*

γ 1 Sa. 10, 24.

γ Or, *flutes.*

δ *(So we talk of "renting the air with cries.")*

ε *(The old warrior naturally is the first to distinguish that sound he knew so well. So also Joshua was the first to hear the shouting in the camp. Lx. 32, 17.)*

ζ *(Sept., καὶ μάλα. Vulg., Nequaquam! Schmidt, Dathé, De Wette, Kell, "by no means" — "Not so." You Girlach, "on the contrary.")*

η *(Gihon lay on the W. of the city up the valley of Gihon, which, looking into the valley of Hin-nun, met the Kidron valley in the neighbourhood of En-Rogel, where Adonijah and his party were. Hence, while the anointing of Solomon took place at a considerable distance from En-Rogel, the noise of the shouting would readily reach that spot through the valley.)*

θ *(All described in proper order, Orientals paying great attention to state. Here the anointing, proclamation of the people, sitting on the throne, receiving the homage and gratulations of the king's servants, succeed each other.)*

s Ve. 37.
t Ge. 47, 31.

u Ch. 3, 6. Ps. 132, 11.

v (S. pt., one of my seed.)

w (These were the projecting corners of the altar, probably shaped like horns. Herodotus says, Herodotus says, Bell. Ind., v., 5, 6, "it had corners like horns." These horns, in which, as it were, the altar culminated, were sprinkled with the blood of the victims. 1 K. 29, 12. Le. 4, 7.)

x Ch. 2, 23.

y (Though he had committed a crime, as why of doubt, by usurping the kingdom without his father's consent, as a usual custom a sign of God. Bishop Patrick.)

z 1 Sa. 14, 45. 2 Sa. 11, 11. Ac. 27, 34.

aa (If he did anything, as Absalom's exploits, which showed that he had still a rebellious mind, this pardon should signify nothing, because he had broken the condition of it. Bishop Patrick.)

ab Ge. 47, 29. De. 31, 11.

ac Jos. 23, 11.

ad De. 17, 19, 20.

ae (Under these four words are comprehended the laws of Moses: 1st, constitutions that had their foundation in the will of God; 2nd, moral duties; 3rd, laws belonging to civil government; 4th, those which testified the loving kindness of the Lord.)

of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.^f ⁴⁸And also thus said the king, Blessed be the Lord God of Israel, which hath given^g me^h to sit on my throne this day, mine eyes even seeing it.ⁱ

⁴⁹And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

⁵⁰And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns^k of the altar.^l

⁵¹And it was told Solomon, saying, "Behold, Adonijah feareth^m a king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword."ⁿ

⁵²And Solomon said, "If he will shew himself a worthy man, there shall not an hair of him fall to the earth:^o but if wickedness shall be found in him, he shall die."^p

⁵³So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, "Go to thine house."^q

1 Chr. xxi. 28—xxii. 19. [340
(Townsend.)

1 Chr. xxiii.—xxvii. [341

1 Chr. xxviii. Ps. xcii. (Townsend.) [342
Ps. cxlv. (Townsend.)

1 Chr. xxix. 1—30. [343

II.] A.M. 4422. B.C. 1019. [344
JERUSALEM.
David's charge to Solomon.

NOW the days of David drew nigh that he should die;^r and he charged Solomon his son, saying, ²"I go^s the way of all the earth: be thou strong therefore, and shew thyself a man:^t ³and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes,^u and His commandments, and His judgments,

and His testimonies, as it is written in the law of Moses, that thou mayest prosper^v in all that thou doest,^w and whithersoever thou turnest thyself: ⁴that the Lord may continue^x His word which He spake concerning me, saying,^y If thy children take heed to their way, to walk^z before Me in truth with all their heart and with all their soul, there shall not fail^{aa} thee (said^{ab} He) a man on the throne of Israel.

⁵Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did^c to the two captains of the hosts of Israel, unto Abner^d the son of Ner, and unto Amasa^e the son of Jether, whom he slew, and shed^f the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. ⁶Do therefore according to thy wisdom,^g and let not his hoar head go down to the grave^h in peace. ⁷But shew kindness unto the sons of Barzillaiⁱ the Gileadite, and let them be of those that eat^j at thy table: for so they came^k to me when I fled because of Absalom thy brother.

⁸And, behold, thou hast with thee Shimei^l the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous^m curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sworeⁿ to him by the Lord, saying, I will not put thee to death with the sword. ⁹Now therefore hold him not guiltless:^o for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."^p

¹⁰So David slept^q with his fathers, and was buried in the city of David.

¹¹And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

q Or, do wisely. 1 Sa. 18, 5, 14, 20.

r De. 29, 9. Jos. 1, 7. 1 Chr. 22, 12, 13. (There is great similarity between this passage and Jos. 1, 7, 8. It might remark, too, with Hieronim, that an important testimony to the existence of the Pentateuch is furnished here, as it is written in the Law of Moses.)

s 2 Sa. 7, 25.

t Ps. 132, 12.

u 2 Ki. 20, 3.

v Heb., he cut off from thee from thy throne.

w Ch. 8, 25. 2 Sa. 7, 12.

x 2 Sa. 3, 39; 18, 5, 12, 14; and 19, 5, 6, 7.

y 2 Sa. 3, 27.

z 2 Sa. 20, 19

aa Heb., put.

ab That is, Though you have now pardoned Joab, yet should he offend again, then punish him with death. 1 K. 20, 26.

ac Heb., "shed.")

ad 2 Sa. 19, 31, 38.

ae 2 Sa. 9, 7, 10, d 19, 28.

af 2 Sa. 17, 27.

ag 2 Sa. 16, 5.

ah Heb., strong.

ai 2 Sa. 19, 23.

aj (That is, regard him as a disaffected and dangerous man, confine him in Jerusalem for your own security, for his past crimes deserve it.) In this promise David sense the Lord are understood by Josephus. (Bailes.)

ak Ch. 1, 21. Ac. 2, 29, and 13, 36.

A.M. 4422. B.C. 1019.
JERUSALEM.
Parallel place, 2 Chr. i. 1—6.
Solomon's reign.

[345

p. 1 Chr. 29, 23.
2 Chr. 1, 1.

A. *The Sept. Alex. and Ald. (not Vat. or Comp. which are the same as Heb.) add, being "twelve years old;" other places speak of Solomon as very young when he came to the throne. But he is thought to be more than twelve, and especially, because his son Roboam is in most copies said to be forty years, when his father died, after a reign of forty years, and because David gives him ye. 9, the title of a wise man. Wallj.*

1 Sa. 16, 1, 5.
1 Chr. 22, 9, and 28, 5.
s. *There is no wisdom, nor understanding, nor counsel, against the Lord.* Pr. 21, 30. Da. 2, 21.
ψ *Heb., turn not away my face.* Ps. 132, 10.
† Ch. 1, 3, 1.

ω *"E. For," as Bishop Patrick observes, "the high honour to which he was advanced did not make him forget the honour due to a parent; unto whom also he was much indebted for his promotion to the kingdom."*

α *(In Eastern courts great respect was always paid to the queen-mother.)*

β *(Which was the most honourable place next to his own.)* See Ps. 45, 2, and 110, 1.

12 THEN^p sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon.

And she said, "Comest thou peaceably?"^q

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.^s 16 And now I ask one petition of thee, deny^ψ 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^t 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^ω himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother:^α and she sat on his right^β 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 Shu-

nammite for Adonijah? ask for him the kingdom; also; for he is mine elder brother; even for him, and for Abiathar the priest,^υ and for Joab^z the son of Zeruiah."²³ Then king Solomon swore by the Lord, saying, "God^z 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,^ω 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,^ε unto thine own fields; for thou art worthy of death:^ς but I will not at this time put thee to death, because thou barest^z 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.^η

28 Then tidings came to Joab: for Joab had turned^z after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.^α 29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; "and, behold, he is by the altar."^η

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

γ *(Among Oriental nations the harm of the preceding king was regarded as a sort of regalia appertaining to the crown, and so essentially the property of his successor, that the possession of it, or of any essential part of it, gave much strength to a claim that might otherwise be disputable. Comp. 2 Sa. 12, 8, and 16, 21, 22.)*

υ Ch. 1, 7.

z *(The Hebrew words, in the opinion of Lud. de Dieu," as Bishop Patrick observes, "are better rendered by the Chaldee paraphrast.")*

ε *Was not he and Abiathar & Joab in this counsel," i.e., they are his accomplices and have laid their heads together to advise him to this.)*

ς Ru. 1, 17.

ω 2 Sa. 7, 11, 13, 1 Chr. 22, 10.

η *(A city of the priests in the tribe of Benjamin. Jos. 21, 18. 1 Chr. 6, 60, and 7, 8.)*

z *Heb., a man of death.*

α 1 Sa. 22, 20, and 23, 6. 2 Sa. 15, 24, 29.

η 1 Sa. 2, 31—35.

z Ch. 1, 7.

η Ch. 1, 50.

η *(The altar was regarded with such reverence that, in general, if an offender once reached it, he was safe. But if a man came presumptuously upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die. Ex. 21, 14.)*

b Ex. 21, 14.
c ...The hand cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Nu. 35, 33. De. 19, 13, and 21, 8, 9.
d Ju. 9, 24, 57. Ps. 7, 16.
e 2 Chr. 21, 13.
f 2 Sa. 3, 27.
g 2 Sa. 20, 10.
h 2 Sa. 3, 29.
i Pr. 25, 5.

word again, saying, "Thus said Joab, and thus he answered me."

³¹And the king said^b 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." ³²And the LORD shall return^d his blood upon his own head, who fell upon two men more righteous and better^c than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner^f the son of Ner, captain of the host of Israel, and Amasa^g the son of Jether, captain of the host of Judah. ³³Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever:^h but upon David, and upon his seed, and upon his house, and upon his throne,ⁱ shall there be peace for ever from the LORD.¹⁰

³⁴So 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.

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

³⁶And the king sent and called for Shimei,^l and said unto him, "Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. ³⁷For it shall be, that on the day thou goest out, and passest over the brook Kidron,^A thou shalt know for certain that thou shalt surely die: thy blood^k shall be upon thine own head."

³⁸And 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.

[³⁹And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish^l

son of Maachah king of Gath. And they told Shimei, saying, "Behold, thy servants be in Gath."

⁴⁰And 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.

⁴¹And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. ⁴²And the king sent and called for Shimei, and said^m 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. ⁴³Why then hast thou not kept the oath^m of the LORD, and the commandment that I have charged thee with?"—⁴⁴The king said moreover to Shimei, "Thou knowest all the wickednessⁿ which thine heart is privy to, that thou didst to David my father: therefore the LORD shall returnⁿ thy wickedness upon thine own head; ⁴⁵and king Solomon shall be blessed,^o and the throne of David shall be established before the LORD for ever."

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

III.]

A.M. 4422. B.C. 1019.
JERUSALEM.
2 Chr. i. 7—12 with ve. 5—15.
Solomon's wisdom.

[3:16

AND Solomon made affinity^q with A Pharaoh^r 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^s house, and the house of the LORD,^s and the wall of Jerusalem^t round about. ²Only the people sacrificed in high places, because there was no house^u built unto the name of the

μ (If this act of Shimei's was small, yet the circumstances were deadly; the commands of sovereign authority make the slightest duties weighty. If his journey was harmless, yet his disobedience was far otherwise. It is not for subjects to praise the prince's charge in the scale of their weak constructions. Ep. Hall.)

*m Eze. 17, 19.
v 2 Sa. 16, 5. (The tongue that curseth the Lord's anointed receiveth its requital. Vengeance against rebels may sleep, but it cannot die; a sure, if late, judgment attends those who dare lift up the hand or tongue against the sacred persons of God's viceregents. How much less will the God of heaven suffer, unrepented, the insolencies and blasphemies against His own sacred ministry. Bishop Hall.)*

*n Ps. 7, 16.
o Pr. 25, 5.
p Ve. 12, Ch. 1, 1.
q Ch. 7, 8, and 9, 24.
r (It is difficult to determine which Pharaoh this was. Grotto thinks it was Tharcho, brother of Oscher, the fifth monarch of the twenty-first dynasty. Winer & Ewald fix upon Psuseens the last of the same dynasty; others the Cephrenus of Herodotus, and the Shishak of Scripture.)*

θ (The terrible judgment on the land, arising from the long-past destruction of the Gibeonites by Saul, was calculated to enforce the punishment of Joab. In judging the conduct in this matter, we must call to mind the law which it bore toward him to-day. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. De. 19, 13, and 21, 9.)
τ (The eighth (1 Chr. 6, 53) in descent from Phinehas the son of Eleazar, son of Aaron...he shall have...and his seed after him...an everlasting priesthood. Nu. 25, 13. 1 Chr. 24, 3. Lu. 1, 5.)
κ 2 Sa. 19, 16, 17. (It was perhaps a demagogue, and as such his influence was great with certain parties.)
λ (I said to distinguish the limits "all around Jerusalem" beyond which he was not to go.)
*k Le. 20, 9. Jek. 2, 19. 2 Sa. 1, 16.
l 1 Sa. 27, 2.*

v Do. 6, 5, and 39, 16, 20. Ps. 31, 23, 189, 8, 28, 1 Co. 8, 3.

π *Lightness sees.* "At Gibeon was the great stones in the high place for these stones of the tabernacle, as the brass altar, being brought to there as to the chief residence of the sons of Urim, who wait on it when Shiloh fell."

iv 1 Chr. 16, 39, 2 Chr. 1, 3.

ρ *(As proportionate to the greatness of the occasion, and the gathering. Comp. 2 Chr. 1, 2.)*

σ No. 12, 6. Mat. 1, 20, and 2, 13, 19.

σ Or, bounty.

γ Ch. 2, 4, and 9, 4. 2 Ki. 20, 3, Ps. 15, 2.

τ Nu. 27, 17. *(A proverbial saying, by which was signified the whole administration of things pertaining to life. Schütz.)*

v Do. 7, 6. *(I know not, from want of experience, how to give you so great a people.)*

z Ge. 13, 16, and 15, 5.

a 2 Chr. 1, 10 Pr. 2, 3-9. Ja. 1, 5.

δ Heb. hearing.

b Ja. 4, 3.

χ Heb. weary days.

ψ Heb. to hear.

c This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us. 1 Jno. 5, 14.

d Ch. 4, 20-31; 5, 12, and 10, 21. Ec. 1, 16.

LORD, until those days. ³ And Solomon loved^e the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. ⁴ And the king went to Gibeon^π to sacrifice there; for that was the great high place:^ρ a thousand^ρ burnt-offerings did Solomon offer upon that altar.

⁵ In Gibeon the LORD appeared to Solomon in a dream^τ 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,^σ according as he walked^ρ before Thee in truth, 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^τ 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.^z

⁹ Give^a therefore Thy servant an understanding^δ 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^b asked for thyself long life; x neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern^ψ judgment; ¹² behold, I have done according to thy words: c lo, I have given thee a wise^t 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,^e both riches, and honour: c so that there shall^a 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^β did walk, then I will lengthen thy days. y

¹⁵ And Solomon awoke; and, behold, it was a dream. y

And he came to Jerusalem, and stood before the ark^δ of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast^θ to all his servants.

¹⁶ Then came there two women, that were harlots,^e unto the king, and stood^h 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 together; 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 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 saith 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.

e Suck ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Mat. 6, 33. Eph. 3, 20.

ω Pr. 3, 16. *(These are absolutely promised him; but here is no mention of long life, for that depended on the condition of his steadfast obedience to God.)*

a Or, hath not been.

β *(Uprightness of heart here, and at ve. 6, ascribed to David does not signify that he was without fault, for he was guilty of great transgressions against the moral law, but it is spoken in opposition to Saul, who was rejected for controlling the orders of God. Bishop Patrick.)*

f Length of days, and long life, and peace, shall they add to thee. Pr. 3, 2.

γ *(Mentioned, as Thenius thinks, to intimate the historic ground of the narrative.)*

δ *(Which was there in a tabernacle which David had pitched for it, 2 Sa. 6, 17, though the tabernacle which Moses made remained at Gibeon, where Solomon had been to worship.)*

g So Ge. 40, 20. Ch. 8, 65. Es. 1, 3.

e *(Kept an house of public entertainment, as the Targum translates.)*

h Nu. 27, 2.

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 bowelsⁱ yearned⁵ 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."⁷

²⁸ And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom⁸ of God *was* in him,⁴ to do judgment.

IV.] A.M. 4422. B.C. 1019. JERUSALEM. [3 17
Solomon's greatness.

SO king Solomon was king over all Israel.

² And these *were* the princes^a which he had; Azariah the son of Zadok the priest,¹ ³ Elihoreph and Ahiah, the sons of Shisha, scribes;² Jehoshaphat¹ the son of Ahilud, the recorder.²

⁴ And Benaiah^m the son of Jehoiada *was* over the host: and Zadok and Abiatharⁿ *were* the priests: ⁵ and Azariah the son of Nathan *was* over the officers:^o and Zabud the son of Nathan *was* principal^p officer, and the king's friend;^q ⁶ and Ahishar *was* over the household: and Adoniram^r the son of Abda *was* over the tribute.⁸

⁷ And Solomon had twelve officers^o over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. ⁸ And these *are* their names:^r The son^σ of Hur, in mount Ephraim: ⁹ the son^σ of Dekar, in Makaz, and in Shaalbin,^τ and Bethshemesh, and Elon-beth-hanan: ¹⁰ the son^υ of Hessed, in Aruboth; to him *pertained* Sochoh, and all the land of

Hepher: ¹¹ the son^φ of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: ¹² Baana the son of Ahilud; to him *pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Bethshean to Abel-meholah, *even* unto the place that *is* beyond Jokneam: ¹³ the son^x of Geber, in Ramoth-gilead; to him *pertained* the towns⁸ of Jair the son of Manasseh, which *are* in Gilead; to him *also* *pertained* the region of Argob,^ψ which *is* in Bashan, threescore great cities with walls and brasen bars: ¹⁴ Ahinadab the son of Iddo *had* Mahanaim:^ω 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^a officer which *was* in the land.

²⁰ Judah and Israel *were* many, as the sand which *is* by the sea in multitude,⁴ eating and drinking, and making merry.¹⁶

²¹ And Solomon reigned over all kingdoms from the river^α unto the land of the Philistines, and unto the border of Egypt: they brought presents,^τ and served Solomon all the days of his life. ²² And Solomon's provision^β for one day *was* thirty measures^γ 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 For he had dominion over all the region on this side the river, from Tiphseh^δ even to Azzah,^ε over all the kings⁹ on this side the river: and he had peace^ζ on all sides round about him. ²⁵ And

φ Or, Ben-Abinadab.

χ Or, Ben-geter.

8 Nu. 32. 41.

ψ De. 3. 4. (The Targum gives for this, Trachonitis, Indeed, Trachonitis, the "pagged, stony," is but the Greek translation of the Heb. ATzob, a "stony and rugged place.")

ω Or, to Mahanaim. Heb. Mah'na'im. ah, i.e., Mahanaim-ward.

α De. 3. 8. (Probably because the collection of the revenue in that land of postage was easy.)

ε Ch. 3. 8. Pr. 14. 24. Ge. 22. 17.

η Ps. 72. 3, 7. Mi. 4. 1.

θ Ge. 15. 18. Jos. 1. 4.

ι Ps. 68. 29, and 72. 10, 11.

β Heb., bread.

γ Heb., ears. (According to Trachonitis, the "cor or homer," the largest of the Hebrew measures, contained 10,143 Paris cubic inches. Thus the whole would amount to 28,000 Irish bushels of bread.)

δ (A large and ancient city on the W. bank of the Euphrates, situated at the lowest and narrowest of that river; whence it became the point of trading communication. Consequently, the possession of it was deemed of high importance. Solomon's profit by means of it to draw the Eastern trade into his dominions.)

ε (Gaza.)

9 Ps. 72. 11.

ζ 1 Chr. 22. 9.

i Ge. 43. 30. Is. 49. 15. Je. 31. 20. Ho. 11. 8.

ζ Heb., were hot.

η (Sept., "Give the living child to her that said, Give it to the other, and in no wise slay it. She is the mother.")

k Ve. 9. 11, 12.

l Heb., in the midst of him.

κ (Chief or principal men.)

λ Or, the chief officer.

μ Or, secretaries.

l 2 Sa. 8. 16, and 20. 21.

ν Or, remembrancer.

m Ch. 2. 35.

n See ch. 2. 27.

o Ve. 7.

p 2 Sa. 8. 18, and 20. 26.

q 2 Sa. 15. 37, and 16. 16. 1 Chr. 27. 33.

r Ch. 5. 14.

ξ Or, levy.

α (Collectors, or general receivers of the fruits and produce of the land, these being the sources of the revenue of princes in the East.)

π (The order does not seem to be geographical. It is probable that it was that followed in the revenue list of the kingdom.)

ρ Or, Ben-hur.

σ Or, Ben-dekar.

τ (Probably the same as Shtalubin, a city of Dan, near Ajalon. Jos. 19. 42.)

υ Or, Ben-hesed.

ζ Heb., confidently.

α Mi. 4, 4. Zec. 3, 10.

b Ch. 10, 26. 2 Chr. 1, 14, and 9, 25.

η (4000, 2 Chr. 9, 25, i.e., in Jerusalem, and the remainder of the 10000 were dispersed throughout the kingdom.)

θ Or, mules, or, swift beasts. Est. 8, 14. Mi. 1, 13. (Properly "sheeps," "goats," distinguished from the common chariot horses.)

ι (Sept. If her own the king might be; i.e., each one conveyed it to whatsoever place the king took his progress. So Theinus.)

κ Ch. 3, 12.

κ Ge. 25, 6. (Derech, Chal-deans; Grotius, Kail, and Ewald, Arabians; Le-garde, Tena-rites.)

d See Ac. 7, 22.

λ See 1 Chr. 2, 6; 6, 33; and 15, 19. Ps. 88 title.

μ (That is, sons of song, or poets.)

ν Ca. 1, 1. (Sept., 5000; Jos. plus, 5000.)

ξ (The cedrus com- mifera, growing very tall and wide spreading.)

ο (Dr. Royle thinks this plant was the capri-pont, capparis spinosa, called by the Arabs Asuf.)

ρ Ch. 10, 1. 2 Chr. 9, 1, 23.

π Ve. 10, 18. 1 Chr. 2, 3. Hieron.

ρ 2 Sa. 5, 11. 1 Chr. 14, 1. Am. 1, 9.

Judah and Israel dwelt safely,⁵ every man under his vine and under his fig tree,⁶ from Dan even to Beer-sheba, all the days of Solomon.

²⁶And Solomon^b had forty^η thousand stalls of horses for his chariots, and twelve thousand horsemen. ²⁷And 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. ²⁸Barley also and straw for the horses and dromedaries^θ brought they unto the place where the officers^t were, every man according to his charge.

²⁹And God gave Solomon wisdom^ε and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. ³⁰And Solomon's wisdom excelled the wisdom of all the children of the East^κ country, and all the wisdom of Egypt.^d

³¹For he was wiser than all men; than Ethan the Ezrahite, and Heman,^λ and Chalcol, and Darda, the sons of Mahol:^κ and his fame was in all nations round about. ³²And he spake three thousand proverbs: and his songs^μ were a thousand and five.

³³And he spake of trees, from the cedar-tree^ξ that is in Lebanon even unto the hyssop^ο that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. ³¹And there came^ν of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

V.] A.M. 4121. B.C. 1017. JERUSALEM. Parallel place, 2 Chr. ii. 1-18. Solomon's preparations.

[348

AND Hiram^π 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^ρ of David.

²And 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^σ which were about him on every side, until the LORD put them under the soles of his feet. ⁴But now the LORD my God hath given me rest^θ on every side, so that there is neither adversary nor evil occurrent. ⁵And, behold, I purpose^σ to build an house unto the name of the LORD my God, as the LORD spake^t 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. ⁶Now 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:^τ for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."

⁷And 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."

⁸And Hiram sent to Solomon, saying, "I have considered^υ the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. ⁹My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place^κ that thou shalt appoint me,^φ and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household."^λ

¹⁰So Hiram gave Solomon cedar trees^ξ and fir trees according to all his desire. ¹¹And Solomon gave Hiram twenty thousand measures^ρ of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

g 1 Chr. 22, 8, and 28, 3.

h Ch. 4, 24. 1 Chr. 22, 9.

σ Heb., say.

i 2 Sa. 7, 13. 1 Chr. 17, 12, and 22, 10.

τ Heb., say.

υ Heb., heard.

κ ...We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa.... 2 Chr. 2, 16.

φ Heb., send.

λ (In the time of Ezra) They gave.....meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of JoppaEzr. 3, 7. Eze. 27, 17. Ac. 12, 20.

X (Dion and Menander both speak of Hiram as having cut down timber from Lebanon for the building of temples. Josephus (contra Ap. 1, 17, 18). And Q. Curtius says of Alexander, at the siege of Tyre, materies ex Libano monte raphis et turribus faciendis vehabatur.)

ψ Heb., cors.

m Ch. 3, 12.

ω Heb., tribute of men.

n Ch. 9, 21.
2 Chr. 2, 17, 18.

o 2 Chr. 2, 17.

a (In 2 Chr. 2, 2, 18, "600," which also is the reading of the Sept. Kinchi thinks the 300 added in Chr. were superior officers. Abarbanell regards them as supernumeraries employed in the more difficult sort of work, while Pool regards them as reserved in case of sickness, death, &c.)

p 1 Chr. 22, 2.

β Or, Gittites, as Eze. 27, 9. (Inhabitants of a city, and probably surrounding district, between Tripolis and Beirut, now called Jebel. These are mentioned separately, most probably from their great skill.)

γ (According to the Rabbinis this month extended from the new moon of April to that of May. It was called Zif (brightness, beauty) from its being the month of flowers.)

δ (Thenius gives the date of the commencement of the building of the Temple as 1014 B.C.)

ε Heb., built. Ac. 7, 47.

q See Eze. 41, 1, &c.

ζ (According to Thenius the old Hebrew cubit is 21 1/2 line Paris lines = 19 1/2 of our inches. Hence the length of the Temple proper was 95 1/2 feet, the breadth 31 1/2 feet, & the height 47 1/2 feet.)

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

¹³ And king Solomon raised a levy^ω 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 Solomonⁿ had threescore and ten thousand that bare burdens,^o and fourscore thousand hewers in the mountains; ¹⁶ beside the chief of Solomon's officers which were over the work, three thousand and three^a 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^p stones, to lay the foundation of the house. ¹⁸ And Solomon's builders and Hiram's builders did hew them, and the stonesquarers:^β so they prepared timber and stones to build the house.

VI. [349] A.M. 4425. B.C. 1016. JERUSALEM. Parallel place, 2 Chr. iii. 1-17. The building of the temple.

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,^γ which is the second month, that he began^δ to build^ε the house of the LORD.

² And the house^q which king Solomon built for the LORD, the length thereof was threescore cubits,^ζ 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. ¹ And for the house he made windows^c of narrow lights.

⁵ And against^k the wall of the house he built chambers^λ round about, against the walls of the house round about, both of the temple and of the oracle:^ε and he made chambers^μ 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^ν 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;^s 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^ξ of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

⁹ So he built the house, and finished it; and covered the house with beams^o 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,^π 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^c unto David thy father: ¹³ and I will dwell^ω among the children of Israel, and will not forsake My people Israel."

¹⁴ So Solomon built the house, and finished it.

¹⁵ And he built^ρ the walls of the house within with boards of cedar, both^σ the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and

c Or, windows broad within, & narrow without; or, skewed and closed. 1 Ze. 10, 16, and 41, 16.

k Or, upon, or, joining to.

λ Heb., floors.

μ Vn. 16, 19, 20, 21, 31.

ν Heb., narrowings, or, rebatements.

ν Heb., ribs. (For he made prominent parts to the house round about, on the outside, that the beams might not be inserted in the walls. Maurer. Comp. Eze. 41, 6.)

s Ch. 5, 18. De. 27, 5, 6.

ξ Heb., shoulder.

o Or, the vault-beams and the ceilings with cedar: (i.e. the roof was an arch within, which would look more nobly, though without, it was flat. Bishop Patrick.)

π (God would have him, says Ep. Patrick, "not presume upon the duration of the house, unless he and the people of Israel were obedient to Him; that he had better not proceed, nor be at any further charge, unless he intended to be a good man and observe all His laws.")

ρ 2 Sa. 7, 13. 1 Chr. 22, 10.

σ Ex. 25, 8. Le. 26, 11. 2 Co. 6, 16. Re. 21, 3.

ρ (That is, wainscoted them with cedar.)

σ Or, from the floor of the house and the walls, &c. and so, v. 16 (From the floor to the ceiling)

covered the floor of the house with planks of fir. ¹⁶And 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.^v

¹⁷And the house, that *is*, the temple before it, was forty cubits long. ¹⁸And the cedar of the house within was carved^r with knops^v and open^φ flowers: all was cedar; there was no stone seen.

¹⁹And the oracle^x he prepared in the house within, to set there the ark of the covenant of the Lord. ²⁰And 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^ψ gold; and so covered the altar which was of cedar. ²¹So Solomon overlaid the house within with pure gold: and he made a partition^ω by the chains of gold before the oracle; and he overlaid it with gold. ²²And the whole house he overlaid with gold, until he had finished all the house: also the whole altar^ω that was by the oracle he overlaid with gold.

²³And within the oracle he made two cherubims^ε of olive^α tree, each ten cubits high. ²⁴And 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. ²⁵And the other cherub was ten cubits: both the cherubims were of one measure and one size. ²⁶The height of the one cherub was ten cubits, and so was it of the other cherub. ²⁷And he set the cherubims within the inner house: and they^β 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. ²⁸And he over-

laid the cherubims with gold. ²⁹And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open^γ flowers, within^δ and without. ³⁰And the floor of the house he overlaid with gold, within^δ and without.

³¹And for the entering of the oracle he made doors of olive tree: the lintel^ε and side posts were as fifth part of the wall. ³²The two^γ doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open^ι flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. ³³So also made he for the door of the temple posts of olive tree, a fourth^κ part of the wall. ³⁴And the two doors were of fir tree: the two^γ leaves of the one door were folding, and the two leaves of the other door were folding. ³⁵And he carved thereon cherubims and palm trees and open flowers; and covered them with gold fitted upon the carved work.

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

³⁷In the fourth year was the foundation of the house of the Lord laid, in the month Zif: ³⁸and in the eleventh year, in the month Bul,^λ which is the eighth month, was the house finished throughout^μ all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

¹But^ν Solomon was build- VII.] ing his own house^ξ thirteen^π years, and he finished all his house.

²He built also the house of the forest^ο 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. ³And it was covered with cedar above upon the beams,^π that lay on forty five

γ Heb., openings of flowers.

δ (Sept., both the inner house (the Holy of Holies) and the outer house, the raos.)

ε ("A projection," says Gesenius, "in a lateral wall, serving as a post or column, i.e., a pilaster.")

ζ Or, five-square.

η Or, leaves of the doors.

ι Heb., openings of flowers.

κ Or, four-square. γ Eze. 41, 23, 25.

λ ("Rising," part of October and November, the eighth Hebrew month, the same as Mithreosivan.)

μ Or, with all the appurtenances thereof, and with all the ordinances thereof.

ν (Here the Sept. proceeds to speak of the utensils of the Temple, but the Heb. interposes the account of Solomon's own house, and then returns to the remainder of the Temple. Lightfoot says, "because the Holy Ghost would inention all the pieces of Solomon's buildings, before He came to speak of the furniture of any.")

ξ (His royal palace, which, as it is thought, had three bodies of buildings, severed one from the other by courts; one was for the king, one for the queen, and the third for pleasure. Diodati.)

z Ch. 9, 10. 2 Chr. 8, 1.

ο (So called from the cedar of Lebanon, which was used extensively in its construction. Ne. 3, 19.)

π Heb., ribs.

v Ch. 8, 6. Ex. 26, 33. Le. 16, 2. 2 Chr. 3, 8. Eze. 45, 3. He. 9, 3.

r (In bas-relief. So Theinus.)

v Or, gourds. (The pekaim, here translated "knops," were most probably representations of the fruit of the momordia claterium.)

φ Heb., openings of flowers. (Gesenius, "opening flower-buds.")

x (The place separated from the Sanctuary to be God's dwelling-place.)

ψ Heb., shut up—(viz., plates of gold fastened to the boards with gold-n-headed nails). 2 Chr. 3, 9.

ω (Lit., "And he closed up with golden chains (instead of bolts or bars) before the Holy of Holies." So Gesenius. Professor Lee, "he passed chains of gold from one side to the other.")

ω Ex. 30, 1, 3, 6.

r Ex. 37, 7, 8, 9. 2 Chr. 3, 10, 11, 12.

α Or, oily. Heb., trees of oil. (Or, oil-tree. According to Collins, a gummiferous tree, for any resinous tree. Gesenius thinks that this was the oleaster. So also Winer and Theinus.)

β Or, the cherubims stretched forth their wings. Comp. 2 Chr. 3, 11.

pillars, fifteen in a row. ⁴And there were windows in three rows, and light^p was against light in three ranks. ⁵And all the doors^q and posts were square, with the windows: and light was against light in three ranks.

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

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

⁸And 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,^a like unto this porch.

⁹All 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. ¹⁰And the foundation was of costly stones, even great^x stones, stones of ten cubits, and stones of eight cubits.

¹¹And above were costly stones, after the measures of hewed stones and cedars. ¹²And 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^b of the house.

A.M. 4425. B.C. 1016.
JERUSALEM.

Parallel place, 2 Chr. iv. 1—22.

The vessels and ornaments of the temple.

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¹³AND king Solomon sent and fetched Hiram^y out of Tyre. ¹⁴He was a widow's^z son of the tribe of Naphtali, and his father was a man of Tyre, a worker^a in brass:^b and he was filled^c with wisdom, and understanding, and cunning to work all

works in brass. And he came to king Solomon, and wrought all his work. ¹⁵For he cast^y two pillars^d of brass, of eighteen^e cubits high apiece: and a line of twelve cubits did compass either of them about.

¹⁶And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: ¹⁷and nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven^e for the one chapter, and seven for the other chapter.

¹⁸And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter. ¹⁹And the chapters that were upon the top of the pillars were of lily work^k in the porch, four cubits. ²⁰And the chapters upon the two pillars had pomegranatesⁿ also above, over against the belly which was by the network: and the pomegranates were two^o hundred in rows round about upon the other chapter.

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

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

²³And he made a molten^s sea,^a ten cubits from the one brim to the other:^b it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. ²⁴And under the brim of it round about there were knobs compassing it, ten in a cubit, compassing the sea round about: the knobs were cast in two rows, when it was cast.

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

^y Heb., fashioned.

^d 2 Ki. 25. 17.
^e 2 Chr. 3. 15, and 4. 12. Jer. 52. 21.

^δ (Sacred cubits. Trebellius.) See 2 Chr. 3. 15.

^ε (Sept., "Two nets of checker-work for the chapters, one for one chapter and one for the other." See vs. 41, 42, and the Sept. will seem to be the true reading.) Wall.

^ζ (Volvets.)

^η ...Made an hundred pomegranates, and put them on the chains. 2 Chr. 3. 16. (With two chains to each chapter and one hundred on each chain, there would be four hundred in all.)

^θ See 2 Chr. 3. 16, and 4. 13. Jer. 52. 23.

^θ That is, It shall establish.

^ι That is, In it is strength. (Bishop Patrick thinks that it is not improbable, as Arabian conjectures, that Solomon had respect to the pillar of the cloud and the pillar of fire in the wilderness.)

^κ (It was a brass vessel, of very great capacity, like unto that which Moses made, Ex. 30. 18, which was to hold the water where-with the priests washed their feet and hands, 24 Jr. 4. 6, drawing, as it is likely, the water out of coals. DuRoi.)

^λ 2 Ki. 25. 13. 2 Chr. 4. 2. Jer. 52. 17. ("This brass vessel," says Josephus, "was called a sea from its large size.")

^μ Heb., from his brim to his brim.

^p Heb., sight against sight.

^q Or, spaces and pillars were square in prospect. (Tissotius, "made square with layers of beams," i.e., were not arched, but covered above with beams, and therefore square.)

^r Or, according to them.

^s Or, according to them.

^t Heb., from floor to floor.

^a Ch. 3. 1.
^b 2 Chr. 8. 11.

^x (The ancients placed inlaid on the side of their stones. In Basiliac are stones sixty feet in length. M. Tipping, referring to the ruins of the temple-work at Jerusalem, says, that "the corner-stones especially are of surpassing magnitude. He mentions several twenty feet long, but little larger than those mentioned in the text.")

^b Jer. 10. 23. Ac. 3. 11.

^c 2 Chr. 4. 11. Huram.

^z Heb., the son of a widow woman. 2 Chr. 2. 14.

^a (Some refer this to his father.)

^β (Bronze.) The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make..... 2 Chr. 4. 16.

^c Ex. 31. 3, and 36. 1.

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. ²⁶And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two^v thousand baths.

²⁷And he made ten bases^ε of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. ²⁸And the work of the bases was on this manner: they had borders, and the borders were between the ledges: ²⁹and 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^ο made of thin work.

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

³¹And the mouth^ρ of it within the chapter and above was a cubit; but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. ³²And under the borders were four wheels; and the axletrees of the wheels were joined^σ to the base: and the height of a wheel was a cubit and half a cubit. ³³And 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. ³⁴And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. ³⁵And in the top^τ 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. ³⁶For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims,

lions, and palm trees, according to the proportion^υ of every one, and additions round about.

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

³⁸Then made he ten lavers^φ of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. ³⁹And 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.

⁴⁰And Hiram^ψ 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: ⁴¹the two pillars, and the two bowls^ω of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars; ⁴²and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon^α the pillars; ⁴³and the ten bases, and ten lavers on the bases; ⁴⁴and one sea, and twelve oxen under the sea; ⁴⁵and the pots,^ε 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^β brass.

⁴⁶In the plain^ζ of Jordan did the king cast them, in the clay^γ ground between Succoth^δ and Zarthan.^ε

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

⁴⁸And Solomon made all the vessels that pertained unto the house of the LORD: the altar^ι of gold, and the table^κ of gold, whereupon the

v Heb., nakedness.

φ 2 Chr. 4, 6. (But one in the tabernacle, Ex. 30, 18. There are ten lavers besides the sea. And so of the candlesticks and tables there were ten in the temple to one in the tabernacle. Each laver contained forty baths = ten barrels, reckoning eight gallons to the bath and four baths to the barrel. Bishop Richard.)

χ Heb., shoulder.

ψ Heb., Hiram. See ve. 13.

ω (Capitals are so called because of their origin and resemblance; being made at first in the resemblance of bowls, or pots, full of flowers or boughs. Diodati.)

α Heb., upon the face of the pillars.

ε Ex. 27, 3. 2 Chr. 4, 16.

β Heb., made bright; or, scour-ed.

ζ 2 Chr. 4, 17.

γ Heb., in the thickness of the ground.

δ (In the tribe of Gad, on the E. of the Jordan, and in the valley of the river to the S.W. of Pomei and the ford of the Jabbok. Ge. 33, 17. Jos. 13, 27. Ju. 8, 5.)

ε (Probably the same as Zarthan, Jos. 3, 16; Zarthan, ch. 4, 12; and Zerodathah, 2 Chr. 4, 17.)

ς Heb., for the exceeding multitude.

θ Heb., searched. 1 Chr. 22, 14.

ι Ex. 37, 25.

κ Ex. 37, 10.

v (It received and held three thousand baths. 2 Chr. 4, 5. 2,000 baths would be above 15,000 gallons. Some suppose that it could contain the larger quantity, but ordinarily had only the smaller. But the difference may have arisen from the transcriber mistaking the numeral letter $\bar{\nu}$ = 2,000 for $\bar{\zeta}$ = 3,000.)

ε (Certain squares and hollow bodies, which bore up the lavers in which the sacrifices were washed, 2 Chr. 4, 6. They were cast in one piece and divided into two parts above and below, and four little pillars at the corners.)

ο (Gesenius. "Breaths of hanging work, festoons.")

π (Gesenius. "Shoulders of the axle." Some bending props which went up from the pillars to bear up the belly of the laver.)

ρ (The hollowness of the foot in which the bottom of the laver was set.)

σ Heb., in the base.

τ (Above the plate and within the square of it, there was a certain round hollow place; perhaps to receive the water which came out at the cocks.)

i Ex. 25, 30. Le. 24, 5—8.

θ Heb., ash-pans.

ι Heb., holy things of David. (Haldinowel.)

κ 2 Sa. 8, 11. 2 Chr. 5, 1. ("The remaining silver and gold," says Bp. Patrick, "which David left and was not spent in the work, Solomon preserved in the treasury of the temple, where the altar of burnt-offering which Moses made, and some other things, were laid up, as the tabernacle itself was; all which was fit to preserve as things that had been holy to the Lord.")

λ Heb., princes.

ε 2 Sa. 6, 17.

ζ 2 Sa. 5, 7, 9, and 6, 12, 16.

μ (Feast of tabernacles on the fifteenth of Tisri, (part of September and October.) Le. 23, 34. 2 Chr. 7, 8. Jno. 7, 37.)

ν (Yet the temple was not finished till the eighth month, ch. 6, 38. But this was the seventh of the next year, the intervening time being required to get all in order within, and to prepare for the dedication.)

μ Nu. 4, 15. De. 31, 9. Jos. 3, 3. 1 Chr. 15, 14.

η Ch. 3, 4. 2 Chr. 1, 3.

ξ (Namely, the altar of incense, & the table, and the candlestick, and everything belonging to them, which remained in the tabernacle when the ark was removed from it.)

ο 2 Sa. 6, 13.

shewbreadⁱ was, ⁴⁹and 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, ⁵⁰and the bowls, and the snuffers, and the basons, and the spoons, and the censers^θ 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.

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

VIII.] A.M. 4433. B.C. 1008. JERUSALEM. [351
2 Chr. v. 2—14; Ps. xlvii., xvii.—c., cxxxv., cxxvii.
The dedication of the temple.

WHEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers^λ of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark^κ of the covenant of the LORD out of the city of David, which is Zion.¹ ²And all the men of Israel assembled themselves unto king Solomon at the feast^μ in the month Ethanim, which is the seventh^ν month. ³And all the elders of Israel came, and the priests^μ took up the ark.

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

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

⁶And the priests brought in the ark of the covenant of the LORD unto his place,^ρ into the oracle of the house, to the most holy place, even under the wings of the cherubims. ⁷For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

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

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

¹⁰And it came to pass, when the priests were come out of the holy place, that the cloud filled^ι the house of the LORD, ¹¹so 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.

¹²Then spake Solomon, "The LORD said that He would dwell in the thick darkness."¹³ I have surely built^ν Thee an house to dwell in, a settled^ν place for Thee to abide in for ever."

¹⁴And the king turned his face about, and blessed^ξ all the congregation of Israel: (and all the congregation of Israel stood:)—¹⁵and he said, "Blessed be the LORD God of Israel, which spake^ρ with His mouth unto David my father, and hath with His hand fulfilled it, saying, ¹⁶Since 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^ξ might be therein; but I chose David^α to be over My people Israel.—¹⁷And it was in the heart^β of David my father to build an house for the name of the LORD God of Israel.—¹⁸And the

ρ Ex. 26, 33, 34. Ch. 6, 19.

ο (Not wholly, (this was forbidden, Ex. 25, 11, 15; Nu. 4, 6) but in part. The staves were so drawn out that the ends of them might be seen, as the high priest on the day of expiation went between these staves to sprinkle the blood. 2 Chr. 5, 9. See Buxtorf's Ara Fuderis, 96, 97.)

π Heb., heads.

ρ Or, ark; as 2 Chr. 5, 9.

σ ("And therefore," says Sir I. Newton, "when the Philistines took the ark, they took out of it the Book of the Law, and the golden pot of manna, and Aaron's rod.")

τ Ex. 25, 21. De. 10, 2.

υ (After the captivity the Holy of Holies was empty. Josephus Hist. Jud., v., 55.)

φ De. 10, 5. He. 9, 4.

ς Ex. 40, 20.

ο Or, where. Ve. 21. Ex. 34, 27. De. 4, 13.

ι Ex. 40, 34, 35. 2 Chr. 5, 13, and 7, 2.

κ Le. 16, 2. Ps. 18, 11, and 97, 2.

λ 2 Sa. 7, 13.

μ Ps. 132, 11.

ξ 2 Sa. 6, 18.

η 2 Sa. 7, 5.

θ Ve. 29. De. 12, 11.

α 1 Sa. 16, 1. 2 Sa. 7, 8. 1 Chr. 28, 4.

β 2 Sa. 7, 2. 1 Chr. 17, 1.

c Ch. 5, 3, 5. 2 Sa. 7, 5, 12, 13.

d 1 Chr. 28, 5, 6.

e ...This book of the law...De. 31. 26. Ve. 9.

X ("It is evident," says Bishop Patrick, "both from 2 Chr. 6, 13, and ve. 54 of this chapter, that when Solomon had stood awhile with his face toward the altar he fell down upon his knees.")

ψ Ex. 9, 33. Ezz. 9, 5. Is. 1, 15. (According to the ancient gesture in praying, with out-stretched arms, hands spread forth, and eyes turned up toward heaven.)

f Ex. 15, 11. 2 Sa. 7, 22.

g De. 7, 9. Ne. 1, 5. Da. 9, 4.

h Ch. 3, 6. Ge. 17, 1, 2. 2 Ki. 20, 3.

ω Heb., There shall not be cut off unto thee a man from My sight.

α Heb., only if.

β (Man can, at all times and in all places, hold sweet communion with his Maker. He can, at proper intervals, withdraw from the vicissitudes of earth to the calm and tranquil regions of eternity. And, by employing this world and the things of this world as trials of strength, and instruments of righteousness, he can transmit earth into heaven, the pilgrim into the paradise of God. Bishop Jebb.)

ι 2 Chr. 2, 6. Is. 66, 1. Je. 23, 24. Ac. 7, 49, and 17, 21.

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. ¹⁹Nevertheless 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.— ²⁰And 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, ^d and have built an house for the name of the LORD God of Israel. ²¹And 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.

Solomon's prayer.
Parallel place, 2 Chr. vi. 12—42.

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²²AND Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: ²³and he said, "LORD God of Israel, there is no God like Thee, ^f in heaven above, or on earth beneath, Who keepest covenant ^g and mercy with Thy servants that walk ^h before Thee with all their heart: ²⁴Who 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. ²⁵Therefore 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 ^α to sit on the throne of Israel; so that ^β thy children take heed to their way, that they walk before Me as thou hast walked before Me.—²⁶And now, O God of Israel, let Thy word, I pray Thee, be verified, which Thou spakest unto Thy servant David my father.

²⁷But 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? ²⁸Yet 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 ^γ before Thee to-day: ²⁹ that Thy eyes may be open toward this house night and day, *even* toward the place of which Thou hast said, My name ^k shall be there: that Thou mayest hearken unto the prayer which Thy servant shall make toward ^δ this place. ³⁰And hearken ^l Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward ^e this place: and hear Thou in heaven Thy dwelling place: and when Thou hearest, forgive.

³¹If ^ω any man trespass against his neighbour, and an oath ^m be laid upon him ⁿ to cause him to swear, and the oath come before Thine altar in this house: ³²then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked, ^o to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.—³³When Thy people Israel be smitten ^p down before the enemy, because they have sinned against Thee, and shall turn ^q again to Thee, and confess Thy name, and pray, and make supplication unto Thee in ^θ this house: ³⁴then 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.—³⁵When heaven is shut ^r 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: ³⁶then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people Israel, that Thou teach ^s them the good way wherein they should walk, and give rain upon Thy land, which Thou hast given to Thy

γ (Abarbanel remarks, on the three words used in this verse respecting prayer, that the first signifies a setting forth the praises of God with a loud voice, the second confession of sin, and the third for forgiveness and all needed supplies.)

k De. 12, 11.

δ Or, in this place. Da. 6, 10.

l 2 Chr. 30, 9. Ne. 1, 6.

ε Or, in this place. (Which was afterwards used by the Jews, who, in all places, either near or far off, when they prayed, always turned their faces toward the place of the sanctuary, Da. 6, 10, for a figure of directing our prayers to Christ only, Jno. 2, 21. Col. 2, 9, to present all our prayers unto God. Diodati.)

ζ (Solomon now refers to seven cases in which the gracious interposition and mercy of God would be needed: 1st, ve. 31, 32; 2nd, 33, 34; 3rd, 35, 36; 4th, 37—40; 5th, 41—43; 6th, 44, 45; 7th, 46—53.)

η Heb., and he require an oath of him. Le. 5, 1.

m Ex. 22, 11.

n De. 25, 1.

o Le. 26, 17. De. 28, 25.

p Le. 26, 39, 40. Ne. 1, 9.

θ Or, toward.

q Le. 26, 19. De. 28, 23.

r Ps. 25, 4; 27, 11; 94, 12; and 143, 8. (As well by instruction, as by the discipline of Thy corrections.)

people for an inheritance.—³⁷ If there be in the land famine,^r if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities;^s 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^a 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^s 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,^t 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,^u to fear^v Thee, as *do* Thy people Israel; and that they may know that this house, which I have builded, is called by Thy name.^u—⁴⁴ If Thy people go out to battle against their enemy, whithersoever Thou shalt send^w them, and shall pray unto the Lord toward the city^x 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.²—⁴⁶ If they sin against Thee, (for *there is* no man that sinneth not,^y) 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,^z far or near; ⁴⁷ *yet* if they shall bethink^r them-

selves 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,² We have sinned, and have done perversely, we have committed wickedness;⁴⁸ and *so* return unto Thee with all their heart,^z and with all their soul,² in the land of their enemies, which led them away captive, and pray^a 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,² ⁵⁰ and forgive Thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion^b before them who carried them captive, that they may have compassion on them;⁵¹ for they be Thy people,^c and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace^d 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^e 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^f on his knees with his hands spread up to heaven.⁵⁵ And he stood, and blessed^g all the congregation of Israel with a loud voice, saying,⁵⁶ Blessed be the Lord, That hath given rest unto His people Israel,

r Le. 26, 16. De. 28, 21. 2 Chr. 20, 9.
 s Or, jurisdiction.
 x (Viz., their sin, which they shall have roundly, through Thy punishment, they shall be induced to seek remedy at Thy hands. Diodati.)
 y 1 Sa. 16. 7. 1 Chr. 28, 9. Ps. 11, 11. Je. 17, 10. Ac. 1, 24.
 z ... For what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might? De. 3, 24.
 a 1 Sa. 17, 16. 2 Ki. 19, 13. Ps. 67, 2.
 b Ps. 102, 15.
 c Heb., Thy name is called upon this house.
 d (There may, therefore, be a lawful war, undertaken by God's express command, or according to common right, founded on a necessary justice and a just necessity.)
 e Heb., the way of the city.
 f Or, right.
 g Who can say, "I have made my heart clean, I am pure from my sin?" Pr. 26, 9. 2 Chr. 6, 36. Ec. 7, 20. Ja. 3, 2. 1 Jno. 1, 8, 10.
 h 2 Le. 26, 31. De. 28, 36.
 i Heb., bring back to their heart. (That is, think seriously upon the true causes and remedies of their evils.)

g No. 1. G. Ps. 109, 6. Da. 9, 5.
 h Then shall we call upon Thee, and we shall be delivered into Thy hands, O Lord God.
 i (A) That which may be regarded as the ob. of god in such a case, is: 1. Satisfaction of the mind, by which it is set at liberty from its various passions, and it is not bound to a nature superior to that of the creature. 2. Attainable by all, whether rich, poor, or noble, conformant to: 1. Unimpeded Liberty. 2. Justice. 3. Independence of the circumstances of time or place. 4. Inexpulsi- on from the land of one's birth. 5. In the power of one's own choice. 6. In the possession of one's own goods. 7. In the freedom of one's own conscience. (See the quality of expulsi- on in future state.)
 j Da. 6, 10.
 k Or, right.
 l Ex. 7, 6. Ps. 106, 4.
 m De. 9, 29. Ne. 1, 10.
 n Ex. 4, 20. Je. 11, 1.
 o Ex. 19, 5. De. 9, 26. 29, 10. Je. 11, 2.
 p (Among the things which are counted for a Christian's attainment upon earth, is that of being able to stand in the presence of god, and be able to say, "I have made my heart clean, I am pure from my sin.") 2 Chr. 6, 33. 1 Chr. 9, 5. Da. 6, 10, and several passages in the scriptures in the same sense. (See the ground the prophets lay upon the ground of prayer, and the ground of prayer, and the ground of prayer, and the ground of prayer, and the ground of prayer.)
 q 2 Sa. 6, 18.

v Heb., fallen.

g De. 12, 10. Jos. 21, 45, and 23, 14.

h De. 31, 6. Jos. 1, 5.

i Ps. 119, 36.

φ Heb., the thing of a day in his day.

k Jos. 4, 24. 1 Sa. 17, 45. 2 Ki. 19, 19.

l Ch. 11, 4, and 15, 3, 14. 2 Ki. 20, 3.

χ (The vast number of oxen and sheep sacrificed on this occasion is explained from the fact, that they were peace-offerings, certain portions of which were burnt on the altar to the Lord, the breast and right shoulder set apart for the priests, and the rest eaten by the officers and his friends. Now a vast multitude sacrificed to Jerusalem at the feast of the dedication, the number of sacrifices would be proportionately large.)

ψ (A thing or place is said to be "dedicated" when it is first employed to that use to which it is hereafter designed. See *Behin*, Eb. iii, p. 201 Bishop Patrick.)

m Ve. 2. Le. 23, 31.

ω (Probably at Kabaot. Hence, according to the Rev. W. M. Thomson, Bib. Sac., v., 633.)

α (Now El Arisch, the little river which runs down from the Desert of Shur to the Mediterranean. *Le Am*, 6, 11. It is called the river of the wild grass. *Ge*, 15, 18. *Nu*, 34, 5. 2 Ki. 24, 7. 2 Chr. 7, 8. *Is*, 27, 12.)

according to all that He promised: there hath not failed^v one word of all His good promise,^g which He promised by the hand of Moses His servant.

⁵⁷The LORD our God be with us, as He was with our fathers: let Him not leave us, nor forsake us:^h ⁵⁸that He may inclineⁱ 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. ⁵⁹And 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,^φ as the matter shall require: ⁶⁰that all the people of the earth^k may know that the LORD is God, and that there is none else.

⁶¹Let your heart^l therefore be perfect with the LORD our God, to walk in His statutes, and to keep His commandments, as at this day.⁷

⁶²And the king, and all Israel with him, offered sacrifice before the LORD. ⁶³And Solomon offered a sacrifice of peace-offerings,^χ 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^ψ the house of the LORD.

⁶⁴The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because 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.

⁶⁵And at that time Solomon held a feast,^m and all Israel with him, a great congregation, from the entering in of Hamath^ω unto the river^α of

Egypt, before the LORD our God, seven days and seven days, even fourteen days. ⁶⁶On the eighth^β day he sent the people away: and they blessed^γ 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.

IX.]

A.M. 4433. B.C. 1008. JERUSALEM.

Parallel place, 2 Chr. vii. 11—22.

The LORD'S answer.

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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, ²that the LORD appeared to Solomon the second time, as He had appeared unto him at Gibeon.⁷

³And the LORD said unto him, "I have heard^o 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. ⁴And if thou wilt walk^p before Me, as David^q thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep My statutes and My judgments: ⁵then I will establish the throne of thy kingdom upon Israel for ever, as I promised^r to David thy father, saying, There shall not fail thee a man upon the throne of Israel. ⁶But if ye shall at all turn^s 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: ⁷then will I cut^t 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^u among all people: ⁸and at

β (The feast of the dedication and the feast of the tabernacles lasted each seven days. 2 Chr. 7, 9. According to Chronicles, the people returned on the ninth day. Jarchi supposes that permission, of which many availed themselves, was given to return on the eighth, but that many remained till the ninth.)

γ Or, thanked.

η Ch. 3, 5.

ο 2 Ki. 20, 5. Ps. 10, 17.

p Ge. 17, 1.

q Ch. 11, 4, 6, 38; 14, 8; and 15, 5.

r Ch. 2, 4, and 6, 12. 2 Sa. 7, 12, 16. 1 Chr. 22, 10. Ps. 132, 12.

s Ps. 89, 30.

t De. 4, 26. 2 Ki. 17, 23, and 25, 21.

u De. 28, 37. Ps. 44, 14.

v De. 29, 21—26.
Je. 22, 8, 9.

8 (Not the more modern *Gadilee*, but as the words "circle," "region," import, a district, in the tribe of Naphtali.)

e Heb., *were not right in his eyes.*

5 That is, *Displeasing*; or, *Dirty*. (Ve. 12. *J. sephus* says, "The name, according to the language of the Phœnicians, denotes, "Which does not please." *Mé-r*, "hard," "unfruitful."

Roehart & Fürst follow the Sept., and regard it as equivalent to "border," *Hiller*, *Gesenius*, *Winer*, "something that is *shaded*—as nothing.")

7 (This explains, "and with gold," ve. 11. *Theodas* makes the 120 talents 3,600,000 tholers.)

7 (Kinchi, "a large building for public meetings." So *Abraham*, *Jarchi*, "a mound of earth in the wall." *Williams* thinks, "this mound was called *Millo* because it partly filled up, or crossed, the valley of the *Tyroparon*; it gave name to that part of the city." There was a building called *Millo* at Beth-Millo, 2 Ki. 12, 20. *Josephus*, *B. J.*, *Jud.*, vi, 6, 3; and in the immediate neighbourhood was the *Nustus*, or place of public resort.)

1 Jos. 19, 36. *Ju.*, 4, 16. *Ps.*, 83, 9.

κ Ch. 4, 12. *Jos.*, 12, 21, and 17, 11. 2 Ki. 9, 27, & 23, 29. 1 Chr. 7, 29. 2 Chr. 35, 22. 1 Esdras 1, 20.

λ Jos. 10, 33; 12, 12; and 16, 3, 10. *Ju.*, 1, 29.

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

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

A.M. 1112. B.C. 999.

JERUSALEM.

Parallel place, 2 Chr. viii. 1—18.

The acts of Solomon.

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¹⁰AND 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.⁸

¹²And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased^e him not. ¹³And he said, "What cities *are* these which thou hast given me, my brother?"

And he called them the land of *Cadon*⁵ unto this day.

¹⁴And Hiram sent to the king six-score⁷ talents of gold.

¹⁵And 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*,⁷ and the wall of Jerusalem, and Hazer,^κ and Megiddo,^κ and Gezer.^λ—¹⁶For 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. ¹⁷And Solomon built

Gezer, and Beth-horon^r the nether, ¹⁸and Baalath,⁹ and Tadmor^μ in the wilderness, in the land, ¹⁹and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired^ρ to build in Jerusalem, and in Lebanon, and in all the land of his dominion. ²⁰And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, ²¹their 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 bond-servants^σ unto this day. ²²But of the children of Israel did Solomon make no^α bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. ²³These 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.

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

²⁵And 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^θ the altar that was before the Lord. So he finished the house.

²⁶And king Solomon made a navy of ships in Ezion-geber,^π which is beside^φ Eloth,^σ on the shore^ς of the Red sea, in the land of Edom. ²⁷And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. ²⁸And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

γ Jos. 16, 3, and 21, 22. 1 Chr. 7, 21. 2 Chr. 8, 5.

δ Jos. 19, 41.

ε (About twenty-seven miles N. of Tyropolis, and N. E. of the Temple, and Hermon, and Jebel Libanus, and Tyre, and Sidon, and the city of Palmyra.)

ν Heb., the desire of Solomon which he desired.

ζ Gen. 9, 25. Ezr. 2, 56, 58. *Nr.*, 7, 57, and 11, 3.

η Lev. 25, 39.

θ Ch. 7, 8.

ξ ("A building in" *An. Cu. Hist.*, iv., 229. *Sept.*, *ἀπτα*, *Α*, 3, 6. *Ch.*, 11, 27. 2 *Sa.*, 5, 9. 1 Chr. 11, 8. 2 Chr. 32, 5. See ch. 11, 27.)

ο Heb., upon it.

π (On the E. arm of the Red Sea, *Josephus*, *Ant.*, viii., 6, 11. *Sept.*, it is called *Barat*. Probably the same as *Assuta*. *R. Banson*, *Bib. Res.*, i., 299, thinks there is a trace of the place in a small pond with brackish water, at Ghad-yan, to the N. of *Yeshah*, *Katso's* *Bib. Geog.* *Schubert* suspects the small island *Karriyah*, *Ch.*, 22, 18. *Sa.*, 33, 35. *De.*, 2, 8. 2 Chr. 8, 17; 9, 21; and 29, 36.)

ρ (Five miles to the S. of it.)

σ (*Sept.*, *Αἰθέρ*, and the *Roman* *Uana*. In *Rome*, *Vith*, one *Athah*, on the E. side of the *Red S.*, which denotes one of the names of *Uantius*.)

τ Heb., *hp.*

THE SONG OF SOLOMON. [355
(On Solomon's bringing up Pharaoh's daughter to the house he had prepared for her, ch. ix. 24, he seems to have made this song. Lightfoot.)

X.] A.M. 4443. B.C. 998. [356
SHEBA.

[Yemen, the S.W. part of Arabia Felix (Ge. vi. 20; Joel iii. 8), as the unpublished Arabic version, quoted by Pocock, explains the name. Here dwelt a powerful and extensive tribe called Shebaem, and by the Romans Sabaei, whose country formed with frankincense and the rich aromatic resin. This southern Arab tribe, spring from Shem, Ge. x. 28, must not be confused with its namesake in the N. of Ethiopia race, from Cush, Ge. x. 7. According to the Greek and Arabic writers, the chief cities of the Sabaeans were Saba and Marcbae, three or four days' journey distant from Sana'a.]

Parallel place, 2 Chr. ix. 1-12.

The visit of the queen of Sheba.

AND when the queen^d of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. ²And 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.

³And Solomon told her all her questions: ⁴there was not *any* thing hid from the king which he told her not.

⁴And when the queen of Sheba had seen all Solomon's wisdom, and the house^x that he had built, ⁵and the meat of his table, and the sitting of his servants, and the attendance^φ of his ministers, and their apparel, and his cupbearers,^ω and his ascent^α by which he went up into the house of the LORD; there was no more spirit in her. ⁶And she said to the king, "It was a true report^β that I heard in mine own land of thy acts^γ and of thy wisdom. ⁷Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and behold, the half was not told me: thy wisdom^δ and prosperity exceedeth the fame which I heard. ⁸Happy^ε are thy men, happy *are* these thy servants which stand continually be-

fore thee, *and* that hear thy wisdom. ⁹Blessed 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^f and justice."

¹⁰And she gave the king an hundred and twenty talents of gold,^g 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.

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

¹²And the king made of the almug trees pillars⁵ 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.

¹³And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty.⁷ So she turned and went to her own country, she and her servants.

A.M. 4450. P.C. 991.
OPHIR.

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[To determine the situation of Ophir is perhaps impossible; probability is all we can expect. "Among modern interpreters," says Gesenius, "the best hesitate only between two regions, viz., India and some part of Arabia." Lassen places it between the mouths of the Indus and the gulf of Cambay. He finds the name Abhira there. Josephus, Vitringa, and Reland also think it in India. But the arguments in favour of Southern Arabia are, however, stronger. Ophir, in the S. of India, is mentioned among the descendants of Joktan, and is placed between Sheba and Havilah. It was, probably, as Forster, Gesenius, and others think, in the present district of Oman, where there still exists a place called e-Ophir. That gold formerly abounded in that region is evident from many authorities, nor need it be fit as a difficulty that Indian productions were thus obtained, since, doubtless, Ophir was a great trading emporium.]

Parallel place 2 Chr. ix. 13--28; and with verses 28 and 29, 2 Chr. i. 14--17.

The riches of Solomon.

¹⁴NOW the weight of gold that came to Solomon in one year^θ was

f 2 Sa. 8, 15. Ps. 72, 2. Pr. 8, 15.

g And He shall live, and to Him shall be given of the gold of Sheba. Ps. 72, 15.

e (Almug trees, 2 Chr. 2, 8, and 9, 10, 11. Sandal wood. So Celsiusus, Gesenius, Royle, Wiener, First, Theobald, &c. The white Santalum album was most highly esteemed in India. Of this wood were made the gubs of Sim-andth. Professor Wheatstone thinks it was well fitted for musical instruments. Its name in the Deccan is Valgum. See Bitter, Erdk., v., 726, 815.)

ξ Or, rails. Heb., a prep. (Lightfoot quotes Lalbag, who says, "battlements," i.e., rails on either side. Gesenius, "balustrades.")

η Heb., according to the hand of king Solomon.

* (Heb., Anfir; or, Anfir=Afir: hence the Roman, i.e., Panic, name for all beyond sea, south and eastward.)

θ (That is, every year. Valgum, "per annos singulos.")

d Mat. 12, 42. Lu. 11, 31.

φ Heb., words.

x (The palace, as Datho, Keil, Theobald, &c., affirm. See ve. 5.)

ψ Heb., standing.

ω Or, butlers.

α 1 Chr. 26, 16. (The S. p., Vulg., Chald., Syr., and Arab. versions have, "And the holocausts (whole burnt-offerings), which he offered in the house of the Lord." But in 2 Chr. 9, 4 it is "his ascent," i.e., stairs up to the temple. Dr. Robinson, Wilkins, Keil, Knapp, Ewald, and Winer agree in regarding it as "staircase." Eze. 40, 26. This staircase is also called "terraces.")

β Heb., word.

γ Or, sayings.

δ Heb., thou hast a God: wisdom and goodness to thy fame.

ε Pr. 8, 31.

£ (23,380,000 sterling. But Dr. Gray says "a certain of less value than the Moabite talents.")

κ 2 Chr. 9, 21. Ps. 72, 13. (Sept., "all the foreign kings.")

λ Or, captains.

μ Ch. 11, 26. (Ethere, shields capable of covering the whole body, such as are represented on the Ninveh remains.)

ν (The maneh weighed 1 lb. 9 oz., which make 100 common shekels at 1s. 2d. each, or £5 16s. 8d. Bishop Cumberland, from Eze. 15, 12, sets it at 60 shekels. There were probably two sorts of maneh, one of 100, the other of 60 shekels.)

h Ch. 7, 2.

ξ Heb., on the hinder part thereof.

ο Heb., hands. (That is, arms.)

π Heb., so.

ρ Or, there was no silver in them. i Ge. 10, 1. 2 Chr. 20, 36. (Probably, as G. Senius and others imagine, this term was used generally of all large merchant-ships, because the largest then known made the long voyage to and from Tarshish. Comp. 1s. 2, 16. Ps. 18, 7.)

σ Or, elephants' teeth. (The Hebrew word is compounded of יָד "a tooth" and שֵׁנַיִם, contracted into שֵׁנַי, apparently from the Sanscrit śibhas, an elephant. Compare the Egyptian shu, the Assyrian habbu, Greek ἔλ-εφας. The Latin ebur and our ivory have the same origin.)

six hundred threescore and six talents^ε of gold, ¹⁵beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia,^κ and of the governors^λ of the country.

¹⁶And king Solomon made two hundred targets^μ of beaten gold: six hundred shekels of gold went to one target. ¹⁷And he made three hundred shields of beaten gold; three pound^ν of gold went to one shield: and the king put them in the house of the forest of Lebanon.^h

¹⁸Moreover the king made a great throne of ivory, and overlaid it with the best gold. ¹⁹The throne had six steps, and the top of the throne was round behind: ⁵ and there were stays^ο on either side on the place of the seat, and two lions stood beside the stays. ²⁰And twelve lions stood there on the one side and on the other upon the six steps: there was not the like^π made in any kingdom.

²¹And 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^ρ were of silver: it was nothing accounted of in the days of Solomon. ²²For the king had at sea a navy of Tarshishⁱ with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory,^σ and apes, and peacocks.⁵ ²³So king Solomon exceeded^k all the kings of the earth for riches and for wisdom.

²⁴And all the earth sought^r to Solomon, to hear his wisdom, which God had put in his heart. ²⁵And 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.

²⁶And Solomon⁷ gathered^m together chariots and horsemen: and he

had a thousand and four hundred chariots, and twelve thousand horsemen,^ν whom he bestowed in the cities for chariots, and with the king at Jerusalem.

²⁷And the king^u made^b silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees^x that are in the vale, for abundance.

²⁸And Solomon had horses brought^y out of Egypt, and linen^w yarn: the king's merchants received the linen yarn at a price. ²⁹And 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,^ο and for the kings of Syria, did they bring them out by their means.^a

THE BOOK OF PROVERBS. [358

XI.]

A.M. 4454. B.C. 987.
JERUSALEM.
Solomon's idolatry.

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BUT king Solomon loved^β many strange women, together^γ with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; ² of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go^z 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. ³And he had seven hundred wives, princes-ess, and three hundred concubines: and his wives turned away his heart.

⁴For it came to pass, when Solomon was old, that his wives turned^r away his heart after other gods: and his heart was not perfect^s with the Lord his God as was the heart^t of David his father. ⁵For Solomon went after Ashtoreth^u the goddess of the Zidonians, and after Milcom^v the abomination of the Ammonites. ⁶And Solomon did evil in the sight of the Lord, and went not fully⁵ after

ε Heb., tackym, Sanscrit, sikhi, Persian, ticks, Malabar, topi Hence the Greek rows, and the letters and u interchanged, the Latin jayva.

h Ch. 3, 12, 13, and 1, 39.

r Heb., sought the joy of.

k Ch. 4, 26. 2 Chr. 1, 14, and 9, 25.

m De. 17, 16.

v (Sept., "four thousand mares for chariots." Ch. 4, 26.)

n 2 Chr. 1, 15-17.

φ Heb., gave.

x (A species of fig, ficus sycamorus, of botanists, and the same as "Shikmol." Royle.)

y Heb., And the going forth of the horses which was Solomon's.

w (Either, "strings of horses," as horses are still conducted to and from fairs.)

o Jos. 1, 4. 2 Ki. 7, 6.

a Heb., by their hand.

β (Contrary to the law. De. 17, 17. Ne. 13, 26.)

γ Or, beside.

z Ex. 31, 16. De. 7, 6.

r De. 17, 17. Ne. 13, 26.

s Ch. 8, 61.

t Ch. 9, 4.

u Ve. 33. Ju. 2, 13. 2 Ki. 23, 13.

v Called Moloch, Ve. 7.

5 Heb., fulfilled and after. Nu. 14, 21.

v Ye shall...destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.
Nu. 33, 52.

16 Nu. 21, 29. Ju. 11, 21.

z ...The mount of corruption (i.e., the mount of crimes, mar.), which Solomon ...built for Ashoreth, &c. 2 Ki. 23, 13.

y Ch. 3, 5 & 9, 2.
z Ch. 6, 12, and 9, 6.

θ Heb., is with thee.

α Ye. 31. Ch. 12, 15, 16.

Ϸ (In returning from the ways of iniquity, our own consciences are indispensable, for mercy and pardon are not to be obtained without any effort or sacrifice on our part. And if we are sincere in our wish to cast off any guilt, however habituated to it, or of whatever nature it may be, it will certainly yield at length to our repeated endeavours. A. W. D. Browning.)

hMy loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. Ps. 89, 33. 2 Sa. 7, 15.

c Ch. 12, 20.
d De. 12, 11.

lAbishai... slew of the Edomites in the valley of Salt eighteen thousand. And he put garrisons in Edom, and all the Edomites became David's servants. 1 Chr. 18, 12. 13. 2 Sa. 8, 14.

f Nu. 21, 48, 19.

the LORD, as *did* David his father. ⁷Then did Solomon build^o an high place for Chemosh,^o the abomination of Moab, in the hill^z that is before Jerusalem, and for Molech, the abomination of the children of Ammon. ⁸And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

⁹And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared^y unto him twice, ¹⁰and had commanded^z him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. ¹¹Wherefore the LORD said unto Solomon, "Forasmuch as this is done^θ of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend^α the kingdom from thee, and will give it to thy servant. ¹²Notwithstanding 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. ¹³Howbeit^Ϸ I will not rend away all^b the kingdom; but will give one^c tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen."^d

THE BOOK OF ECCLESIASTES. [360

[This is understood by the most judicious interpreters to contain a formal recantation of the sins of Solomon's youth, and a public test of his sincere repentance in his old age, written after the last Divine warning. Hales.]

A.M. 1122—1162. B.C. 1019—979.

JERUSALEM.

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Parallel place with ye. 11—13, 2 Chr. ix, 29—31.

The close of the reign of Solomon.

¹⁴AND the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom. ¹⁵For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten^e every male in Edom; ¹⁶(for six months did Joab remain there with all Israel, until he had cut off

every male in Edom;) ¹⁷that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.^z ¹⁸And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. ¹⁹And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. ²⁰And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

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

²²Then 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:^Ϸ howbeit let me go in any wise."^v

²³And God stirred^d him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer^b king of Zobah: ²⁴and he gathered men unto him, and became captain over a band, when David slew^f them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. ²⁵And he was an adversary to Israel all the days of Solomon, beside^g the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.⁹

²⁶And Jeroboam^h the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruiah, a widow woman, even he lifted^l up *his* hand against the king

κ (A little "boy;" one who was apprehensive of his danger, and could, with his father's servants, make his escape: not an infant. Dr. A. Clarke.)

γ 1 Ki. 2, 10, 34.

λ Heb., Send me away.

μ Heb., Not.

ν (Joseph says that Hadad, on his arrival in Edom, found the territory too strongly guarded by Solomon's troops to afford any hope of success. He therefore proceeded to Syria, where he was well received by Rezon, then at the head of a band of robbers. Kitto's Bib. Cyc.)

ξ (From the time that Solomon's wives publicly exercised their idolatry.)

η 2 Sa. 8, 3.

ι 2 Sa. 10, 18.

θ (Abarbael thinks that Rezon, seeing what success Hadad afterwards had in Edom, seized on Damascus.)

ο (The Septuagint reads Edom instead of Aram, (Syria,) but Josephus agrees with our version.)

κThe 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: yet Jeroboam...the servant of Solomon ...is risen up, and hath rebelled against his lord. 2 Chr. 13, 5, 6.

l 2 Sa. 20, 21.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo,^m and repairedⁿ 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,^p he made him ruler over all the charge^q of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah^a the Shilonite found him in the way; and he had clad himself with a new garment: and they two were alone in the field: 30 and Ahijah caught the new garment that was on him, and rent^b it in twelve pieces: 31 and he said to Jeroboam, "Take thee ten pieces: for thus saith^c 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^r 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^r hand, and will give it unto thee, even ten tribes. 36 And unto his son will I give one tribe, that David's^s My servant may have a light^t always 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 My commandments, as David My servant did; that I will be with^u thee, and build thee a sure^v 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^w king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest^x of the acts^y 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^z that Solomon reigned^r in Jerusalem over all Israel was forty years. 43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam⁷ his son reigned in his stead.

XII.]

A.M. 4462. B.C. 979.
SHECHEM.

[362

Parallels place, 2 Chr. x. 1—xi. 1.

Division of the kingdom into Judah and Israel.

AND Rehoboam went to Shechem: for all Israel were come to Shechem⁸ to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who was yet in Egypt,⁹ 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^c unto Rehoboam, saying, 1—"Thy father made our yoke grievous:^r 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."

1 Cos. 1, 5.

2 Sa. 7, 11.

(The same promise that God made to David; only He doth not say that He would establish His kingdom for ever.)

4 (Ahom, Saül the tribe of Levi, Jeroboam, the men of Nowrah, and the Jews, in relation to the office of Salvation to them, are examples of individuals and nations receiving a title by different portions from what God intended (conditionally) they should receive.)

5 (Identified as the first king of the twenty-second dynasty, the Egyptian history, he is said to have been of Ethiopian origin, and it is supposed that he abhorred the Pharaoh who gave his daughter to Solomon. Ch. 3. 1. Kitt's Bib. Cyc.)

u 2 Chr. 9, 29.

v Or, works; or things.

ß Heb., days.

z 2 Chr. 9, 30.

7 Called Ekobam. Mat. 1, 7.

8 (Probab because at this was the tribe of Ephraim, which had long remained with her people, and at the invitation of the Israelites, she spoke to them at Shechem. Ch. 11, 26.)

9 Ch. 11, 10.

10 (The same promise that God made to David; only He doth not say that He would establish His kingdom for ever.)

11 1 Sa. 8, 11—18.

m Ch. 9, 21.

n Heb., closed. (Perhaps as some think, "close up" certain recent spots of ground which were regarded as public property.)

p Heb., did work.

q Heb., burden.

a Ch. 11, 2.

b ... (Samuel) hid hold upon the skirt of (Saul's) mantle, and it rent. And Samuel said ... "The LORD hath rent the kingdom of Israel from thee this day." 1 Sa. 15, 27, 28, and 24, 5.

p Ve. 11, 13.

r (Sept., "two tribes." And yet, at ve. 11, it is "one tribe" again. They were two tribes, Judah and Benjamin; but they were by this time conjoined into one. Dr. Wall, both have a share in the city of Jerusalem, and lying near one to the other. Bishop Patrick.)

s (This was an admonition to Jeroboam not to molest Solomon in his life-time by raising rebellion against him; and also to walk in God's ways as David did, and not fall into idolatry. Bishop Patrick.)

t Ch. 12, 16, 17.

u Ch. 15, 4. 2 Ki. S. 19. Ps. 132, 17.

v Heb., lamp; or candle. ("By this is meant," says Ep. Patrick, "a succession of kings, who are called the light of the people, as David is, 2 Sa. 21, 17.")

yBe kind to this people, and please them, and speak good words to them. 2 Chr. 10, 7. Pr. 15, 1.

ξ (Though the aged counselors wisely recommended conciliation, yet it does not follow that the Israelites complained justly. It is not said that any unwise Israelite was made to serve. (Ch. 9, 22.)

η (The gradations of rank in society are supported, not for the advantage or pleasure of those who possess the highest places in it, but for the security, the repose, the protection, the encouragement of all; and obedience to civil authority is to be ranked amongst the relative duties of life, for the transgression of which we shall be accountable at the tribunal of Divine justice, whether the magistrates be able to punish us for it or not. Collinson.)

θ Heb., hardly.

ι (Did he, then, &c.; taking them at their word. See Mat. 25, 24, 26. Lu. 19, 22.)

ς (Scorpions armed with knots. So the Latin scorpio, according to Isidorus (Orig., v., 27, virga nodosa et aculeata. The Chald. and Syr., "scorpis.")

⁵And he said unto them, "Depart yet for three days, then come again to me."

And the people departed.

⁶And 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?"

⁷And they spake unto him, saying, "If thou wilt be a servant^η 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."^ξ

⁸But 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: ⁹and 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."^η

¹⁰And the young men that were grown up with him spake unto him, saying, "Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. ¹¹And 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."

¹²So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, "Come to me again the third day."

¹³And the king answered the people roughly,^θ and forsook the old men's counsel that they gave him; ¹⁴and 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."^ς

¹⁵Wherefore the king hearkened not unto the people; for the cause^ε was from the Lord; that He might perform His saying, which the Lord spake^δ by Ahijah the Shilonite unto Jeroboam the son of Nebat.

¹⁶So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,^β "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.

¹⁷But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

¹⁸Then king Rehoboam sent Adoram,^δ who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed^ε to get him up to his chariot, to flee to Jerusalem.

¹⁹So Israel rebelled^α against the house of David^ι unto this day.^ε

²⁰And 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.^ζ

²¹And 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.

²²But 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 peo-

z Ve. 24. Ju. 14, 4. 2 Chr. 10, 15; 22, 7; and 25, 20.

ε ("Mark how," says Dr. Chalmers, "though the proximate causes of this disruption were human and secondary, yet the efficient cause of all was from the Lord. Let us ever look beyond and above the visible to the unseen, and refer all to the will, and providence, and presiding authority of Him Who worketh all in all. He makes men and men's passions, and the instrument of fulfilling all His pleasure; as the wrath of man to punish His enemies, and rebuke to His own praise.")

α Ch. 11, 11, 31.

β 2 Sa. 20, 1.

γ Ch. 11, 13, 36.

δ Ch. 4, 6, and 5, 14.

ε Heb., strengthened himself.

ζ Or, fell away.

η (Israel was ripening for this revolt from times prior to the monarchy, and there were outbursts of its spirit during the reign of David. The present alleged reasons were probably only a pretext, for we hear no more of them, and the taxes of the Israelites, though taken directly from the produce of their grounds and from their cattle, could not, amid the great prosperity of the kingdom, be very onerous in their pressure.)

ι 2 Ki. 17, 21.

ζ Ch. 11, 13, 32.

ple, saying, ²¹Thus 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^q therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

2 CHRONICLES XI. 5—23, and [363]
CHAPTER XIV. 21—21.
The reign of Rehoboam.

2 CHRONICLES XII. 1—16, and [364]
CHAPTER XIV. 25—31.
The invasion of Shishak.

A.M. 4462. B.C. 979. [365]
TIRZAH.

[An ancient Canaanitish city (Jos. xii. 21), pleasantly situated (Ca. vi. 4) probably in the E. of Manasseh, about midway between Shechem and the Jordan. Its site is unknown.)
Jeroboam's idolatry.

²⁵THEN Jeroboam built Shechem^g in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.^h

²⁶And Jeroboam said in his heart, "Now shall the kingdom return to the house of David: ²⁷if this people go up to do sacrifice in the house of the LORD at Jerusalem,ⁱ 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."

²⁸Whereupon the king took counsel,^j and made two calves^k of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods,^l O Israel, which brought thee up out of the land of Egypt."

²⁹And he set the one in Beth-el,^m and the other put he in Dan.ⁿ

³⁰And this thing became a sin: ³¹for the people went to worship before the one, *even* unto Dan.

³¹And he made an house of high places, and made priests^o of the lowest^o of the people, which were not of the sons of Levi.

³²And Jeroboam ordained a feast in the eighth month, on the fifteenth

day of the month, like unto the feast^p that is in Judah, and he offered^q upon the altar. So did he in Beth-el, sacrificing^r unto the calves that he had made: and he placed^t in Beth-el the priests of the high places which he had made. ³³So he offered^s 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^u of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and^v burnt incense.

¹And, behold, there came XIII.] a man^w of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar^x to burn^y incense. ²And 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^z the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

³And he gave a sign^{aa} the same day, saying, "This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes^{bb} that are upon it shall be poured out."

⁴And 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. ⁵The 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.

⁶And the king answered and said unto the man of God, "Intreat^{cc} now the face of the LORD thy God, and pray for me, that my hand may be restored me again."

^u (Unreserved obedience to the will of God is the first duty of a Christian. It constitutes the great object of that important lesson which H-Whon the Christian is directed and professes to follow invariably taught and illustrated in every action of His most holy life. And no man walks, no man strives, no man works, as his Saviour walked, who does not, to the best of his ability, endeavour to perform God's will in every instance of known and required duty. Bowerbank.)

^g See Ju. 9, 45.

^h Ju. 8, 17.

ⁱ De. 12, 5.

^v (Instead of committing himself to God, Who, if he had been faithful to Him, would have preserved him in the kingdom which He had given him.)

^k 2 Ki. 10, 29, and 17, 16.

^l Ex. 32, 4, S.

^m Ho. 4, 15.

ⁿ Ju. 18, 29.

^o Ch. 13, 34, 2 Ki. 17, 21. (Whatever may be our circumstances in this life, by whatever temptations we may be assailed, and with whatever evils we may be called on to contend, in the time of wealth and in the time of tribulation, a habit of trusting God with the event, depending upon His love, & resigning ourselves to His care and keeping, will be our best and surest wisdom. Bishop Bethell.)

^p Ch. 13, 33. Nu. 3, 10. 2 Ki. 17, 32. 2 Chr. 11, 14. Eze. 41, 7.

^q (Of all the people. Maurer.)

^p Ch. 8, 2, 5. Le. 23, 33. Nu. 29, 12.

^r Or, went up to the altar, &c. (Sept., "went up to the altar to offer sacrifice." See Ex. 29, 26.)

^s Or, to sacrifice.

^t Am. 7, 13.

^u Or, went up to the altar, &c.

^v Nu. 15, 39. (The feast was intended to come at the close of the agricultural labours of the year, and this was somewhat later in the northern parts of Palestine. Pie. Bib.)

^w Heb., to burn incense. Ch. 13, 1.

^x 2 Ki. 23, 17.

^y Ch. 12, 32, 33.

^z Or, to offer.

^{aa} (Saying the priests of the high places and then burn their bones.)

...The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made. ... Josiah brake down, and burnt ... and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it. 2 Ki. 23, 15, 16.

^{bb} 1 S. 7, 11. Jno. 2, 18. 1 Co. 1, 22.

^{cc} (This is a proof that the Lord has spoken, &c. Maurer.)

^{dd} (Sept., "and the fat that is upon it shall be poured off;" and so Nu. 5, and so Jos. phus.)

^{ee} 1 S. 8, 8; 9, 28, and 10, 17. Nu. 21, 7. Ac. 8, 21. Ja. 5, 16.

ω Heb., *the face of the LORD.*

And the man of God besought the Lord,^ω and the king's hand was restored him again, and became as it was before.

⁷And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."^ω

⁸And the man of God said unto the king, "If thou wilt give^ω me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: ⁹for so was it charged^a me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou earnest."³

¹⁰So he went another way, and returned not by the way that he came to Beth-el.

¹¹Now there dwelt^γ an old prophet in Beth-el; and his sons^δ 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.

¹²And 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.—¹³And he said unto his sons, "Saddle me the ass."

So they saddled him the ass: and he rode thereon, ¹⁴and 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 earnest from Judah?"

And he said, "I am."

¹⁵Then he said unto him, "Come home with me, and eat bread."

¹⁶And he said, "I may^ε not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: ¹⁷for it was said^ε to me by the word^γ of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou earnest."

¹⁸He said unto him, "I am a pro-

phet 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^ζ unto him.

¹⁹So he went back with him, and did eat bread in his house, and drank water.^η

²⁰And it came to pass, as they sat at the table, that the word of the Lord came^θ unto the prophet that brought him back: ²¹and he cried unto the man of God that came from Judah, saying, "Thus saith the Lord, Forasmuch as thou hast disobeyed^θ the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee; ²²but earnest back, and hast eaten bread and drunk water in the place,^ε 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."

²³And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to *wait*, for the prophet whom he had brought back. ²⁴And when he was gone, a lion^κ met him by the way, and slew him: ^εand his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. ²⁵And, 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.

²⁶And when the prophet that brought him back from the way heard thereof, he said, "It is the man of God, who was disobedient^λ unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn^μ him, and slain him, according to the word of the Lord, which He spake unto

ζ *(A well-intentioned officious falsehood.... Putting away lying, speak every man truth with his neighbour... Eph. 4. 25. Eccl. 8. 16.)*

η *(The great adversity of our souls never makes more dangerous assaults upon us, than when he has succeeded in persuading us that there is no evil in deviating from God's express commands. J. S. Anderson.)*

θ *(By some internal inspiration, or prophetic extasy, whereby he was forced to condemn himself for deceit, as well as the other prophet for disobedience. Diodati.)*

ε *(The command which God had given His servant was direct, simple, and authoritative. The prophet must have felt it to be so, and the truth of this message had been confirmed by incontrovertible testimony, compared with which the message of the old prophet was weak and vague.)*

z Ve. 9.

a Ch. 20, 36.

κ *(The judgment on the disobedient prophet was not merely a personal punishment of the messenger, but was necessary to vindicate the character of the message, which had been compromised by his disobedience. Pic. Bib.)*

λ *(The design of the prohibition, which the prophet of Judah had received, was to mark the Lord's abhorrence of the place in which idols were set up and worshipped.)*

μ Heb., broken.

ρ 1 Sa. 9. 7.
2 Ki. 5. 13.

σ So Nu. 22. 18, and 24. 13.

α *(The prophet does not argue, where he had to obey a positive command. Whoever might be the conduct, or whatever the future destiny of Jeroboam and his people, God must be obeyed. The counsel of man must not be set up in opposition to the Divine will. Anderson.)*

β *(Bishop Patrick says, he was not to eat or drink with them, because that was to have familiar intercourse with idolaters; and as he that doth anything without success is said to return by the way that he came. Is. 37. 29, 31, so the prophet is commended to do the thing effectually.)*

γ *(In 2 Ki. 23. 18 he is called "the prophet that came out of Samaria.")*

δ Heb., son. *(That is, one came first and told; afterwards came the rest, and confirmed what the first had related.)*

z Ve. 8, 9.

ε Heb., a word was.

η Ch. 20, 35.
1 Th. 4, 15.

v Heb., broken. (Dr. Kito observes that these circumstances were "calculated forcibly to divert the attention of the pop^l to their Divine power, which thus authenticated its own message by the destruction of the messenger.")

b Je. 22, 18.

§ (It was not the mere act of eating bread and of drinking water in the land of Beth-el which constituted the prophet's offence, but the forgetfulness of God's authority manifested by it. Our first parents, Ge. 3, 6, Lot's wife, Ge. 19, 26, Moses at the waters of strife, Nu. 20, 12, and Saul, 1 Sa. 15, 9, were likewise disobedient unto the word of the Lord, and like him were punished. J. S. Anderson.)

c 2 Ki. 23, 17, 18.

d Ye. 2. 2 Ki. 23, 16, 19.

e See ch. 16, 24.

f Ch. 12, 31, 32. 2 Chr. 11, 15, & 13, 9. . . . That which beareth thorns & briars is rejected, and is nigh unto cursing, whose end is to be burned. He. 6, 8.

o Heb., turned and mad.

π Heb., filled his hand. Ju. 17, 12.

ρ Ch. 12, 30. (And Jeroboam) on this account occasioned blame to the house of Jeroboam, &c. Maurer.)

g Ch. 14, 10.

h Ch. 11, 31.

i See 1 Sa. 9, 7, 8.

σ Heb., in thine hand.

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^r 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^b 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:^c for the saying^d 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,^e shall surely come to pass."

A.M. 1162. B.C. 979.

SHILOH.

The death of Jeroboam.

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³³ AFTER this thing Jeroboam^f returned not from his evil way, but made again^g of the lowest of the people priests of the high places: who-soever would, he consecrated^h him, and he became one of the priests of the high places. ³¹ And this thing became sinⁱ unto the house of Jeroboam, even to cut^j it off, and to destroy it from off the face of the earth.

At that time Abijah the XIV.] 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^k me that I should be king over this people. ³ And take^l with^m thee ten loaves, and cracknels,ⁿ and a cruse^o 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,^k and came to the house of Ahijah. But Ahijah could not see; for his eyes were set^p 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^x tidings. ⁷ Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch^l as I exalted thee from among the people, and made thee prince over My people Israel, and rentⁿ 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^o 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^o thee other gods, and molten images, to provoke Me to anger, and hast cast Me behind thy back:^q ¹⁰ therefore, behold, I will bring evil^r upon the house of Jeroboam, and will cut^o off from Jeroboam him that pisseth against the wall, and him that is shut^s up and left in Israel, and will take away the remnant³ of the house of Jeroboam, as a man taketh away dung,⁷ till it be all gone. ¹¹ Him that dieth of Jeroboam in the city shall the dogs⁹ 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

γ Or, cakes. . . . The word suggests the idea of something spotted, Harmer conjectures that they were some sort of sort of biscuit, sprinkled with spices, as are still much used in the East. (Vic. Bib.)

ϕ Or, bottle. (Jar or pot; it is a different Hebrew word from that in ch. 17, 12; 19, 6; and 1 Sa. 26, 12.)

κ Ch. 11, 29.

δ Heb., stood for his heartiness. (See 1 Sa. 4, 15.)

λ Heb., hard.

ι Ch. 16, 2. 2 Sa. 12, 7, 8.

μ Ch. 11, 51.

ν Ch. 11, 33, 38, and 15, 5.

ξ Ch. 12, 28.

ο Ch. 11, 15.

ψ (Neglect of Me and My service; as men do with that for which they have no regard.) Neh. 3, 26. Ps. 50, 17. Lze. 23, 35.

ρ Ch. 15, 29.

ω Ch. 21, 21. 2 Ki. 9, 8. (Leave not a man of his family alive.)

α (That is, married or unmarried, as De Dieu explains De. 22, 35; all sorts of men, of whatever state or condition they be. Bishop Patrick.) 2 Ki. 11, 26.

β (Posterity, survivors.)

γ (Which servants remove so carefully, that they suffer not the least speck to remain.)

ζ Ch. 16, 4, and 21, 24.

q Ve. 17.

r 2 Chr. 12, 12, and 19, 3.

s Baasha...he left not to Jeroboam any that breathed...Ch. 15, 29.

§ (That is, they shall be in perpetual commotions from civil wars, having no quiet, but frequently changing their kings. Bechart in Patrick.No peace to him that went out, nor to him that came in... 2 Chr. 15, 5.)

t 2 Ki. 17, 6. Ps. 52, 5.

u Jos. 23, 15, 16,

v Tiglath-pileser ...carried them captive to Assyria. 2 Ki. 15, 29. Shalmaneser carried Israel away...and placed them...in the cities of the Medes. 2 Ki. 17, 5.

w Ex. 34, 13. De. 12, 3, 4.

ε (Hath sinned, & made Israel sin.) Ch. 12, 30; 13, 31; 15, 30, 34, and 16, 2.

x Ch. 16, 6, 8, 15, 23. Ca. 6, 4.

y Ve. 12.

z Ve. 13.

a 2 Chr. 13, 2.

ζ (Civil chronicles, or rolls not now extant, like those in Ezr. 6, 1. Est. 6, 1.)

q Heb., buy d in n.

b 2 Chr. 12, 13.

when thy feet enter⁷ into the city, the child shall die. ¹³And 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*^r thing toward the LORD God of Israel in the house of Jeroboam. ¹⁴Moreover the LORD shall raise him up a king over Israel, who shall cut^s off the house of Jeroboam that day: but what? even now. ¹⁵For the LORD shall smite Israel, as a reed^s is shaken in the water, and He shall root^t up Israel out of this good land,^u which He gave to their fathers, and shall scatter them beyond the river,^v because they have made their groves, provoking the LORD to anger.^w ¹⁶And He shall give Israel up because of the sins of Jeroboam, who did^x sin, and who made Israel to sin.^z

¹⁷And Jeroboam's wife arose, and departed, and came to Tirzah:^c and when she came to the threshold^y of the door, the child died; ¹⁸and they buried him; and all Israel mourned for him, according^z to the word of the LORD, which He spake by the hand of His servant Ahijah the prophet.

¹⁹And the rest of the acts of Jeroboam, how he warred,^a and how he reigned, behold, they *are* written in the book of the chronicles^s of the kings of Israel.

²⁰And the days which Jeroboam reigned *were* two and twenty years: and he slept⁷ with his fathers, and Nadab his son reigned in his stead.

CHAPTER XV. 1.

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A.M. 4422-4479. B.C. 1019-962.

JERUSALEM.

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Parallel places, ch. xii. 21, and 2 Chr. xi. 5-23.

The reign of Rehoboam.

²¹AND Rehoboam the son of Solomon reigned in Judah. Rehoboam^b was forty and one years old when he began to reign, and he reigned seven-teen 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.

²²And Judah did evil in the sight of the LORD, and they provoked^c Him to jealousy with their sins which they had committed, above all that their fathers^θ had done. ²³For they also built them high^d places, and images,^ε and groves,^ε on every high hill, and under every green tree.^f ²⁴And there were also sodomites^g in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

Parallel places, ch. xii. 24, and 2 Chr. xii. 1-16.

Shishak's invasion.

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²⁵AND it came to pass in the fifth year of king Rehoboam, *that* Shishak^κ king of Egypt came up against Jerusalem: ²⁶and 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.^h

²⁷And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard,^λ which kept the door of the king's house. ²⁸And 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.

²⁹Now 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?

³⁰And there was warⁱ between Rehoboam and Jeroboam all *their* days.

³¹And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an

c De. 32, 21. Ps. 78, 58. 1 Co. 10, 22.

θ (Above all that had been practised in the time of the judges.)

d De. 12, 2. Eze. 16, 24.

ε Or, standing images; or, statues.

f 2 Ki. 17, 9, 10.

g Is. 57, 5.

h Ch. 15, 12, and 22, 46. De. 23, 17. 2 Ki. 23, 7.

κ Ch. 11, 40. (In hieroglyphics the name is found written Schschuk, or Schuk, or Schschuk. See Leaman's Lettre à M. F. Salvinini, p. 110. He was the first king of the twenty-second or Eubastic dynasty. "In the wonderful palace (Karnac) I saw," says Champollion, "Sesenchis dragging at the feet of the Theban Trinity the chiefs of more than thirty vanquished nations, among which I have found, written in letters at full length, Jondaha-malek, "the kingdom of the Jews or Judah.")

λ Ch. 10, 17.

λ Heb., runners.

i Ch. 12, 24, and 15, 6.

Ammonitess. And Abijam^u his son reigned in his stead.

CHAPTER XII. 25—XIII. 32. [365

CHAPTER XIII. 33—XIV. 20. [366

XV.] A.M. 4479. B.C. 962. [367

JERUSALEM.
(Homer flourished A.M. 4478, B.C. 963.)

Parallel place, 2 Chr. xiii. 1—22.

The reign of Abijam.

NOW in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah. ²Three years reigned he in Jerusalem. And his mother's^k name was Maachah,^v the daughter of Abishalom.^q ³And he walked in all the sins of his father, which he had done before him: and his heart was not perfect^t with the Lord his God, as the heart of David his father. ⁴Nevertheless for David's sake^m did the Lord his God give him a lamp^o in Jerusalem, to set up his son after him, and to establish Jerusalem: ⁵because David did that which was right^a 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 matterⁿ of Uriah^p the Hittite.

⁶And there was war between Rehoboam and Jeroboam all the days of his life.

⁷Now 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. ⁸And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

A.M. 4482. B.C. 959.
JERUSALEM.

Parallel place, 2 Chr. xiv. 1—8.

The reign of Asa.

⁹AND in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. ¹⁰And forty and one years reigned he in Jerusalem. And

his mother's^p name was Maachah, the daughter of Abishalom.

2 CHRONICLES XIV. 9—15. [369

The invasion of Zerah.

Parallel place, 2 Chr. xv. 1—19. [370

Asa's reform.

¹¹AND Asa did that which was right in the eyes of the Lord, as did David his father. ¹²And he took away the sodomites^q out of the land, and removed all the idols that his fathers had made. ¹³And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed^r her idol, and burnt^t it by the brook Kidron. ¹⁴But the high⁷ places were not removed; nevertheless Asa's heart was perfect^t with the Lord all his days. ¹⁵And he brought in the things^v which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

Parallel place, 2 Chr. xvi. 1—14. [371

The wars of Asa and Baasha.

¹⁶AND there was war between Asa and Baasha king of Israel all their days. ¹⁷And Baasha king of Israel went up against Judah, and built^o Ramah,^x that he might not suffer^s any to go out or come in to Asa' king of Judah.

¹⁸Then 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,^o the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus,^u 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^o from me.”

^p (That is, grand-mother's. The “king's-mother,” or, to give note, was the title of the queen-sister-ger. Vc. 2.)

^q (Ch. 14, 24, and 22, 46.)

^r Heb., cut off.

^s So 15, 32, 20.

⁷ (That is, those whom God alone was worshipped; the licence was not abolished till the days of Hezekiah. 2 Ki. 18, 4.)

^v (That is, wherein no part is wholly wanting, since rightly said, Gen. 1, 21, 14.)

^w Heb., holy.

^x (Fortified.)

^y (A town of Benjamin (Jos. 18, 25), in the vicinity of Gibeah (Jud. 19, 13, 1 Ezer. 2, 26, No. 7, 30, and 11, 31, 1s. 10, 29, Ho. 5, 8, on the way from Jerusalem to Bethel) (Jud. 4, 5, and not far from the confines of the two kingdoms (see 21, 22). The street may perhaps correspond with Ramoth, added unto Judah, from the country of Samaria. 1 Mac 11, 34.)

^z See ch. 12, 27.

^{aa} For they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. 2 Chr. 15, 9.

^{ab} (The first king of Damascus and of Zobah was Hadadzer: to him succeeded Hezion, who was the immediate predecessor of Hezion. Ch. 11, 23.)

^{ac} Ch. 11, 23, 24.

^{ad} Heb., go up.

^u 2 Chr. 12, 16, Abijah. Mat. 1, 7, Abia.

^k 2 Chr. 11, 20—22.

^v 2 Chr. 13, 2, Maachah, the daughter of Uriah.

^q 2 Chr. 11, 21, Abshalom. (Abishalom is only another way of spelling Abshalom. The S. pt. spells it Abshalom. Maachah is probably the same as Maachah, and Uriah probably the man who married the wife, and had by her Maachah. Wall.)

^t Ch. 11, 4. 1s. 119, 80.

^m Ch. 11, 32, 36, 2 Chr. 21, 7.

^o Or, candle. Ch. 11, 36.

ⁿ Ch. 14, 8.

^{aa} (Although we may not, like David, have fallen into gross and heinous sin, we may still be vicious and strangers unto God: for if evil passions reign in our breasts, if the pleasures, cares, and vanities of the world have dominion in our hearts, we are not come to God by Christ; for if we know the ease and refreshment that His Holy Spirit can give to our souls, the pleasures that scatter abroad our thoughts would appear as they are, not worthy the attention of those who, having the hope of seeing God, desire to purify themselves as He is pure. Townson.)

^{ab} 2 Sa. 11, 4, 15, and 12, 9.

v 2 Ki. 15, 29.

w Ju. 18, 29.

z 2 Sa. 20, 14.

α (Now, according to Dr. Robinson & Van de Velde, Tahsi. "An important village on a high hill, to the N. extremity of the Mokhuat plain.")

β Heb., free.

γ Jos. 21, 17.

z Jos. 18, 26.

γ (He had the gout, as the Gemara of the Sederim explains it, cap. vi., n. 7. Bishop Patrick.)

δ Mat. 1, 8, called Josephat.

e Heb., reigned.

α Ch. 12, 30, and 14, 16.

ζ (A Levite city in the tribe of Dan. Ch. 16, 15. Jos. 19, 44, & 21, 23.) 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 into the LORD. 2 Chr. 11, 14.

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,^α and Dan,^α and Abel-beth-maachah,^α 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.^α

22 Then king Asa made a proclamation throughout all Judah; none was exempted:^β and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba^γ of Benjamin, and Mizpah.^z

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.^γ

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat^δ his son reigned in his stead.

A.M. 4484-4486. B.C. 957-955.
TIRZAH.

The reigns of Nadab and of Baasha.

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25 AND Nadab the son of Jeroboam began^ε 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^α 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,^ζ which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. 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^β 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?

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,^c and in his sin wherewith he made Israel to sin.

XVI.] 1 Then the word of the LORD came to Jehu^d 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;^e and thou hast walked in the way of Jeroboam,^f 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;^g and him that dieth of his in the fields shall the fowls of the air eat."

5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah:^h and Elah his son reigned in his stead.

b Ch. 14, 10, 14.

c Ch. 12, 28, 29; 13, 33, and 14, 16.

d Ve. 7. 2 Chr. 19, 2, and 20, 34.

e Ch. 14, 7.

f Ch. 15, 34.

g Ch. 14, 11.

h Ch. 14, 17, and 15, 21.

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^f him.*

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.

i Ch. 15, 27, 29.
See Ho. I, 1.

k (That is, the whole house of Jeroboam, which he did, not that he might fulfil the word of the Lord, but to gratify his own ambition.)

l 2 Ki. 9, 31.

A Heb., which was over.

m (Abarbanel notes, there was a wonderful likeness between Jeroboam and Baasha, in their lives and in their deaths, in their sons and in their family. Bishop Patrick.)

l Sa. 25, 22.

v Or, both his kinsmen and his friends.

ξ Heb., by the hand of

o (During the whole period between Aaron and Jeroboam there is not a trace of self-worship. Jeroboam during his residence in Egypt had become acquainted with it. There were two sacred bulls, Apis at Memphis, and Mnevis at Heliopolis. How little the worship of the two calves satisfied the desire of the age is evident from the constant tendency of the people to the worship of Baal.)

π (Gods of their own devising. De. 32, 21. 1 Sa. 12, 21. Is. 41, 29. Jonah 2, 8. 1 Co. 8, 4, and 10, 19.)

A.M. 4500—1522. P.C. 932—919. [373
TIRZAH.
The reigns of Elah, Zimri, Omri, and Ahab.

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,^k captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward^l 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. 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^m him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.^v 12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which He spake against Baasha by^ξ Jehu the prophet, 13 for all the sins of Baasha, and the sins of Elah his son, by which they sinned,^o and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.^π

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^r of the LORD, in walking in the way^m of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve^ρ years: six years reigned he in Tirzah. 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill,^σ and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.⁷ 25 But Omri^η 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 sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he

8 (It is the great moral purpose of Christianity to make what is immoral, spiritual, and eternal, predominant over what is visible, corporeal, and temporal: to withdraw our affections from time, travel, and unsatisfactory objects, and to place us in a world where all is eternal, important, and unchangeable to the claims of spirits made for God, and which in God alone can find their adequate enjoyment. Bishop Jebb.)

m Ch. 12, 25, and 15, 26, 34.

ρ (Tibni was his competitor till the thirty-first year of Asa, four years & probably some months, which may make it called six. Omri's time of reign lasted seven years, to Asa's thirty-eighth, which seven, with the other five, make up the twelve years ascribed to him. Wall.)

σ (Near the middle of Palestine, on the confines of Ephraim and Manasseh. As a situation of strength, fertility, and beauty combined, "it has," says Dr. Robinson, "greatly the advantage over Jerusalem." John Hyrcanus took it after a year's siege, and razed it to the ground. Josephus, Ant. XIII, 19, 3. Justinus, and after him, Herod, rebuilt the city with great magnificence. Kitter's Lib. 1, 9.)

7 Heb., Shemeron. See ch. 13, 32. 2 Ki. 17, 24. Jno. 4, 1.

n Mt. 6, 16.

v Heb., *was it a light thing.* &c. (As much as to say, it was a heinous crime.)

o De. 7, 3, 4.

φ (He was also king of Tyre. Josephus says, "Ithobalus, a priest of Astarte, assumed the scepter and reigned thirty-two years. Dido who founded Carthage, was of his family.")

p Ju. 18, 7.

q Ch. 21, 25, 26. 2 Ki. 10, 18, and 17, 16.

r 2 Ki. 10, 21, 26, 27.

s 2 Ki. 13, 6; 17, 10, and 21, 3. Je. 17, 2.

t Jos. 6, 26.

X (As the first-fruits of the conquest, it had been placed under a cherem of "never to be rebuilt." Hivl disregarded this, but the sentence which Joshua pronounced against him who should rebuild it proved true; his children died one after the other, his eldest when he laid the first stone, and the youngest when it was finished.)

ψ Heb., *Elijahu.* (Or, Aeli-Jahu.)

α (Or, the Re-former.)

u 2 Ki. 3, 11.

v De. 10, 8.

β (That is, in the usual necessary quantities.)

w Elias...prayed earnestly that it might not rain...Ja. 5, 17.

γ (Josephus cites Menander as mentioning this drought in the time of Ithobal king of Tyre.)

z Lu. 4, 25.

shewed, *are* they not written in the book of the chronicles of the kings of Israel? ²⁸So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

²⁹And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. ³⁰And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

³¹And it came to pass, as if ^v it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife ^ρ Jezebel the daughter of Ethbaal ^φ king of the Zidonians, ^ρ and went and served Baal, and worshipped him. ^τ ³²And he reared up an altar for Baal ^τ in the house of Baal, which he had built in Samaria. ³³And Ahab made a grove; ^ς and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

³⁴In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according ^t to the word ^λ of the LORD, which He spake by Joshua the son of Num.

2 CHRONICLES XVII. 1-19. [374

XVII.] A.M. 4528. B.C. 913. SAREPta, or TSAREPETHA. [375

[A Phœnician town between Tyre and Sidon, and ten miles S. of the latter. It still subsists as a large village, *Sarepta*.]

The mission of Elijah.

AND Elijah ^ψ the Tishbite, ^α who ^ω was of the inhabitants of Gilead, said unto Ahab, "As the LORD God of Israel liveth, ^α before whom I stand, ^ω there shall not be dew ^β nor rain ^ω these ^γ years, ^ρ but according to my word." ^z

²And the word of the LORD came

unto him, saying, ³"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, ^δ that is before Jordan. ⁴And it shall be, ^θ that thou shalt drink of the brook; and I have commanded the ravens ^ε to feed thee there."

⁵So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. ⁶And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. ⁷And it came to pass after ^ς a while, that the brook dried up, because there had been no rain in the land.

⁸And the word of the LORD came unto him, saying, ⁹"Arise, get thee to Zarephath, ^η which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

¹⁰So 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." ¹¹And 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."

¹²And she said, "As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, ^θ and a little oil in a cruse: and, behold, I *am* gathering two ^κ sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

¹³And 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. ¹⁴For 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 ^λ rain upon the earth."

δ (Dr. Robinson suggests the Wady Kelt in the mountains W. of Jericho; but Bochart and Van der Veldt fix on Ain Fasaël. To this spot also tradition points. Sanctus in Gestis per Franc. p. 247.)

ε (Not Arabians, nor Orehim (a people), as Jerome, Dathé, and Bertheau think, but ravens. See Gesenius, Pro. L. r. Mourer, De Witte, and Thinius. It is mentioned too by the versions, Aquila, Symmachus, Theodotian, Septuagint, and the ancient versions generally, the Arabic excepted.)

ζ Heb., at the end of days. (That is, of a year.)

η Ob. 20. Lu. 4, 26, called Sarepta.

θ (Jar.)

κ (The same Hebrew word as is used ch. 19, 6, and 1 Sa. 26, 12.)

λ (A few, as two signifies in Is. 17, 6. Je. 8, 14.)

λ Heb., growth.

u Or, a full year.

v (Perhaps, like the mount supphid, according to the necessities of the Israelites, fit to teach Elijah, that, though but one prophet of truth remained, yet might that Truth be promulgated over the land of Israel, and each successive day of labour in God's cause bring with it grace sufficient for its necessities. C. Lawson.)

ξ Heb. by the hand of.

γ See Lu. 5. 8.

o (This affliction wrought, on one who had already made some progress in that discipline of the affections which leads the creature to cast all his care on the Creator, a still deeper conviction of her former ingratitude; to reckings, under all circumstances, to abide constantly by the commandment of God, bearing consciousness to His wisdom and mercy. C. Lawson.)

z 2 Ki. 4. 34.

π Heb. measured.

ρ Heb. into his inward parts.

α He. 11. 35.

σ Jno. 3. 2, and 16. 30. (D. W. it and Mauer omit by this.)

τ (We must not be surprised if, to the difficulties of our Christian warfare, afflictions from without be added. It required the severest stroke of God's hand before the widow of Zephrath could acknowledge, in all the fulness of faith, her conviction of His truth. C. Lawson.)

β Lu. 4. 21. Ja. 5. 17.

¹⁵And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. ¹⁶And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by^ξ Elijah.

¹⁷And 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.

¹⁸And she said unto Elijah, "What^γ have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance,^o and to slay my son?"

¹⁹And 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.

²⁰And 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?"—²¹And^ξ he stretched^π 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^ρ again."

²²And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.^α

²³And 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."

²⁴And the woman said to Elijah, "Now by this I know^σ that thou art a man of God, and that the word of the Lord in thy mouth is truth."^τ

XVIII.] A.M. 4532. B.C. 909. [376
MOUNT CARMEL.

[A range of hills in the tribe of Zebulun, ending in a promontory that forms the Bay of Acre.]
The execution of the prophets of Baal.

AND it came to pass *after* many^β days, that the word of the Lord

came to Elijah in the third^ν year, saying, "Go, shew thyself unto Ahab; and I will send rain upon the earth."

²And Elijah went to shew himself unto Ahab.

And there was a sore famine in Samaria. ³And Ahab called Obadiah,^φ which was the governor^δ of his house.

(Now Obadiah feared the Lord greatly: ⁴for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets,^ω and hid them by fifty in a cave, and fed them with bread and water.^α

⁵And Ahab said unto Obadiah, "Go into the land, unto all fountains of water, and unto all brooks: for adventure^β we may find grass to save the horses and mules alive, that we lose^γ not all the beasts."

⁶So they divided^δ the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

⁷And 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?"

⁸And he answered him, "I am: go, tell thy lord, Behold, Elijah is here."

⁹And he said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?" ¹⁰As the Lord thy God liveth, there is no nation or kingdom, whether 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. ¹¹And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

¹²And it shall come to pass, as soon as I am gone from thee, that the Spirit^α 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^ε the Lord from my youth. ¹³Was it not told my lord

v (1. Sup. I dr. 'that'; that "at the beginning of the drought, Ahab sought of the want of rain, natural causes, but after six months a sore famine at Samaria," and that from that time the three years here mentioned were to be computed.)

φ De. 28. 12.

φ Heb. Obadiah.

ω Heb. over his house.

φ Heb. I do it.

ω (Men of the schools of the prophets.)

α (Used generally for meat and drink. Bishop Pococke.)

β (Brooks are the most plentiful places to find grass in the time of drought; yet yet notwithstanding, in such seasons herbarious animals stop near mountains of water, and feed in the vicinity till all the grass is consumed. Pic. Bib.)

γ Heb. that we cut not off ourselves from the beasts.

δ (It is the same mountain in S. Africa. No king there, or any of his principal chiefs, could think they were at all lessening their dignity by entering in an expedition in search of a prophet, as in the Pic. Bib.)

ε 2 Ki. 2. 16. Ez. 3. 12. 14. Mat. 4. 1. Ac. 8. 49.

α (It is not [sup. 9], to foretell on plain, but a system of justice and providence which God himself hath formed and appointed as our present sphere of operation. Pic. Bib.)

c ...Hast thou found me, O mine enemy? ... Ch. 21, 20.

f Jos. 7, 25. Ac. 16, 20.

g (With the usual freedom of a hard-boiled heart. So little effect had the Lord's judgment pronounced on him. Jos. 7, 25.)

h Jos. 19, 26. (The site was probably on the abrupt and rocky height of Mokhrako, than which there is not in Carmel a more conspicuous spot, while about 250 feet below the altar plateau is a vaulted and abundant fountain. Ve. 33. Van de Velde.)

i Heb., Asherah. (Bishop Patrick says, "Mr. Stoden understands by this the goddess Asarte," with whom the Sept., Syria, and Syr. identify the name; but Mozer's (Phon. 1, 569) variations that they differ. "Asherah" apparently was a female divinity of the Syrians and Sidonians; and the name, as First Thinks, means "company," "wife" — i.e., of Baal, with whom Asherah is so frequently associated.)

k Ch. 22, 6.

l 2 Ki. 17, 41. Mat. 6, 21.

m Or, thoughts? ("Beneva two sides." De Wette and Maurer.)

n See Jos. 21, 15.

o Ch. 19, 10, 11.

p Ye. 28. 1 Chr. 21, 26.

q Heb., the word is good.

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? ¹⁴And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me."

¹⁵And Elijah said, "As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day."

¹⁶So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

¹⁷And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that troubleth Israel?"

¹⁸And 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. ¹⁹Now 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."

²⁰So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

²¹And Elijah came unto all the people, and said, "How long 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.

²²Then 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. ²³Let 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; ²⁴and 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."

²⁵And 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."

²⁶And 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.

²⁷And 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."

²⁸And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. ²⁹And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

³⁰And 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.

³¹And 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." ³²and 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. ³³And he put the wood in order, and

a Or, answer.

b Ps. 115, 5. Je. 10, 5. 1 Co. 8, 4, and 12, 2.

c Or, heard.

d Or, leaped up and down at the altar.

e Heb., with a great voice.

f Or, he meditated.

g Heb., hath a pursuit.

h Le. 19, 28. De. 14, 1.

i (Mrs. Postans relates that at a festival at Nasik, in honour of the goddess Kuli, bands of natives, preceded by "tom-toms," parade in native cities in India, and, as they go, wound themselves with knives, to the pain of which they are rendered insensible by large quantities of "chong" (prepared hemp-seed and opium).)

j Heb., poured out blood upon them.

k (Continued praying, "raved." De Wette, Maurer.)

l Heb., ascending.

m Heb., attention. (Instead of this clause, the Sept. has, "Elijah said to the prophets of the abominations, Now, get you gone, and I will make my sacrifice; and they went away and departed." So Josephus.)

n (This was the reason why the spot was chosen by Elijah. Tacitus and Suetonius both mention an altar on Carmel which Vespasian went to consult.)

o Ge. 32, 28, and 35, 10. 2 Ki. 17, 34.

p Le. 1, 6-8.

cut the bullock in pieces, and laid *him* on the wood, and said, "Fill four barrels^ψ with water, and pour^r it on the burnt sacrifice, and on the wood." —³¹And 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.

³⁵And the water ran^ω round about the altar; and he filled the trench also with water.

³⁶And 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^ν this day that Thou *art* God in Israel, and *that I am* Thy servant, and *that I have done*^l all these things at Thy word. ³⁷Hear 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."^α

³⁸Then the fire^υ 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. ³⁹And 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."

⁴⁰And Elijah said unto them, "Take^β 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^π them there.

⁴¹And Elijah said unto Ahab, "Get thee up, eat and drink; for *there is* a sound of abundance of rain."^γ

⁴²So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast^ω himself down upon the earth, and put his face between his knees,^δ ⁴³and 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."

⁴¹And 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."^ε

And he said, "Go up, say unto Ahab, Prepare^ς thy chariot, and get thee down, that the rain stop thee not."

⁴⁵And it came to pass in the mean while,^η that the heaven was black with clouds and wind, and there was a great rain.

And Ahab rode, and went to Jezreel.

⁴⁶And the hand of the LORD was on Elijah; and he girded^z up his loins, and ran before Ahab to the entrance^θ of Jezreel.^ι

XIX.]

A.M. 4532. B.C. 909.
BEER-SHEBA.
The flight of Elijah.

[377

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain^υ all the prophets^κ with the sword.

²Then Jezebel sent a messenger unto Elijah, saying, "So let the gods^z 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."

³And when he saw *that*, he arose, and went for his life, and came to Beer-sheba,^λ which *belongeth* to Judah, and left his servant there.

⁴But he himself went a day's journey into the wilderness, and came and sat down under a juniper^μ tree; and he requested^ν for himself^ξ that he might die; and said, "It is enough; now, O LORD, take away my life; for *I am* not better than my fathers."^π

⁵And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, "Arise and eat."

ψ (Rather, jars.)

r See Ju. 6, 20.

ω Heb., went.

ς Ch. 8, 13. 2 Ki. 19, 19. Ps. 83, 18.

ι Nu. 16, 28.

α (God not only does that which evidently tends to convert men, and is sufficient to do it, but for the present so affects them that they are converted; though they will not take care to continue in that pious bent, but start back again from Him. Bishop Patrick.)

υ Le. 9, 21. Ju. 6, 21. 1 Chr. 21, 26. 2 Chr. 7, 1.

β Or, Apprehend 2 Ki. 10, 25.

ν ...shall be put to death; because he hath spoken to turn you away from the LORD your God...De. 13, 5, and 18, 20.

γ Or, a sound of a noise of rain.

ω (Elias)..... prayed again, & the heavens gave rain..... Ju. 5, 18.

δ (The promises of the Almighty do not discharge our prayers, but suppose them. Bishop Hall.)

ε (C. H. ... says Emerson, a little black cloud on the verge of the horizon toward the S. ... you an instant had elapsed ere the small was upon us, and a light grey black around the wind came rushing and eddying over the water, whilst the sea was dashing in torrents on the decks.)

ς Heb., or; or, hand.

η (Quicker than you could turn your hand. Maurer.)

z 2 Ki. 1, 29, and 9, 1.

θ Heb., till thou come to Jezreel.

ι (The Esdras-Isa of Eusebius, near Zerin. The kings of Israel had a palace here.)

γ Ch. 18, 40.

κ That is, all the prophets of "Eid," for they only are mentioned, ch. 18, 22, 25. The prophets of the groves (or Asherah, probably Zebaoth), were not in being, ch. 22, 6. Bishop Patrick.)

λ Ch. 20, 10. Ru. 1, 17. 2 Ki. 6, 31.

μ (From Samaria to Beer-sheba, the southern extremity of Judah, is about 150 miles. Hales.)

ν (Genista pectinata, or Pistachio, the Arabic pistachio. Bar-khad takes frequent notice of it. Jerd. Embassy 518 (1, 283). "The ratoon, a species of bromus, afforded me frequent shelter.")

π Nu. 11, 15. Jonah 1, 3, 8.

ρ Heb., for his life.

ξ (Upon hot stones, as Eschert shoes, Hieroz., pt. i., l. 2. c. 33. Hp. Patrick.)

o Heb. bolster.

b So Ex. 34, 28. 1. 2. c. 9, 18. Mat. 4, 2.

c Ex. 3, 1.

π (Perhaps he travelled by a circuitous route. The direct distance was not above a hundred and fifty miles, which might easily be traversed in five or six days. Hales.)

d Ro. 11, 3.

e Na. 25, 11, 13. Ps. 63, 9.

f Ch. 18, 4.

g Ch. 18, 22. Ro. 11, 3.

h Ex. 24, 12.

i Eze. 1, 4, and 37, 7.

ρ ("Some think," says Ep. Patrick, "God intended to show Elijah that He had all the elements of His command, if He pleased to make use of them; but by that 'still voice' He declared the Divine patience and tenderness.")

σ (Sept. (Ab. c.) whs., "and there the Lord was.")

k So Ex. 3, 6. Is. 6, 2.

l 2 Ki. 8, 12.

τ (On an inscription on the obelisk at Nimshi is found the name of Hazael in connection with that of Jehu, Layard, p. 316.)

2 Ki. 9, 1-3.

6 And he looked, and, behold, *there was* a cake baken on the coals,^ξ and a cruse of water at his head.^o 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^b days and forty nights unto Horeb^c the mount^π 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,^d "I have been very jealous^e for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain^f Thy prophets with the sword; and I, *even* I only, am left:^g and they seek my life, to take it away."

11 And He said, "Go forth, and stand upon^h the mount before the Lord."

And, behold, the Lord passed by, and a great and strong windⁱ 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^j small voice.^σ 13 And it was *so*, when Elijah heard *it*, that he wrapped^k 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^l Hazael^m to be king over Syria: 16 and Jehuⁿ the son of Nimshi shalt thou anoint to be king over Israel: and Elisha^o the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. 17 And it shall come to pass,^a that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha^o slay.^φ 18 Yet² I have^x left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth² which hath not kissed^ψ him."

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^ω upon him.

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^ν thee."

And he said unto him, "Go back^α 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 boiled⁸ 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.

CHAPTER XXI. [378

XX.] A.M. 4539. B.C. 902. [379

SAMARIA.

[The Septuagint puts this chapter after chapter xxi., and so does Josephus; and the method seems more natural. Wall.]

The invasion of Ben-hadad.

AND Ben-hadad^β the king of Syria gathered all his host together: and *there were* thirty and two kings^γ with him, and horses and chariots:

v Lu. 4, 27, called Elishas.

n 2 Ki. 8, 12; 9, 14; 10, 6; and 13, 2.

o See Ho. 6, 5.

φ (God appointed each to execute that which it was proper for him to do. Hazael, in battle; Jehu, the worshippers of Baal; Elisha, profane youths: in the case of the latter it might be...hewed them by the prophets;have slain them by the words of My mouth. Ho. 6, 5.)

ρ Ro. 11, 4.

χ Or, I will leave.

q Ho. 13, 2.

ψ ("In the act of adoration," says Piny, "we kiss the right hand." Hence προσκυνειν and adorare mean secondarily and generally "to worship." See the Apology of Minucius Felix: "Cæcilius simulacro Scæpius denotat (ut vulgus superstitionis sole) manum ori admoveas, osculum labiis impressit.")

ω (Not only an act by which Elisha became invested with the prophetic office, but by which Elijah declared him to be his own successor. The usage exists among the sect of Souffers in Persia. Pic. Bib.)

r Mat. 8, 21. Lu. 9, 61.

a 11ch, Go return.

s 2 Sa. 24, 22.

β (Ben-hadad II.)

γ (Princes or kings of isolated cities surrounded by a territory of very limited extent.)

and he went up and besieged Samaria, and warred against it.

²And he sent messengers to Ahab king of Israel into the city, and said unto him, "Thus saith Ben-hadad, ³Thy silver and thy gold is mine; and thy wives also and thy children, *even* the goodliest, are mine."

⁴And the king of Israel answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have."⁵

⁵And the messengers came again, and said, "Thus speaketh Ben-hadad, saying, "Although⁶ I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; ⁶yet 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 pleasant⁵ in thine⁷ eyes, they shall put *it* in their hand, and take *it* away."

⁷Then 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 denied⁸ him not."

⁸And all the elders and all the people said unto him, "Hearken not unto him, nor consent."

⁹Wherefore 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.

¹⁰And Ben-hadad sent unto him, and said, "The gods¹ do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow⁴ me."

¹¹And 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."²

¹²And it came to pass when Ben-hadad heard this message,³ as he was drinking, he and the kings in the pavilions,⁴ that he said unto his servants, "Set⁵ yourselves in array."

And they set themselves in array against the city.

¹³And, behold, there came⁶ a prophet unto Ahab king of Israel, saying, "Thus saith the Lord, hast thou seen all this great multitude? behold, I will deliver⁷ it into thine hand this day; and thou shalt know that I am the Lord."

¹⁴And Ahab said, "By whom?" And he said, "Thus saith the Lord, *Even* by the young⁸ men of the princes of the provinces."

Then he said, "Who shall order⁷ the battle?"

And he answered, "Thou."

¹⁵Then he numbered the young men of the princes⁹ 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.

¹⁶And 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. ¹⁷And 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."

¹⁸And he said, "Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive."

¹⁹So these young men of the princes of the provinces came out of the city, and the army which followed them. ²⁰And they slew¹⁰ every one his man: and the Syrians fled;¹¹ and Israel pursued them: and Ben-hadad the king of Syria escaped

5 (I acknowledge myself thy vassal, and am ready to yield homage to thee. Diodati.)

6 (That is not the meaning of my demand, but "I will be master and possessor of all thou hast." Diodati.)

7 Heb., desirable.

8 (Sept., Josephus, Vulg., "their eyes, their hand, they.")

9 Heb., I kept not back from him. (That is, I refused not submission to him as my sovereign lord.)

1 Ch. 19, 2.

1 Heb., are at my feet. So Ex. 11, S. Ju. 4, 10.

2 (Jonathan renders this proverbial expression thus: "Let not him who girds himself, and goes down to the battle, boast as he who has conquered and returned from it.")

A Heb., words.

3 Or, tents.

4 Or, Place the engines. And they placed engines. (Sept., "Make a trench." Vulg., "Be girt the city.")

5 Heb., approached.

6 Ve. 28.

7 Or, s counts.

8 Heb., bold; or, tre. (Join; and so ve. 21.)

9 (Governors of the several provinces into which the kingdom was divided.)

10 (Sept., "And every one slew the one next him; and then, every one a second.")

11 (Many instances occur in history of a sudden panic dispersing an army. Indeed the word "panic" was used to describe such unaccountable terrors, from the persuasion among the Greeks that they were caused by the god Pan.)

on an horse with the horsemen. ²¹And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

²²And 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^o of the year the king of Syria will come up against thee."

²³And 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."^φ ²⁴And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: ²⁵and number thee an army, like the army that thou hast lost,^χ 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.

²⁶And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek,^ψ to fight against Israel."

²⁷And the children of Israel were numbered, and were all present,^α and went against them: and the children of Israel pitched before them like two little flocks of kids;^β but the Syrians filled the country.

²⁸And 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^ω all this great multitude into thine hand, and ye shall know that I am the Lord."

²⁹And 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. ³⁰But 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^δ an inner chamber.

³¹And 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^ε on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life."

³²So 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."^ζ

³³Now the men did diligently observe whether any thing would come from him, and did hastily catch^η 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.

³⁴And Ben-hadad said unto him, "The cities,^θ which my father took from thy father, I will restore; and thou shalt make streets^θ 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.

³⁵And a certain man of the sons^ι of the prophets said unto his neighbour^ι in the word^ι of the Lord, "Smite me, I pray thee."

And the man refused to smite him. ³⁶Then said he unto him, "Because thou hast not obeyed the voice

γ (The wall of the city under which they lay ready to defend, killing some and maiming others. 1p. Patrick.)

δ Or, from chamber to chamber. Heb., into a chamber within a chamber, ch. 22, 25.

ε Ge. 37, 34.

ε (The sculpturers of Egypt and of Persia represent captives as dragged before the conquering king by a rope, which passes round all their necks, and strings them to each other. Pic. Bib.)

ζ ("This was folly," says 1p. Patrick, "not good-nature; for a man that so lightly treated him so dishonourably, could never make a true friend.")

η (Professor Lev., "so the men observed and hastened greatly — i. e., were very quick, keen to observe what (fell) from him." Gesenius, "and they hastened & urged whether it was from him.")

θ Ch. 15, 20.

θ (Lather, according to Thenius and Bittcher, "bazars." The Greeks and the Venetians had each a street, or bazar, subject to their own jurisdiction, in Acre; and Emanuel stipulated that the Turks should have a street in Constantinople, with the free exercise of their religion and laws.)

ι 2 Ki. 2, 3, 5, 7, 15.

ι (Lather, "to his companion," as S. Jerom.)

κ Ch. 13, 17, 18.

ν (In the spring, at the time when kings used to go out to war. 2 Sa. 11, 1.)

φ (According to the common opinion among the heathen, that different gods presided in different localities: and from their observing that Palestine was a hilly country.)

χ Heb., that was fallen.

ψ Jos. 13, 4. (Probably the Apheca of Eusebius, situated to the E. of the Sea of Galilee, and which is mentioned by Barchinart, Sotzen, & others, under the name of Feik. Kitto's Bib. Cyc.)

ω Heb., to the war with Israel.

α Or, were recruited. (The Vulgate agrees with the margin, and so Gesenius and Thenius translate.)

β (Flocks of goats are always small, for goats love to tread down, as Dochart observes, who translates "two flocks of young kids," denoting that they were few, feeble, and timorous. Bishop Patrick.)

ε Ve. 13.

of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee."

And as soon as he was departed from him, a lion^a found him, and slew him.

³⁷Then he found another man, and said, "Smite me, I pray thee."

And the man smote him, so^k that in smiting he wounded him.

³⁸So the prophet departed, and waited for the king by the way, and disguised himself with ashes^l upon his face.

³⁹And as the king passed^b 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,^c or else thou shalt pay^m a talent of silver." ⁴⁰And as thy servant was busy here and there, he *was* gone."^v

And the king of Israel said unto him, "So shall thy judgment^e be: thyself hast decided it."

⁴¹And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets. ⁴²And 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^o shall go for his life, and thy people for his people."^π

⁴³And the king of Israel went to his house heavy and displeased, and came to Samaria.

CHAPTER XXII. [380

XXI.] A.M. 4540. B.C. 901. [378

SAMARIA.
The murder of Naboth.

AND it came to pass after these things that Naboth the Jezreelite had a vineyard,^p which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

²And Ahab spake unto Naboth, saying, "Give me thy vineyard,^d 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^σ good to thee, I will give thee the worth of it in money."

³And Naboth said to Ahab, "The LORD forbid it me, that I should give the inheritance^σ of my fathers unto thee."^τ

⁴And 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.

⁵But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

⁶And 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."

⁷And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

⁸So she wrote letters in Ahab's name, and sealed them with his seal,^υ and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. ⁹And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high^φ among the people: ¹⁰and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme^ζ God and the king.^x And then carry him out, and stone him, that he may die."

¹¹And the men of his city, even

^d 1 Sa. 8, 11.

^a Heb., he good in thine eyes.

^c The land shall not be sold for ever: for the land is Mine: for ye are strangers and sojourners with Me. Le. 25, 23. Nu. 36, 7. Eze. 46, 18.

^τ (Naboth considered that, if he should part with his vineyard, he should never get it out of the king's hands at the jubilee: being made part of the ground belonging to the royal palace. Bishop Patrick.)

^υ (These were wont to be worn on one of the fingers, and never to be taken off night or day, but when they used them: which shews she was an ambitious woman that durst steal thus from Ahab's hand. Bishop Patrick.)

^φ Heb., in the top of the people.

^ζ Ex. 22 28. Le. 24, 15, 16. Ac. 6, 11.

^x (If a man only blasphemed God, his goods came to his heirs; but if contemned for treason, his estate was forfeited to him against whom the offence was committed. Bishop Patrick.) 2 Sa. 16, 4.

a Ch. 13, 24.
k Heb., smiting and wounding.
l (A covering, fillet, or turban. Gesenius, Professor Lee, and Maurer. Sept., "laid a cloth over his eyes;" and so ve. 41, "took off the covering from his eyes.")
m Sec 2 Sa. 12, 1.
n 2 Ki. 10, 21.
o Heb., weigh.
p Heb., he was not. (Could not be found.)
q (Ahab contemns himself as David did, 2 Sa. 12, 5; the Lord had put Ben-hadad into his hands to witness of his person for His people's safety, and he having freed him for his own particular profit, deserved to be punished for it. See ch. 22, 31. Bledaui.)
r (According to the law of the accused or devoted thing. De. 7, 26. Jos. 7, 12.)
s (The victory being obtained by the singular favour of God, Ahab ought not to have resolved how to dispose of Ben-hadad, without consulting God what He would have done with him. Bishop Patrick.)
t (Sept., had a vineyard hard by the palace.)

g ...Ye fast for
strife and de-
bate; and to
smite with the
list of wicked-
ness...Is. 58, 4.

h Surely I have
seen yesterday
the blood of Na-
both...and I will
requite thee in
this plat (*por-
tion*, mar., saith
the Lord. 2 Ki.
9, 26.

i Ps 9, 12.

k Ch. 13, 32.
2 Chr. 22, 9.

ψ (*As the dogs
lick d, or in like
manner as they
licked Naboth's
blood, so shall
they lick thine;
mark what I say!
even thine.* Bp.
Patrick. *Sept.*,
"hogs and dogs
lick d—shall
hogs and dogs
lick thine: and
the venches shall
wash in thy
blood.")

l One washed the
chariot in the
pool of Samaria;
and the dogs
licked up his
blood. Ch. 22,
38.

m Ch. 18, 17.

n 2 Ki. 17, 17.
Ro. 7, 14.

ω (*They that sell
themselves are
wholly under the
power of their
masters. So was
Ahab under the
power of sin:
a perfect slave to
his sinful lusts
and passions,
which hurried
him into the foul-
est crimes.* Bp.
Patrick.)

o Ch. 14, 10.
2 Ki. 9, 8.

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. ¹²They proclaimed a fast,^o and set Naboth on high among the people. ¹³And 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.^h

¹⁴Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

¹⁵And 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."

¹⁶And 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.

¹⁷And the wordⁱ of the LORD came to Elijah the Tishbite, saying, ¹⁸"Arise, go down to meet Ahab king of Israel, which^k is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. ¹⁹And 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,^ψ even thine."^l

²⁰And Ahab said to Elijah, "Hast thou found me, O mine enemy?"^m

And he answered, "I have found thee: because thou hast soldⁿ thyself^o to work evil in the sight of the LORD. ²¹Behold,ⁿ I will bring^o evil upon

thee, and will take away thy posterity, and will cut^p off from Ahab him that pisseth against the wall, and him that is shut^q up and left in Israel, ²²and will make thine house like the house of Jeroboam^r the son of Nebat, and like the house of Baasha^s the son of Ahijah, for the provocation wherewith thou hast provoked Me to anger, and made Israel to sin."²³And of Jezebel^t also spake the LORD, saying, "The dogs shall eat Jezebel by the wall^a of Jezreel. ²⁴Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

²⁵But there was none^u like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred^β up. ²⁶And he did very abominably in following idols, according to all things as did the Amorites,^v whom the LORD cast out before the children of Israel.

²⁷And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth^w upon his flesh, and fasted, and lay in sackcloth, and went softly.^y

²⁸And the word of the LORD came to Elijah the Tishbite, saying, ²⁹"Seest thou how Ahab humbleth himself before Me? because he humbleth^δ 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."^x

CHAPTER XX. [379

XXII.]

A.M. 4544. B.C. 897.
SAMARIA.
Parallel place, 2 Chr. xviii.
The death of Ahab.

[380

AND they continued three years without war between Syria and Israel.

²And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

p 1 Sa. 25, 22.
(Every mob.)

q Ch. 14, 10.

r Ch. 15, 29.

s Ch. 16, 3, 11.

t 2 Ki. 9, 36.

a Or, ditch.

u Ch. 16, 30.

β Or, incited.

v Ge. 15, 16.
2 Ki. 21, 11.

w Ge. 37, 34.

y (*A slow-timed
manner of walk-
ing, usually bare-
foot, suited to the
state of mourners
labouring under
much sorrow and
dejection of mind.*
Pic. 18b.)

δ (*Such a power
there is in hearty
repentance and
reformation of
life to obtain a
pardon, that God
remits part of
Ahab's punish-
ment, or at least
defers it, on
this imperfect re-
pentance.* Bishop
Patrick.)

x ...Take up, and
cast him (Jor-
ran) in the por-
tion of the field
of Naboth...ac-
cording to the
word of the
LORD. 2 Ki. 9,
25, 26.

e (It was one of the six cities of refuge. De. 4, 43. According to Eusebius, fifteen miles W. of Philadelphia.)

ζ Heb., silent from taking it.

y 2 Ki. 3, 7.

z Ch. 18, 19.

a 2 Ki. 3, 11.

q (Jehoshaphat does not reject these as no prophets of the Lord, although he suspects them; for, as Dr. Jackson argues, he would not have persisted in his resolution of accompanying Ahab, had he believed that Micaiah alone belonged to the Lord. Bp. Patrick. Perhaps they came from the schools of the prophets. Comp. ve. 22.)

θ (He ought to love those who speak the truth, but those who speak what pleases us. Bp. Patrick.)

c Or, *sunneh*. (Though the custom here implied was illegal among the Jews, Lv. 22, 24; De. 23, 1, yet these officers were obtained by the Hebrew princes from a distance, and held important and influential posts. 2 Ki. 8, 6; 9, 22, 33; 20, 18; & 23, 11. Jo. 38, 7; 39, 16; & 41, 16. Kitto's Bib. Cyc.)

κ Heb., *floor*. (An area, an open place, locus phanatus. This "forum" was near the gate of Oriental cities. In its trials were held, and assemblies convened.)

³And the king of Israel said unto his servants, "Know ye that Ramoth^c in Gilead is our's, and we be still,^ζ and take it not out of the hand of the king of Syria?"

⁴And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?"

And Jehoshaphat said to the king of Israel, "I am^y as thou art, my people as thy people, my horses as thy horses."—⁵And Jehoshaphat said unto the king of Israel, "Enquire, I pray thee, at the word of the Lord to-day."

⁶Then the king of Israel gathered^z 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."

⁷And Jehoshaphat^a said, "Is there not here a prophet^q of the LORD besides, that we might enquire of him?"

⁸And 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."^θ

⁹Then the king of Israel called an officer,^c and said, "Hasten hither Micaiah the son of Imlah."

¹⁰And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void^c place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

¹¹And Zedekiah the son of Che-nanah made him horns of iron: and he said, "Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them."

¹²And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand."

¹³And 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: ^α let thy word, I pray thee, be like the word of one of them, and speak that which is good."

¹⁴And Micaiah said, "As the LORD liveth, what the LORD^b saith unto me, that will I speak."

¹⁵So 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."^μ

¹⁶And 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?"

¹⁷And he said, "I saw all Israel scattered^c 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."^ν

¹⁸And the king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophesy no good concerning me, but evil?"

¹⁹And he said, "Hear thou therefore^ξ the word of the LORD: I saw^d the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left."^ξ ²⁰And the LORD said, Who shall^e persuade^o Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. ²¹And there came forth a spirit,^π and stood before the LORD, and said, I will persuade him. ²²And the LORD said unto him, Wherewith? And he said, I

A (Unanimously.) See Ro. 15, 5.

b Nu. 22, 38.

μ (As if he had said, "To what purpose should I contradict your prophets! for you have a mind to go; do so, and try the truth of their prediction." Bishop Patrick.)

c Mat. 9, 36.

ν (An exact representation of what followed. See v. 36.)

ξ (Since thou hast what is foretold thee in all part, as though I speak it of myself from malice, I will open the vision to thee at large. Diodati.)

d Is. 6, 1. Da. 7, 9.

e Job 1, 6, and 2, 1. Ps. 103, 20. Da. 7, 10. Zc. 1, 10. Mat. 18, 10. He. 1, 7, 13.

f Ju. 9, 23. Job 42, 16. Uze 11, 9. 2 Th. 2, 11.

g Or, *deceit*.

π Lit., the spirit; i.e., according to Michaelis, Sauts, Maurer, Hitzig, and Keil, "the prophesying spirit," which, says Maurer, by prosopopœia, is represented as a person.)

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. ²³Now 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." ^p

²¹But Zedekiah the son of Che-naanah went near, and smote Micaiah on the cheek, and said, "Which way went the Spirit of the LORD from me to speak unto thee?"

²⁵And Micaiah said, "Behold, thou shalt see in that day, when thou shalt go into ^σ an inner ^τ chamber to hide thyself."

²⁶And 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; ²⁷and 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."

²⁸And Micaiah said, "If thou return at all in peace, the LORD hath not spoken by me."^g—And he said, "Hearken, O people, every one of you."

²⁹So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

³⁰And the king of Israel said unto Jehoshaphat, "I will disguise ^ν myself, and enter into the battle; but put thou on thy ^φ robes."

And the king of Israel disguised ^λ himself, and went into the battle.

³¹But 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."

³²And 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 ⁱ out.

³³And 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.⁵

³⁴And a certain man drew a bow at a venture,^κ and smote the king of Israel between the joints^ψ 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."^ω

³⁵And the battle increased^α 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^β of the chariot. ³⁶And 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."^γ

³⁷So the king died,^δ and was brought^ε to Samaria; and they buried the king in Samaria.

³⁸And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour;^ζ according unto the word of the LORD which He spake.^κ

³⁹Now the rest of the acts of Ahab, and all that he did, and the ivory^η 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? ⁴⁰So Ahab slept with his fathers; and Abaziah his son reigned in his stead.

2 CHRONICLES XIX. [381
The reign of Jehoshaphat.

2 CHRONICLES XX. 1-30. [382
The defeat of the Moabites, &c.

A.M. 4548. B.C. 893. [383
JERUSALEM.
Parallel place, 2 Chr. xx. 31-37.
The close of Jehoshaphat's reign.

⁴¹AND Jehoshaphat^θ the son of Asa began to reign over Judah in the

^ψ Heb., joints and the breastplate. (Between the fastenings of the coat of mail to the body and the armour itself. Sept., "the pneumon and the thorax." Josephus, "the arrow hit him in the breast, and shot him through the lungs.")

^ω Heb., made sick.

^α Heb., ascended.

^β Heb., bosom.

^γ (The Sept. adds, "for the king is dead.")

^δ (Wisely has the Almighty guarded His laws that concern our duty to each other, by forbidding us to covet the property of our neighbour; lest, by looking, as Abahadid, with an eye of desire on that which is his, and which cannot be had on honourable terms, an evil concupiscence should hurry us on to measures injurious to others, and still more detrimental in the end to ourselves.) Townson.)

^ε Heb., came.

^ζ (And the horses washed (him). De Wette, Maurer. The word in the Septuagint is πορπα, which does not always in the Septuagint signify harlots, but "the loveliest sort of women," as Josephus here, "the common woman." Dr. Wall.)

^κ Ch. 21, 19.

^η Am. 3, 15. (Built of polished marble, white, and shining like ivory. It might be a part of ivory. Comp. the ivory carvings from Nineveh, and the ivory chairs of the Romans.)

^θ Began to reign alone. Ve. 51. 2 Chr. 20, 31.

^p (Micaiah saw that these prophets were all deceivers, but instead of bluntly telling the king that they were all liars, he declares it in a parable, as the prophets were used to do. Waterland.)

^σ Or, from chamber to chamber.

^τ Heb., a chamber in a chamber. Ch. 20, 30.

^g Nu. 16, 29. De. 18, 20.

^ν Or, when he was to disguise himself, and enter into the battle.

^φ (The Septuagint, both here and at the parallel place, 2 Chr. 18, 29, has "my robes.")

^h 2 Chr. 35, 22.

ⁱ He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. Pr. 13, 20.

^s (Jehoshaphat was heard because he had feared with a religious fear all the days of his life, Pr. 11, 8; but those who live without God in the world will sadly and fatally find, at the hour of death, that it will be too late to cry for mercy when it is the time of judgment. Townson.)

^x Heb., in his simplicity. 2 Sa. 15, 11.

fourth year of Ahab king of Israel.
⁴²Jehoshaphat 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. ⁴³And he walked^l 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^m were not taken away; *for* the people offered and burnt incense yet in the high places. ⁴⁴And Jehoshaphat made peaceⁿ with the king of Israel.

⁴⁵Now 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?
⁴⁶And the remnant of the sodomites,^o which remained in the days of his father Asa, he took out of the land.
⁴⁷*There was* then no king^p in Edom; a deputy *was* king. ⁴⁸Jehoshaphat made^q ships of Tharshish^r to go to Ophir for gold: but they went not;^s

for the ships were broken at Ezion-geber.^r ⁴⁹Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships." But Jehoshaphat would not.

⁵⁰And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram^a his son reigned in his stead.

A.M. 4544. B.C. 897.
SAMARIA.
The reign of Ahaziah.

[384

⁵¹AHAZIAH 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. ⁵²And he did evil in the sight of the LORD, and walked in the way^s 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: ⁵³for he served Baal,^t and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

^l 2 Chr. 17, 3.

^m Ch. 14, 23, and 15, 14. 2 Ki. 12, 3.

ⁿ 2 Co. 6, 14.

^o Ch. 11, 24, and 15, 12.

^p Ge. 25, 23. 2 Sa. 8, 11. 2 Ki. 3, 9, and 8, 20.

^q Or, had ten ships.

^r (That is, fitted to sail in the great ocean. Ch. 10, 22. Diodati. As we say "East-indiamen.")

^s ... Eliezer... prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works." 2 Chr. 20, 37.

^r Ch. 9, 26.

^a Now he begins to reign alone.

^s Ch. 45, 26.

^t Ch. 16, 31. Ju. 2, 11.

THE
SECOND BOOK OF THE KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

I.] A.M. 4546. B.C. 895. [385
SAMARIA.
(The third year of Ahaziah and the nineteenth of
Jehoshaphat.)
The death of Ahaziah.

α...the Moabites became David's servants, and brought gifts.
2 Sa. 8, 2.

β Ch. 3, 5.

α (Lit., the lattice. Perhaps the opening in the roof, which was designed to give light to the apartments in the house below. Stack-house.)

β (Lit., "Fly-Baal," so called probably from his supposed power to avert the destruction caused by these insects. Compare Zeus-apomnios of Elis, and the Myiagrus-deus of the Romans.)

γ 1 Sa. 5, 10. (Non Akir. "Baal-bub, i.e., the god of flies," says Van de Velde. "is a name that gives me no surprise after visiting Ekron. The flies, in fact, swarm so innumera- bly, that I can hardly eat my food without these trouble some insects getting into it.")

δ Heb., The bed whither thou art gone up, thou shalt not come down from it.

THEN Moab rebelled^α against Israel after the death^β of Ahab.

²And Ahaziah fell down through a lattice^α 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."

³But 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^β the god of Ekron?*" ⁴Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."^δ

And Elijah departed.

⁵And when the messengers turned back unto him, he said unto them, "Why are ye now turned back?"

⁶And 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."

⁷And he said unto them, "What manner of man was he which came up to meet you, and told you these words?"

⁸And they answered him, "*He was an hairy^ε man, and girt with a girdle of leather about his loins."*

And he said, "It is Elijah the Tishbite."

⁹Then 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."

¹⁰And Elijah answered and said to the captain of fifty, "If I be a man of God, then let fire^ζ come down from heaven, and consume thee and thy fifty."

And there came down fire from heaven, and consumed him and his fifty.

¹¹Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, "O man of God, thus hath the king said, Come down quickly."

¹²And Elijah answered and said unto them, "If I be a man of God,

ε Heb., What was the manner of the man. (What was the dress of the man? Maurer.)

ζ (In hairy clothing. Maurer. So Schult. See Is. 20, 2. Zec. 13, 4. Mat. 3, 4.

κ Lu. 9, 54.

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.⁹

¹³And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell^θ 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^d in thy sight." ¹⁴Behold, 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."

¹⁵And 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. ¹⁶And 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."^ε

¹⁷So he died according to the word of the Lord which Elijah had spoken. And Jehoram^κ reigned^λ in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

¹⁸Now 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?

II.] A.M. 4547. B.C. 894. [386
THE JORDAN, NEAR JERICHO.
The translation of Elijah.

AND it came to pass, when the Lord would take^μ up Elijah into heaven by a whirlwind, that Elijah went with Elisha^ν from Gilgal.

²And Elijah said unto Elisha,

"Tarry⁹ here, I pray thee; for the Lord hath sent me to Beth-el."^μ

And Elisha said unto him, "As the Lord liveth, and as thy soul^λ liveth, I will not leave thee."

So they went down to Beth-el.

³And the sons^ρ of the prophets that were at Beth-el came forth to Elisha, and said unto him, "Knowest thou, that the Lord will take away thy master from thy head^ε to-day?"

And he said, "Yea, I know it; hold ye your peace."

⁴And 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.

⁵And 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."

⁶And 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.

⁷And fifty men of the sons of the prophets went, and stood to view^ρ afar off: and they two stood by Jordan. ⁸And Elijah took his mantle,^π and wrapped it together, and smote the waters, and they were divided: hither and thither, so that they two went over on dry ground.

⁹And 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^θ portion of thy spirit be upon me."

⁹ See Ru. 1. 15. 16.

^μ (Making a circuit for a trial, near the Jordan, to Beth-el, and thence to Jerich, respecting instruction and pronouncing his last blessing on the students in the colleges of Beth-el and Jericho. Denham.)

^λ Ve. 4. 6. Ch. 4. 30. 1 Sa. 1. 26.

^ρ (Disciples of the prophets, as the Talmud explains. Ve. 5. 7. 15. Ch. 4. 1. 28. and 9. 1. 1 Ki. 20. 35. They were educated under the superintendence of the prophets, in the study of true religion and useful learning, and employed in singing the praises of God and other religious exercises: they lived together, and were subject to stated rules. Ran-dolph.)

^ε (That is, "deprive thee of his instructions.")

^λ Others sat below at their master's feet, and their master over above their head, when they taught them. Bishop Patrick.)

^θ Heb. in sight; or, over again.

^π (The prophetic mantle, made of lambs' skin; an upper garment thrown over the shoulders, and as some think, coming down to the heels. Bishop Patrick.)

^ρ Ve. 11. So Ex. 14. 21. Jos. 3. 16.

^θ (The portion of the first ru. De. 21. 17. double part of the rest. He did not dare to equal his master, but his portion. Bishop Patrick. Perhaps rather, like equal or unequal. See Job. 11. 6. 1s. 40. 2. Ke. 18. 6.)

^η (These men perished because they stood not in awe of the Lord's prophet. To stand in awe of God is an admirable rule for preserving the sense of religion in our hearts, and carrying the practice of it into every action of our lives. In business it will prevent us habitually or perseveringly sinning against Him; in pleasure it will teach us its proper bounds; in Christian worship it will call down upon us the grace of the Holy Spirit to strengthen, to subdue, and to purify the heart. A. M. Campbell.)

^θ Heb. bowed.
^d 1 Sa. 26. 21. Ps. 72. 11.

^ε (To remain another day in any way of life which ought to be abandoned or changed, is to risk the soul for ever. To remain another day without a complete surrender of the heart to God, may be followed by perpetual exclusion from His presence. Archbp. Sumner.)

^κ The second year that Jehoram was Prorex, and the eighteenth of Jehoshaphat, ch. 3. 1. (According to Kimchi, Jehoshaphat declared his son Jehoram king while he lived, and he reigned with him seven years. See 2 Chr. 21. 3. bp Patrick.)

^λ (The historical notices of these associated reigns are always dated from the time of such association, and not from the actual deaths of their predecessors. Greswell's Diss., iii., 480.)

^μ Ge. 5. 21.
^ν 1 Ki. 19. 21.

σ Heb., *Thou hast been hard in asking.*

τ (If God permits thee to see me go up into heaven, He will also grant thee that gift which thou desirest. Diodati.)

κ Ch. 6, 17. Ps. 104, 4.

ι Ch. 13, 14.

υ ("It is evident," says Maurer, "that this was a proverbial saying, the import of which was, 'O guard and defence of the Israelites!'")

φ Heb., *lip.*

χ (The Vulgate adds, "and they were not divided." The Septuagint (Comp.) has the same addition; and the Scholiast to the Sept. (Var.) says that some copies of the Greek contained it. Luther thinks the addition necessary, the repetition of the saying of the waters, showing that the words of Elisha were those of complaint; but Maurer rejects it.)

ψ (Words of invocation and faith, "I shall now see whether God has heard me concerning the gift of His Spirit which I desired." Diodati.)

η Ve. 7.

ω Heb., *sons of strength.*

α ...It shall come to pass...that the Spirit of the Lord shall carry thee whither I know not..... 1 Ki. 18, 12. Eze. 8, 3. Ac. 8, 39. Bel and the Dragon, ve. 36.

α Heb., *one of the mountains.*

¹⁰ And he said, "Thou hast asked a hard thing: ^σ nevertheless, if^τ 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^κ 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,^ι 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^φ of Jordan; ¹⁴ and he took the mantle of Elijah that fell from him, and smote the waters,^χ and said, "Where is the LORD God of Elijah?"^ψ—and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

¹⁵ And when the sons of the prophets which were to view^η 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^ω men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit^ο of the LORD hath taken him up, and cast him upon some^α 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.^β

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^ρ 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^γ 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^δ out of the city, and mocked him, and said unto him, "Go up, thou bald head; go up, thou bald head."^ε

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^ς of them.

²⁵ And he went from thence to mount Carmel, and from thence he returned to Samaria.

III.] A. M. 4547. B. C. 894. [387
THE WILDERNESS OF EDOM.
The defeat of the Moabites.

NOW Jehoram^θ 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^θ of Baal that his father^η had made. ³ Nevertheless he cleaved unto the sins of Jeroboam^ι the son of Nebat, which

β Heb., *causing to miscarry.* (Perhaps "perpetual sterility" formed part of the original "cherem." Jos. 6, 26. So Abarbanel thinks.)

ρ Ch. 4, 41, and 6, 6. See Ex. 15, 25. Jno. 9, 6.

γ ("The waters of the fountain of Elisha" are at present received into a basin about nine or ten paces long and five or six broad; and from thence, issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment on to Jericho, and rendering it exceedingly fruitful. Maundrell.)

δ ("Youngsters." The Hebrew word is applied to Isaac when twenty-five, Ge. 22, 5, 12; Joseph when thirty, Ge. 41, 12; to Rehoboam when forty, 2 Chr. 13, 7.)

ε ("Follow thy master," joining insult to incredulity.)

ς (Rather, youths, or lads, as the word elsewhere signifies, Ge. 43, 8. 1 Ki. 3, 7. Ch. 4, 1—7, sons of the idolatrous inhabitants of Beth-el.)

θ Ch. 1, 17.

η Heb., *statue.*

ι (Ahab) reared up an altar for Baal in the house of Baal, which he had built in Samaria. 1 Ki. 16, 32.

κ 1 Ki. 12, 28, 31, 32.

made Israel to sin; he departed not therefrom.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs,⁹ and an hundred thousand rams, with the wool. 5 But it came to pass, when Ahab⁷ was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

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^u as thou art, my people as thy people, and my horses as thy horses."

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 day's journey: and there was no water for the host, and for the cattle that followed⁸ 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^o 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^a water on the hands^u 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^e thee to the prophets⁹ of thy father, and to the prophets of thy mother."

And the king of Israel said unto him, "Nay: for the LORD^o 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^o 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^o 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^r every good piece of land with stones."

20 And it came to pass in the morning, when the meat-offering^b 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^h all that were able to put^g 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:⁷ 23 and they said, "This is blood: the kings are surely slain," and they have smitten one another: now therefore, Moab, to the spoil."

⁹ See Is. 16, 1. (The Persians received a like tribute of 500,000 sheep from the Cappadocians & 100,000 from the Medes.)

⁷ Ch. 1, 1.

^u 1 Ki. 22, 4.

^u (Jerome says, "Cades-barnea is in the desert which extends even to Petra;" and Legh, "from Mount Hor towards the W. & N.W., a desert spread out further than the eye could reach.")

⁸ Heb., at their feet. See Ex. 11, 8.

⁷ 1 Ki. 22, 7.

^a (That is, his constant and confidential follower and servant.)

^u (The universal manner of washing in the East; a servant approaches with an ewer with a long spout and narrow neck, in his right hand, and a basin in his left, and when the hands have been placed in a proper position, he lets fall a stream of water upon them, suspending it occasionally to allow the hands to be washed & rubbed together. The basin has a cover pierced with holes, through which the water passes after it has been defiled by use. Pic.

^o ...The seven have set up their idols in the heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them? Eze. 14, 3.

⁷ So Job 40, 11.

Rn. 1, 15.

⁹ 1 Ki. 18, 19.

^e In this extreme straits, how I see proceeds from the Lord, should I turn to an idol to seek for remedy or help at its hands? (Plodati.)

Ch. 5, 16. 1 Ki. 17, 1.

[§] (To quiet, quicken, & compass his spirit. See 2 Sa. 10, 5. Bishop Richardson.)

Eze. 1, 3; 3, 11, 22, and 8, 1.

^o (In the East the presence of wind is strongly and painfully manifested, even to the eye, during a dry season, by the vast quantities of dust and stables which are whirled into the air, which they greatly darken. This usually precedes rain after drought. Pic. Bib.)

^h Heb., grieve.

^b Ex. 29, 39, 40.

^g Heb., were cleft together.

^h Heb., gird him self with a girdle.

⁷ (Probably a captial division caused by the repetition of the word "of" in the original text. This is the more likely to astonish them, as, doubtless, they had never seen water there before.)

^o Heb. destroyed.

φ Or, they smote in it, even smiting.

χ Heb., until he left the stones thereof in Kir-harasheth.

ψ (C. Birch-fortress"=the wall, strategical, or citadel of Moab, the Chivaea of 2 Mac. 12, 17, near Kerak. Abel el-
el-eribis Kerak as a small town with a castle on a high hill, and remarks that it is so strong, that one must deny himself even the liberty to take it by force. Kitto's Bib. Geog. The "Kir of Moab" of 1s. 15, 1, and the "Kir-harasheth" of 1s. 16, 11.)

ω (The slingers stand at those who man the walls.)

α (So Eusebius tells us that, among the Cutha-gians, the first-born and the most beloved was preferred in sacrifices.) See Ge. 22, 2.

ε Am. 2, 1.

β (Bishop Patrick explains, "great repentance upon, in, or among Israel.")

δ See ch. 8, 20.
1 Ki. 20, 35.

γ (Among the Romans, Athenians, and others of Asia, parents sold the same authority over their children: the same legal right to regard them as property.)

ζ Le. 25, 39. Mat. 18, 25.

δ (Bitterer says that the Hebrew does not mean a "pot" of oil, sed meteo (2 Sa. 12, 20) i.e., oil (enough) to anoint me with. So Sept., Vulg., "parum olei, quo unguar.")

ε Or, scant not.
γ See ch. 3, 16.

21 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^φ forward smiting the Moabites, even in their country. 22 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^χ in Kir-harasheth^ψ left they the stones thereof; howbeit the slingers went about it, and smote it.^ω

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^α son that should have reigned in his stead, and offered him for a burnt-offering^ε upon the wall. And there was great indignation^β against Israel; and they departed^δ from him and returned to their own land.

IV. A.M. 4547. B.C. 894. [388
SAMARIA, SHUNEM, and GILGAL. The acts of Elisha.

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^γ unto him my two sons to be bondmen."^ζ

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^δ of oil."

3 Then he said, "Go, borrow three vessels abroad of all thy neighbours, even empty vessels; borrow^ε not a few.^δ

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,^ε and live thou and thy children of the rest."

8 And it fell^γ on a day, that Elisha passed to Shunem,^θ where was a great woman; and she constrained^κ 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^λ a little chamber,^μ I pray thee, on the wall; and let us set for him there a bed, and a table,^ν and a stool,^ξ 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^ο 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."^π

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."

ζ Or, creditor.

η Heb., there was a day. Ve. 11.

θ Ch. 8, 1, 6. Jos. 19, 18. 1 Sa. 28, 4. 1 Ki. 1, 3. (Eusebius and Jerome describe it as, in their day, a village five Roman miles from Mount Tabor, toward the south.)

κ (That is, rich, wealthy. Comp. 1 Sa. 25, 2. 2 Sa. 19, 32.)

λ Heb., laid hold on him.

μ (Not built, but keep one in constant readiness.)

ν (An upper chamber, the "summer-parlour" of Ju. 3, 20, and "loft" of 1 Ki. 17, 19-23, with an entrance from without, as in modern Oriental houses; a visitor, or friend, is never accommodated anywhere else.)

ξ (The only tables now in use among the Orientals are stands on which are placed the trays in which food is brought in. Pic. Bib.)

ζ (Rather, a seat, or chair. Our word "stool" does not express the meaning of the Hebrew, "a throne," "seat," "state.")

ο (The same word that is used 1 Sa. 16, 4, and 21, 1. Ho. 11, 10, 11. It here indicates the affectionate hurry and bustling carefulness of the Shunammite. Weiss.)

π (I do not, bring wealthy, need any assistance; or as Le Clerc, "procul ab aula aulique negotiis.")

h Ge. 18, 10, 14.

p Heb., set time.

σ (Vulg., "noli, quæso, noli mentiri.")

τ (Suffering from a coup de soleil, or "stroke of the sun." Ps. 121, 6. The sun of Palestine is strong enough to produce this effect, according to the testimony of various travellers. This is particularly the case in the plains such as Jericho and Esdraelon; and on the borders of the latter Shunem was situated. Pic. Bib.)

υ (An evidence that at these seasons it was customary to meet for religious services.)

φ Heb., peace. Ve. 26.

χ Heb., restrain not for me to ride. (At the present day, women usually ride on asses, and are followed by a man on foot, whose business it is to drive or goad the animal forward at such a pace as the lady may desire. Pic. Bib.)

ι Ch. 2, 25.

15 And he said, "Call her."—And when he had called her, she stood in the door. 16 And he said, "About^h this season,^p according to the time of life, thou shalt embrace a son."

And she said, "Nay, my lord, thou man of God, do not lie^σ 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,^υ nor sabbath."

And she said, "It shall be well."^φ

24 Then she saddled an ass, and said to her servant, "Drive, and go forward; slack^χ not thy riding for me, except I bid thee."

25 So she went and came unto the man of God to mount Carmel.^ι 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."

27 And when she came to the man of God to the hill, she caught him by the feet: ^ψ but Gehazi came near to thrust her away.

And the man of God said, "Let her alone; for her soul is vexed^ω 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^κ 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^α him not; and if any salute thee, answer him not again: and lay my staff^α 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.^β Wherefore he went again to meet him, and told him, saying, "The child is not awaked."^η

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 33 He went^ο in therefore, and shut the door upon them twain, and prayed^ρ 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^θ himself upon the child; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house to and fro;^γ and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.^τ

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."

ψ Heb., by his feet. Mat 28, 9.

ω Heb., bitter. 1 Sa. 1, 10.

κ Ve. 16.

α Ch. 9, 1. 1 Ki. 18, 46.

α (Comp. Lu. 10, 4. *Mark the utmost haste—have no time in salutations. In the East these salutations occupy so much time, that in the present day they are avoided in crowded streets, and by persons in haste.*)

β See Ch. 2, 8, 11. Ex. 7, 19, and 14, 16. Ac. 19, 32.

γ Heb., attention.

η Jno. 11, 11.

ο Ve. 4. Mat. 6, 6.

ρ 1 Ki. 17, 29.

θ 1 Ki. 17, 21. Ac. 20, 10.

γ Heb., one better, and one better.

τ Ch. 8, 1, 5.

s He. 11, 35.
1 Ki. 17, 23.
t Ch. 2, 1.
u Ch. 8, 1.

v Ch. 2, 2. Lu. 10, 39. Ac. 22, 3.

δ (*Wild pot-herbs are in various use in W. Asia. Russel says the fields at Aleppo produce hogloss, mallow, asparagus, &c. The common pottage of the East is made by cutting the meat into small pieces, and boiling it with rice (or meat) and vegetables, all of which is afterwards poured into a proper vessel. Pic. Bib.*)

ε (*The old interpreters understood the cucumis colocythis. Moderna commentators prefer the cucumis agrestis of the ancients. Jernemy called cucumis asiaticus, and uon monordia elaterium. The fruit is egg-shaped, bitter, and liable to burst. Dr. Keyle says, "It is a well-known drastic purgative, violent enough in its action to be considered even a poison."*)

w Ch. 2, 21, and 5, 10. See Ex. 15, 25. Jno. 9, 6.
ζ Heb., evil thing.

η (*Sept. (Abx.). Antareses, in the district of Shalish, 1 Sa. 9, 17. (Comp.) Paul Sator, Eusebius and Jerome describe it as a city fifty or a Roman miles N. from Diopolis (Lydda) near Mount Ephraim. Kitto's Bib. Cyc.*)

z 1 Sa. 9, 7. 1 Co. 9, 11. Ga. 6, 6.

θ (*This was more than the head of his firstfruits even to, Bishop Richardson.*)

³⁷Then she went in, and fell at his feet, and bowed herself to the ground, and took^s up her son, and went out.

³⁸And Elisha came again to Gilgal: and there was a dearth^u in the land; and the sons of the prophets were sitting^r before him: and he said unto his servant, "Set on the great pot, and seethe pottage for the sons of the prophets."

³⁹And one went out into the field to gather herbs,^δ and found a wild vine, and gathered thereof wild gourds^ε his lap full, and came and shred them into the pot of pottage: for they knew them not. ⁴⁰So 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.

⁴¹But he said, "Then bring meal." — And he cast^w it into the pot; and he said, "Pour out for the people, that they may eat."

And there was no harm^ζ in the pot.

⁴²And there came a man from Baal-shalisha,^η and brought^r the man of God bread of the firstfruits, twenty^θ loaves of barley, and full ears of corn in the husk^t thereof. And he said, "Give unto the people, that they may eat."

⁴³And his servitor^κ 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^y thereof."^z

⁴⁴So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

V. A.M. 4549. B.C. 892. [389] SAMARIA. (Twenty-first year of Jehoshaphat; third year of Joram.)

The cure of Naaman the Syrian.

NOW Naaman,^z captain of the host of the king of Syria, was a great

man with^a his master, and honourable,^μ because by him the Lord had given deliverance^ν unto Syria: he was also a mighty man in valour, but he was a leper.

²And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited^ξ on Naaman's wife. ³And she said unto her mistress, "Would God my lord were with^ο the prophet that is in Samaria! for he would recover^π him of his leprosy."

⁴And one^ρ went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel."

⁵And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took^a with^σ him ten talents^τ of silver, and six thousand pieces of gold, and ten changes of raiment. ⁶And 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."

⁷And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God,^b 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."

⁸And 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."

⁹So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

κ Or, in his scrip; or, garment. (Dr. Hammond approves of the marginal reading.)

κ (Servant, or attendant. French, serviteur: common with Shakespeare and Hooker; and it is still retained in some of our ancient institutions. Cotton.)

γ Mat. 14, 20, and 15, 37. Lu. 9, 17. Jno. 6, 13.

z Lu. 4, 27.

λ Heb., before.

μ Or, gracious. Heb., lifted up; or, accepted in countenance.

ν Or, victory.

ξ Heb., was before.

ο Heb., before.

π Heb., gather in.

ρ (Her words being related to Naaman, he went in and begged the king for leave to go to the prophet. Bishop Patrick.)

α Ch. 8, 8, 9. 1 Sa. 9, 8.

σ Heb., in his hand.

τ (A talent of silver contained three thousand shekels.)

θ Ge. 30, 2. De. 32, 39. 1 Sa. 2, 6.

b See ch. 1, 41.
Jno. 9, 7.

c Le. 11, 7.

v (Expecting to see an evident and wonderful miracle performed on himself; to be required to do some ostentatious act, in gratitude for his deliverance, and thus, both in receiving and in giving, to be the object of such attention as would cause a considerable sensation throughout the country. W. Norris.)

φ Heb., I said. Or, I said with myself. He will surely come out, &c.

χ Heb., move up and down.

ψ Or, Amama. Ca. 4, 8.

ω (Sept., Farfar; now Awaj. See the Rev. J. L. Parker's account, Kitto's Journal of Sacred Literature, Oct. 1853.)

α (Any duty requiring considerable exertion and sacrifice in the performance will be readily undertaken by many; while that which is humble and retiring, consisting only of the systematic performance of daily quiet obligations, as it is capable of drawing forth but little external applause, so will it be entered on reluctantly, and be persisted in by few. W. Norris.)

d Job 33, 25.

e Lu. 4, 27.

f Da. 2, 27; 3, 29; and 6, 26, 27.

β Ge. 33, 11. (A token of his gratitude. The Hebrew word signifies not only benediction, but benefaction.)

γ Ge. 11, 23. See Mat. 10, 8. Ac. 8, 18, 20.

¹⁰And Elisha sent a messenger unto him, saying, "Go and wash^b in Jordan seven^c times, and thy flesh shall come again to thee, and thou shalt be clean."

¹¹But Naaman was wroth,^v and went away, and said, "Behold, I thought,^φ He will surely come out to me, and stand, and call on the name of the LORD his God, and strike^λ his hand over the place, and recover the leper. ¹²Are not Abana^ψ and Pharpar,^ω rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?^z"

So he turned and went away in a rage.^α

¹³And 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?^z"

¹⁴Then 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,^d and he was clean.^e

¹⁵And 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^f in all the earth, but in Israel: now therefore, I pray thee, take a blessing^β of thy servant."

¹⁶But he said, "As the LORD liveth, before whom I stand, I will receive none."^g

And he urged him to take it; but he refused.

¹⁷And Naaman said, "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?^h for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD: ¹⁸In this thing the LORD pardon thy servant, that when my master

goeth into the house of Rimmon^δ to worship there, and he leaneth^k 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."

¹⁹And he said unto him, "Go in peace."

So he departed from him a little way.^e

²⁰But 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."

²¹So 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?^h"

²²And he said, "All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim^γ two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments."

²³And 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. ²⁴And when he came to the tower,^θ he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

²⁵But 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."^κ

²⁶And he said unto him, "Went^κ not mine heart with thee, when the man turned again from his chariot

γ (The Mohammedans are accustomed to take "sacred earth" from places which they esteem sacred, of which they make their beads, and before a small portion of which they bow themselves when they pray. Sir J. Chardin.)

δ (According to Le Clerc, Sebill, Trajan, Besenvalle, and Gesenius, this word means "the celestial." Hezeq. Παύδος, ἑσπέρτος Θεός. The name of this Syrianapolis was part of some Syrian names, Tab-rimmon, 1 Ki. 15, 18. Hadad-rimmon, 2re. 12, 11.)

h Ch. 7, 2, 17.

ε Heb., a little piece of ground, as Ge. 35, 16. (Abraham's and Isaac's tombstone, "a mile." But it is probably like our "ashland distance," or the German, "vine streek weg.")

θ Heb. Is there peace?

η (Gilgal & Bethel lay in this region, in connexion with which schools of the prophets are mentioned.)

θ Or, secret place. (The Arab., Sept., Syr., and Arab. understand "hiding-place." Pratorius Lee, Gesenius, and Thennus, "a hill" — the hill in the neighbourhood of the prophet's house.)

κ Heb., not hither or thither.

κ (Winer, Meurer, Keil, say "was I indulgent, prophetic (non of it) departed" not — i.e., I, in virtue of my prophetic inspiration, know all about your conduct. 1 Co. 5, 3, 4.)

to meet thee? *Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?* ²⁷The leprosy therefore of Naaman shall cleaveⁱ unto thee, and unto thy seed for ever."

And he went out from his presence a leper^k *as white as snow.*^l

VI.] A.M. 4556. B.C. 885. [390
SAMARIA.
(Twenty-second year of Jehoshaphat; fourth year of Joram.)

Other acts of Elisha.

AND the sons of the prophets^l said unto Elisha, "Behold now, the place where we dwell with thee is too strait for us. ²Let 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."

³And one said, "Be content, I pray thee, and go with thy servants."

And he answered, "I will go."

⁴So he went with them. And when they came to Jordan, they cut down wood. ⁵But as one was felling a beam, the axe^m-head fell into the water: and he cried, and said, "Alas, master!"—for it was borrowed."

⁶And the man of God said, "Where fell it?"

And he shewed him the place.

And he cut down a stick,ⁿ and cast it in thither; and the iron did swim. ⁷Therefore said he, "Take it up to thee."

And he put out his hand, and took it.

⁸Then the king of Syria warred against Israel, and took counsel with his servants, saying, "In such and such a place *shall be my camp.*"^o

⁹And 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."^p

¹⁰And 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.

¹¹Therefore 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?"

¹²And 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."

¹³And 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."^π ¹⁴Therefore sent he thither horses, and chariots, and a great^ρ host: and they came by night, and compassed the city about.

¹⁵And when the servant^σ 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?"

¹⁶And he answered, "Fear not: for they that *be* with us^τ *are* more than they that *be* with them."

¹⁷And 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^ο about Elisha.

¹⁸And when they came down to him, Elisha prayed unto the Lord, and said, "Smite this people, I pray Thee, with blindness."^τ

And He smote them with blindness according to the word of Elisha.

¹⁹And Elisha said unto them, "This *is* not the way, neither *is* this the city: follow me,^υ and I will bring

iThe love of money ... which while some coveted after, they have erred (more) ... been seduced, and pierced themselves through with many sorrows. 1 Ti. 6, 10.

l Ch. 15, 5. Ex. 1, 6. Nu. 12, 10.

λ (The Baheret Lehanah of Le. 13, 13, and the Axen of the Greeks; and, according to Celsius, the most serene of the three varieties of leprosy, but not contagious, nor did this species render a person such an.)

l Ch. 4, 38.

μ Heb., iron. Ve. 6.

ν (The love of our neighbour must be founded on the first commandment—the love of God. It will necessarily proceed from it, and cannot subsist without it. To say that we make the first commandment the object of our practice—to maintain that we love God with all our heart, with all at the same time, we are found deficient in this point toward our neighbour, is to be guilty of wilful self-deception. This commandment, says St. John, have we from Him, that he who loveth God love his brother also. R. Smith.)

ω Ch. 2, 21.

ξ Or, encamping. (Liv. th. r. in wait.)

ο (Habl-n, bark, or tie on the ground there.)

ς Heb., No.

π (According to Eusebius and Jerome, twelve Roman miles N. of Samaria, Ge. 37, 17. Discovered by Van de Velde, situated on what he calls "a huge tel." "There, at the spring of Dothan, and on the flat grass-field around the tel, must the sons of Jacob have been watching their cattle." The very position of the city rendered the Syrian king's plan of surrounding it apparently feasible.)

ρ Heb., heavy.

σ Or, minister.

τ He hath delivered my soul in peace from the battle that was against me; for there were many with me. Ps. 55, 18. 2 Chr. 32, 7. Ro. 8, 31.

ο The angel of the Lord encampeth round about them that fear Him, and delivereth them. Ps. 34, 7, and 68, 17. Ze. 1, 8, and 6, 1.—7.

τ (The Hebrew word is found only in this place, and at Ge. 19, 11. It seems to be a blindness through excess of light.)

υ Heb., come ye after me.

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^p 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.

A.M. 4557. B.C. 884.
SAMARIA.

[391

[Twenty-third year of Jehoshaphat, and fifth year of Joram.]

The siege.

24 AND it came to pass after this, that Ben-hadad king of 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^q head was sold for fourscore pieces of silver, and the fourth part of a cab^w of dove's dung^a 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^z the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?" — 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^t my son, and did eat him: and I said unto her on the next^v 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^u 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^s 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^r with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, "See^c ye how this son of a murderer^e 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^g for the Lord any longer?"^s

VII.] Then Elisha said, "Hear ye the word of the Lord: Thus saith the Lord, To-morrow about this time shall a measure^d of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate^f of Samaria."

2 Then^x a lord^h on whose hand the king leaned answered the man of God, and said, "Behold, if^y the Lord would make windowsⁿ 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^o of the gate: and they said one to another, "Why sit

g De. 28, 53. Le. 26, 29.

y Heb. other. r 1 Ki. 21, 27.

s Ro. 1, 17. 1 Ki. 19, 2.

t ... Certain of the elders of Israel came to enquire of the Lord, and sat before me. 1 Eze. 29, 4, and 8, 1.

u Lu. 13, 32.

v 1 Ki. 18, 4.

w Job 2, 9.

s (Perhaps he thought of surrounding the city.)

g (A "seah" was one-third of an ephah, about 2 quills. 1 pts.)

e (In the gates of Eastern cities there are frequently large recesses in the walls, where wheat, barley, &c., is sold. For instance, Mosul mentioned by Layard, p. 57.)

z Ve. 17, 19, 20.

g Heb. a lord which belonged to the king leaning upon his hand, ch. 5, 18. (Perhaps the commander of the king's body-guard. The same officer is mentioned, ch. 9, 25, and 15, 25.)

y Mal. 3, 10.

n (As it is impossible for God to pour down torrents of barley, or fine flour, out of heaven, so it is impossible that what thou sayest should come to pass. Josephus.)

z All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. Le. 13, 46.

φ (Sept., "Thou shalt smite none but such as thou hast taken captive with thy sword." So Josephus. Vulg., "Thou shalt not smite them: for thou didst not take them captive with thy sword.")

p If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Ro. 12, 20.

γ (That is, no more for that time.)

ψ (Al Hâreth being asked what food pleased him best, said, "An ass's head seasoned high and well-cooked." "That is but an ordinary dish," replied the Caliph. By the Mosiac law, too, the animal itself was unclean. Futurich informs us that, when Artaxerxes was at war with the Cœliæ, an ass's head could scarcely be purchased at sixty drachms, about forty-five shillings, which is about the same, according to me, as that stated in the text.)

ω (A cab was the eighteenth part of an epha, or 3 pts. 10 in.)

α (Bochart, Shaw, and others, think this was the name of a vegetable—a kind of pulse, the cicer sativum nigrum. This opinion, however, is, according to modern commentators, unfounded, as Celsius, Rosenmüller, Maurer, Prof. Lee, Wiener, De Wette, &c.)

β Or, Let not the LORD save thee.

we here until we die? ⁴If 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."

⁵And 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.*

⁶For the LORD had made the host of the Syrians to hear a noise^a 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,^b and the kings of the Egyptians, to come upon us."⁷Wherefore they arose and fled^b in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

⁸And 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*.

⁹Then 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^c will come upon us: now therefore come, that we may go and tell the king's household."

¹⁰So 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,*^d and the tents as they *were*."¹¹And he called the porters; and they told *it* to the king's house within.

¹²And 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."¹²^a

¹³And one of his servants answered and said, "Let *some* take, I pray thee, five of the horses that remain, which are left in^a 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."

¹⁴They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, "Go and see."

¹⁵And 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.

¹⁶And 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.

¹⁷And the king appointed the lord on whose hand he leaned to have the charge of the gate:^e and the people trode^e upon him in the gate, and he died,^o as the man of God had said, who spake when the king came down to him.

¹⁸And 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

A (*Harmar quotes a strategy similar to that attributed to the Syrians, practised by the sheikh Dacher on the pisha of Damascus. During the night the sheikh divided his forces into three troops and silently moved from his camp, leaving the fires burning with all the tents and stores as they were, including plenty of provisions and strong liquors. The pisha, thinking to surprise the sheikh, arrived in the night, and his army falling to plunder and afterwards to sleep, were in this state set upon by the returning enemy. 8000 were killed, and the remainder escaped with great difficulty, leaving all their own baggage. Pic. Bib.*)

^μ Heb., in it.

r (*To take care the people did not run out tumultuously and leave the city empty, nor commit any disorder, being very eager to get victuals. Bishop Patrick.*)

§ (*They come out in such crowds, and pressed upon him so hard, that they threw him down and trod him to death. Bp. Patrick.*)

o (*"It is well to mark," says Dr. Chalmers, "how often such unbelief is rebuked & punished; which implies that it was morally culpable. In this case it showed a heedlessness to all the tokens which the prophet had given of a mission from God."*)

^a Ch. 19, 7. 2 Sa. 5, 21. Job 15, 21.

^b (*It seems not unlikely that at one time they were the leading tribe in Canaan; as all the country on this side Jordan is called the "land of the Hittites" (Jos. 1, 1), as the Transjordanic territory is called "the land of the Amorites." See 1 Ki. 10, 29. Eze. 16, 3. Arrowsmith.*)

^b The wicked fled when no man pursueth. Pr. 28, 1. Ps. 48, 4—6.

^c Heb., we shall find punishment.

^d (*Precisely as oriental camps are arranged in the present day, with the cattle outside, tied by their feet to ropes or chains extended between pegs of wood or iron driven into the ground. The cows are seldom secured. Pic. Bib.*)

thine eyes, but shalt not eat thereof.”
—²⁰And so it fell out unto him: for the people trode upon him in the gate, and he died.^π

VIII.] A.M. 4558. B.C. 883. [392
(The twenty-fourth year of Jehoshaphat, and sixth year of Joram.)
SAMARIA.
Elisha's predictions.

WHEN 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^c for a famine; and it shall also come upon the land seven years.”
²and 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.

³And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and he went forth to cry unto the king for her house and for her land.^ρ

⁴And the king talked with Gehazi^d the servant of the man of God, saying, “Tell me, I pray thee, all the great things that Elisha hath done.”

⁵And it came to pass, as he was telling the king how he had restored^e 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.”

⁶And when the king asked the woman, she told him. So the king appointed unto her a certain officer,^σ saying, “Restore^τ all that was her's, and all the fruits of the field since the day that she left the land, even until now.”

⁷And Elisha came^υ to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, “The man of God is come hither.”

⁸And the king said unto Hazael,^ϑ “Take a present^h in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?”^ζ

⁹So Hazael went to meet him, and took a present with^υ 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?”

¹⁰And Elisha said unto him, “Go, say unto him, Thou mayest certainly recover:^ϕ howbeit the LORD hath shewed me that he shall surely die.”^ι

—¹¹And he settled his countenance stedfastly,^κ until he was ashamed: and the man of God wept.^k

¹²And Hazael said, “Why weepeth my lord?”

And he answered, “Because I know the evil^l 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^m their children, and rip up their women with child.”

¹³And Hazael said, “But what, is thy servant a dog,ⁿ that he should do this great thing?”^ψ

And Elisha answered, “The LORD hath shewed^ο me that thou shalt be king over Syria.”

¹⁴So 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 shouldst surely recover.”

¹⁵And 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:^ω and Hazael reigned in his stead.

A.M. 4518. B.C. 893. [393
JERUSALEM.
(Fifth year of Joram king of Israel.)
Parallel place, 2 Chr. xxi. 1—20.
The reign of Jehoram.

¹⁶AND in the fifth year of Joram

ρ 1 Ki. 19, 15.
h Ch. 5, 5. 1 Sa. 9, 7. 1 Ki. 14, 3.

υ Heb., in his hand.

ϕ (That is, The disease is by no means mortal, Manner. See Le. 10, 9. Michah, 1, 6. Job, 33, 14. Shall not die of this sickness; but when thou art recovered thereof thou shalt lose thy life by another means. 1 Tholati.)

ι Ve. 15.

κ Heb., and set it. (That is, Elisha looked stedfastly on him till he was ashamed to do so any longer. Hazael endured unwearyed his gaze. The hard-hearted man stood revealed to the prophet.)

k Lu. 19, 41, 42.

l Ch. 10, 32; 12, 17, and 13, 3, 7. Am. 1, 3.

m Ch. 15, 16. Ho. 13, 16. Am. 1, 13.

n See 1 Sa. 17, 43.

ψ (Of the many proud, ambitious, revengeful, envious, and ill-natured persons in the world, few indeed, if they were told of all the evil and absurd actions into which their vicious hearts would, at one time or other, betray them, would not believe as little, and be astonished as much, as Hazael was in the instance before us. Dean Swift.)

ω 1 Ki. 19, 15.

ω (H. suffocated him with the wet cloth. Manner. According to Gesenius, “a hair-cloth.”)

π (Men sufficiently clear-sighted in general subjects may be blind to spiritual things, and therefore unable to estimate their legitimate merit on minds differently constituted or numbered. Who would affirm that persons destitute of a taste for poetry or music are competent to form accurate opinions on those subjects? In cases of poetry or music, however, the imperfection is natural or intellectual; but in the case of religious truth or experience it is moral and culpable.)

c Ps. 105, 16. Hag. 1, 11.

ρ (It was the custom here, as in other places, that they who left their country had their goods confiscated. See Grotius. 1p. Patrick.)

d Ch. 5, 27. ...If the leprosy have covered all his flesh, (the priest) shall pronounce him clean that hath the plague; it is all turned white: he is clean. Le. 13, 13.

e Ch. 4, 35.

σ Or, eunuch

τ (It was doubtless therefore to the king's exchequer that the house and land had passed.)

ς (Schmid, Schulz and Keil say, “to anoint Hazael.”)

υ Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria. 1 Ki. 19, 15.

a (Omitted in the Syr., and in the Comp., and *Altd.* editions of the *S. pt.*; the Arab. and many copies of the *Vulg.* It is probable, however, that Jehoram reigned with his father from the seventeenth year of his father's reign, till the twenty-second when he died, beginning to reign alone in the fifth year of Joram's reign.)

β Heb., reigned. Began to reign in consort with his father.

γ 2 Sa. 7, 13. 1 Ki. 11, 36, and 15, 4.

δ Heb., candle, or, lamp.

ε Ch. 3, 27. Ge. 27, 40. 2 Chr. 21, 8-10.

ζ (In the days of Jehoshaphat) there was no king in Edom: a deputy was king. 1 Ki. 22, 47.

η *Vulg.*, Scira. Arab., Scir. *Sep.* Sior.

θ (And so fulfilled) ... when thou shalt have the dominion... thou shalt break his yoke from off thy neck. Ge. 27, 40.

ι ... Because he had forsaken the Lord God of his fathers. 2 Chr. 21, 10. (*Lihnah* was a city of the priests. Jos. 21, 13. 1 Chr. 6, 57. Probably, on the re-establishment of the true worship, it returned to its allegiance. It was a strongly fortified place. It existed as a village in the days of Eusebius and Jerome. Kitto's *Bib. Cyr.*)

κ Called *Asoriah*, 2 Chr. 22, 6, and *Jehonahaz*, 2 Chr. 21, 17, and 25, 23.

λ Or, grand-daughter. See *ve.* 18.

the son of Ahab king of Israel, Jehoshaphat^a being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began^β to reign. ¹⁷Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. ¹⁸And 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. ¹⁹Yet the LORD would not destroy Judah for David His servant's sake, as^γ He promised him to give him alway a light,^δ and to his children.

²⁰In his days Edom^ε revolted from under the hand of Judah, and made a king over themselves.^δ

²¹So Joram went over to Zair,^ε 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. ²²Yet Edom revolted^γ from under the hand of Judah unto this day.

Then Libnah revolted at the same time.^δ ²³And 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? ²⁴And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

A.M. 4544. B.C. 897.

SAMARIA.

Parallel place, 2 Chr. xxii. 1-6.

The reign of Ahaziah.

[394

²⁵IN the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. ²⁶Two and twenty years old was Ahaziah^η when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter^θ of Omri king of Israel. ²⁷And 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.^λ

²⁸And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

²⁹And king Joram went back to be healed in Jezreel of the wounds which^κ the Syrians had given him at Ramah,^λ when he fought against Hazael king of Syria. And Ahaziah^ε the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.^μ

IX.] A.M. 4558. B.C. 883. JEZEEL. [395

[Twelfth year of Joram, and first of Ahaziah.]

The death of Joram.

AND Elisha the prophet called one of the children^ν of the prophets, and said unto him, "Gird^ξ up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:^ζ ²and 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,^η and carry him to an inner^ο chamber;^π ³then take the box of oil,^ρ 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."^τ

⁴So the young man, *even* the young man the prophet, went to Ramoth-gilead. ⁵And 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."

⁶And 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

κ (Into which Jehoshaphat married his son, hoping, perhaps, to unite thereby the two kingdoms again. Bishop Patrick.)

λ Heb., wherewith the Syrians had wounded.

μ Called Ramoth. *Ve.* 28.

ν Ch. 9, 16.

ξ Heb., wounded.

ζ 1 Ki. 20, 35.

η Ch. 4, 29. *Je.* 1, 17. (Indispensable for active effort, since the garments of Orientals are long and flowing. Jacchi thinks that the young prophet here mentioned was Joah. *Comp.* ch. 14, 25.)

θ Ch. 8, 28, 29.

ι *Ve.* 5, 11.

ο Heb., chamber in a chamber.

π 1 Ki. 19, 16.

τ ("Lest," says Bishop Patrick, "he should be laid hold of as a traitor.")

u (God suff. reth long and is kind; in forbearing He waits to be gracious. But, if the wicked will not turn from his evil way when he has been repeatedly warned, Divine justice will not be mocked; God will whet His sword: He hath bent His bow, & made it ready. By His sparing Ahab, and suspending the punishment so long, we are taught how ready and desirous God is to pardon and forgive. Wogan.)

x 1 Ki. 18, 4, and 21, 15.

y 1 Ki. 14, 10, and 21, 21.

σ (Every mate.)
1 Sa. 25, 22.

z De. 32, 36.

a 1 Ki. 14, 10; 15, 29, and 21, 22.

b 1 Ki. 16, 3, 11.

c Ve. 35, 36. 1 Ki. 21, 23.

d Je. 29, 26. Jno. 10, 20. Ac. 26, 24. 1 Co. 4, 10.

φ (We see that he has said somewhat else to thee more than thou tellest us. Diodati.)

χ (Putarch tells us, that when Cato left the Macedonian army, the soldiers spread their garments in the way.)

ψ Heb., reigneth.

e Ch. 8, 29.

ω Heb., Jehoram.

α Heb., smote.

β (Viz., that I should be proclaimed king. Diodati.)

γ Heb., let no escaper go, &c.

of the Lord, *even* over Israel. ⁷And thou shalt smite the house of Ahab thy master, that I may avenge^u the blood of My servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.^x ⁸For the whole house of Ahab shall perish; and I will cut^y off from Ahab him that pisseth against the wall,^σ and him that is shut^z up and left in Israel; ⁹and I will make the house of Ahab like the house of Jeroboam^a the son of Nebat, and like the house of Baasha^b the son of Ahijah; ¹⁰and the dogs shall eat^c Jezebel in the portion of Jezreel, and *there shall be none to bury her.*^d

And he opened the door, and fled.

¹¹Then Jehu came forth to the servants of his lord; and *one* said unto him, "Is all well? wherefore came this mad^d fellow to thee?"

And he said unto them, "Ye know the man and his communication."

¹²And they said, "It is false; tell us now."^φ

And he said, "Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel."

¹³Then they hasted, and took every man his garment,^x and put it under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king."^ψ

¹⁴So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. ¹⁵But king Joram^ω was returned to be healed in Jezreel of the wounds which the Syrians had given^e him, when he fought with Hazael king of Syria.) And Jehu said, "If it be your minds,^β then let none go forth nor escape^γ out of the city to tell it in Jezreel."

¹⁶So Jehu rode in a chariot, and went to Jezreel; for Joram lay there.

And Ahaziah^f king of Judah was come down to see Joram.

¹⁷And there stood a watchman^g 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?*"

¹⁸So 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."

¹⁹Then 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."

²⁰And the watchman told, saying, "He came even unto them, and cometh not again: and the driving^δ is like the driving of Jehu the son of Nimshi; for he driveth furiously."^ε

²¹And Joram said, "Make ready."^ζ 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^η him in the portion of Naboth the Jezreelite.

²²And 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?"

²³And Joram turned his hands, and fled, and said to Ahaziah, "There is treachery. O Ahaziah."

²⁴And Jehu drew^θ a bow with his

J Ch. 8, 29.

J See 1 Sa. 14, 16, and 2 Sa. 18, 24, 25.

δ Or, marching.

ε Heb., in madness. Animo concitato par erat gressus. Grotius. The Child, & Arab. "he drove slowly." Josephus "marched slow, and in good order."

ζ Heb., bowd.

η Heb., found.

θ Heb., filled his hand with a bow.

γ (The Vulture, inter scapulas - between the shoulder-blades.)

κ Heb., board.

λ (Josephus, "for as the sat behind Ahab's chariot they heard," &c.)

ι 1 Ki. 21, 29.

μ Heb., bloods.

ι 1 Ki. 21, 19.

ν Or, portion. (Face of ground.)

ξ (Between Jezreel & Megiddo, in Manasssch, perhaps, about Caesarea, between the R. Kishon & the sea-coast.)

ο In the kingdom of Samaria. 2 Chr. 22, 9.

π Thou hast begun to reign as clerk to thy father in his sickness. 2 Chr. 21, 18, 19. But in Joazeb's twelfth year he began to reign alone. Ch. 8, 25.

ρ (Bishop Patrick thinks, resolved to keep up her dignity and state to the very last.)

σ Heb., put her eyes in painting. ("No fashion of the female toilet," says Huetmann, Die Hebr. au Putz, &c., "is of higher antiquity than that of dyeing the warts of the eyelids and the eyebrows, with a black pigment.")

τ Or, "dressed," or, "adorned." (From the Saxon, tian; the noun is spelt tian by Milton & Dryden; and tyan in the Geneva version. Cotton.)

υ (Of the palace.)

κ 1 Ki. 16, 9-20.

full strength, and smote Jehoram between his arms,⁴ and the arrow went out at his heart, and he sank^κ down in his chariot. ²⁵Then 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^λ Ahab his father, the LORD laid this burden^β upon him: ²⁶Surely I have seen yesterday the blood^μ of Naboth, and the blood of his sons, saith the LORD; and I will requite^ι 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."

A.M. 4558. B.C. 883.
SAMARIA.
Parallet place, 2 Chr. xxii. 7-9.
The death of Ahaziah.

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²⁷BUT when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, "Smite him also in the chariot." And they did so at the going up to Gur, which is by Ibleam.⁵ And he fled to Megiddo,^ξ and died there. ²⁸And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

²⁹AND in the eleventh year of Joram the son of Ahab began Ahaziah^π to reign over Judah.

A.M. 1558. B.C. 883.
JEZREEL.
The death of Jezebel.

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³⁰AND when Jehu was come to Jezreel, Jezebel heard^ρ of it; and she painted^σ her face, and tired^τ her head, and looked out at a window.

³¹And as Jehu entered in at the gate,^υ she said, "Had Zimri^κ peace, who slew his master?"

³²And 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.^φ—³³And 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.

³⁴And 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."^η

³⁵And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.^χ

³⁶Wherefore they came again, and told him. And he said, "This is the word of the LORD, which He spake by^ψ His servant Elijah the Tishbite, saying,^μ In the portion of Jezreel shall dogs^ω eat the flesh of Jezebel: ³⁷and the carcase of Jezebel shall be as dung^α upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel."

X.]

A.M. 4558. B.C. 883.
SAMARIA.
The reign of Jehu.

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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^α 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; ³look 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."

⁴But they were exceedingly afraid, and said, "Behold, two kings stood not before him: how then shall we stand?"

⁵And 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,^β and will do

φ Or, chamberlains.

ι 1 Ki. 16, 31.

χ (An Eastern correspondent of The Times, Aug 12, 1841, speaking of the remains of some pilgrims near Tadmor, says, "The only portion that remained entire & untouched were the bottoms of the feet and the insides of the hands." Pic. Bib.)

ψ Heb., by the hand of.

μ 1 Ki. 21, 23.

ω (Prof. Royle says, a species of wild-lay is reported to have infested the banks of the Kishon and the district of Jezreel.)

η Ps. 83, 10.

α Heb., nourishers.

β (How worthy were Ahab and Jezebel of such friends! They had ever been false to God; how should men be true to them? Bishop Hall.)

all that thou shalt bid us; we will not make any king: do thou⁷ that which is good in thine eyes."

⁶Then he wrote a letter the second time to them, saying, "If ye be mine,⁸ 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 brought⁶ them up.

⁷And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy⁹ persons, and put their heads in baskets,⁵ and sent him them to Jezreel.

⁸And 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 gate⁹ until the morning."

⁹And 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 slew¹⁰ him: but who slew all these? ¹⁰Know now, that there shall fall⁷ 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 by⁶ His servant Elijah."

¹¹So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks,⁴ and his priests, until he left him none remaining.

¹²And he arose and departed, and came to Samaria. And as he was at the shearing-house⁵ in the way,

¹³Jehu⁷ met⁴ with the brethren of Ahaziah king of Judah, and said, "Who are ye?"

And they answered, "We are the brethren of Ahaziah; and we go

down to salute⁴ the children of the king and the children of the queen."

¹¹And he said, "Take them alive."

And they took them alive, and slew them at the pit⁷ of the shearing-house, even two and forty men; neither left he any of them.

¹⁵And when he was departed thence, he lighted⁵ on Jehonadab⁷ the son of Rechab⁷ coming to meet him; and he saluted⁶ 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."⁷ And he gave him his hand; and he took him up to him into the chariot. —¹⁶And he said, "Come with me, and see my zeal⁶ for the LORD." — So they made him ride in his chariot

¹⁷And 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.

¹⁸And Jehu gathered all the people together, and said unto them, Ahab served⁹ Baal a little: but Jehu shall serve him much. ¹⁹Now therefore call unto me all the prophets⁷ 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.

²⁰And Jehu said, "Proclaim⁸ a solemn assembly for Baal."

And they proclaimed it.

²¹And 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 house⁶ of Baal; and the house of Baal was full⁷ from one end to another.

²²And he said unto him that was over the vestry,⁹ "Bring forth vest-

⁴ Heb., t the peace of A'

⁵ Heb., Caterm. (Probably the Beta-lukad of Eusebius fifteen miles from Megobis, near Bet Kid.)

⁶ Heb., found.

⁷ Je. 35 6, &c.

⁸ These are the Kenites that came of Hiram, the father of the house of Rechab. 1 Chr. 2. 55. — Hebersey, red himself &..... and pitched his tent into the plain of Zaanan..... Ju. 1. 11.

⁹ Heb., blessed.

¹⁰ Ezr. 10. 19. ("Give me" said Jehu, "your hand that I may put mine in it, and by the victim render up oath of fidelity." — Oakley's Saracens, i. p. 26.)

¹¹ 1 Ki. 19. 10. (There is never so much reason for doubting our foundation for religious profession, and the scriptural simplicity of our zeal, as when it prompts us to the feeling of saying "come and see" — H. Blunt.)

¹² 1 Ki. 16. 31. 32.

¹³ 1 Ki. 22. 6.

¹⁴ Heb., Sanctify.

¹⁵ 1 Ki. 16. 32.

¹⁶ Or, so full, that they stood month to month. (Euseb and Jerome agree with the text.)

¹⁷ (Or, W'ar'Ar'be — i.e., of the king, as Eusebius thinks. So the Vulg. Chald. & Arab.; but it might be a year: i.e., connected with the house of David.)

¹ (Sept., "B'e will do that which is good in thine eyes.")

² Heb., for me.

³ (Morier (Persia, p. 110) says that, in Persia, fathers who are wealthy give their sons, from the age of two years, in charge of some steady, responsible person called their talah.)

⁴ 1 Ki. 21, 21.

⁵ (Carried by two men by a pole resting on their shoulders. The same word as at Ps. 81, 6. Je. 24. 2.)

⁶ (Heads are always regarded in the East as the best trophies of victory. The heads of enemies slain in battle, of ribbons, and of persons who have been put to death by royal order, are presented to the king, and afterwards deposited at his palace-gate. In Persia there have been instances of the king having expressed his anger against a monarch from it a pyramid of heads of given dimensions. Pic Bib.)

⁷ Ch. 9, 11, 24.

⁸ 1 Sa. 3, 19.

⁹ Heb., by the hand of. 1 Ki. 21, 19, 21, 29.

¹⁰ Or, acquaintance.

¹¹ Heb., house of shepherds binding sheep.

¹² Ch. 5, 29.

¹³ Heb., found.

ments 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-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."^x

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^φ of the sword; and the guard and the captains cast^x them out, and went to the city^ψ of the house of Baal. ²⁶ And they brought forth the images^ω 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^θ unto this day.

²⁸ Thus Jehu destroyed Baal out of Israel.^α

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^β that were in Beth-el, and that were in Dan.

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 commandments of God which I commanded thee, thy children of the fourth^γ generation shall sit on the throne of Israel."

³¹ But Jehu took^δ 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: ^γ and Hazael^δ smote them in all the coasts of Israel; ^ε from Jordan eastward, ^ζ all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even^η Gilead and Bashan.^θ

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?

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^κ that Jehu reigned over Israel in Samaria was twenty and eight years.

XI.] A.M. 4563. B.C. 878. [399
JERUSALEM.
Parallel place, 2 Chr. xxiii. 10—xxiii.
The accession of Joash.

AND when Athaliah^η the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.^θ

² But Jehosheba,^κ the daughter^λ of king Joram, sister of Ahaziah, took Joash^μ 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 bed-chamber^ν 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 Jehoiaada 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

^γ Heb., to cut off the ends. (The kingdoms which the Israelites took from Sihon and Og. Thus, these countries which they first conquered, were the first that they lost. Bp. Patrick.)

^δ Heb., toward the rising of the sun.

^ε Or, even to Gilead and Bashan.

^ζ ...Damascus... threshed Gilead with threshing instruments of iron. Am. 1, 3.

^η Heb., the days were.

^η (Daughter of Ahab, and granddaughter of Omri, and wife of Joram, king of Judah.)

^θ Heb., seed of the kingdom.

^ι 2 Chr. 22, 11. Jehosheba's.

^κ (Probably by another wife.)

^λ Or, Jehoash.

^μ ("Chamber of beds." A repository, probably, for mattresses in the palace—a chamber where large numbers were stowed away.)

^x 1 Ki. 20, 39

^φ Heb., the mouth.

^x (Rather, perhaps, they rushed out—i.e., the guard and captains. Having done their work in the house of Baal they went to the city. See De Dieu & Theinus; and so Bishop Patrick.)

^ψ (Gesenius thinks this was a part of Samaria, so called from the temple of Baal. It was probably the name given to the buildings within the precincts of the house of Baal.)

^ω Heb., statues. 1 Ki. 14, 23.

^θ Ezr. 6, 11. Da. 2, 5, and 3, 29.

^α (Not by a forceless application of the law, or a pious disrespect of the royal office, but by perfidious subtlety and violent hypocrisy.) (Gisborne.)

^β 1 Ki. 12, 28, 29.

^γ Ye. 35. 4th. 13, 1, 10; 14, 23, and 15, 8, 12.

^δ Heb., observed not. (While regard to the commandments of God conducted him in the path of advancement, he was eager to obey; but now, to his worldly apprehension, obedience and interest ceased to coincide. (Gisborne.)

v 1 Chr. 9. 25.
(The Priests and Levites took their turns in their attendance at the temple, and their course was finished in the space of a week.)

ξ (Sept. "Shall keep the watch of the king's house at the gate," meaning the gate of the temple that led to the king's house.)

d ...The gate of the foundation:
...2 Chr. 21. 5.

o Or, from breaking up. (Perhaps, "at to breach.") For the sons of Athaliah, that wicked woman, had broken up the house of God...
2 Chr. 21. 7.

π Or, companies.
Heb. bands.

ρ (David divided the priests into twenty-four courses, every one of which ministered their work. Joseph says, eight days, "from our Sabbath to another." Jehoiada would have those who had finished their course stay in Jerusalem and assist the rest Bishop Patrick.)

σ (Joseph says they came unarmed, for fear of exciting suspicion.)

τ Heb., shoulder.

v (Not as L. Clero and Dath think insignia regia, but the Law of Moses.)

δ Heb., Let the king live. 1 Sa. 10. 24.

χ Ch. 23. 3.
2 Chr. 34. 31.
Lit. "upon the stalk," the raised place or platform. Vulg., "tribunal." See Gesenius, First. Maurer, Keil.)

shewed them the king's son. ⁵And he commanded them, saying, "This is the thing that ye shall do; A third part of you that enter in on the sabbath^φ shall even be keepers of the watch^ξ of the king's house; ⁶and a third part shall be at the gate of Sur;^d 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.^o ⁷And two parts^π of all you that go forth^o on the sabbath, even they shall keep the watch of the house of the LORD about the king. ⁸And 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."

⁹And 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. ¹⁰And to the captains over hundreds did the priest give king David's spears^σ and shields, that were in the temple of the LORD. ¹¹And the guard stood, every man with his weapons in his hand, round about the king, from the right corner^τ of the temple to the left corner of the temple, along by the altar and the temple. ¹²And he brought forth the king's son, and put the crown upon him, and gave him the testimony;^ν and they made him king, and anointed him; and they clapped their hands, and said, "God save the king."^φ

¹³And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD. ¹⁴And when she looked, behold, the king stood by a pillar,^χ 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."

¹⁵But 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."

¹⁶And they laid hands^ψ on her; and she went by the way^ω by the which the horses came into the king's house: and there was she slain.

¹⁷And 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.^ε

¹⁸And all the people of the land went into the house^ζ of Baal, and brake it down; his altars and his images brake^η they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers^θ over the house of the LORD. ¹⁹And 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^β of the guard to the king's house. And he sat on the throne of the kings. ²⁰And 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.

ψ (Jeroh. Maurer, Dr. H. Wetste, Keil, Pliens, and also Habington and Girdler, "paved with stones to her," i.e., they made her room, the crowd dividing, and she went, &c.)

ω (Josephus, "to the gate of the king's stables," Dr. Robinson identifies it with the horse-gate, No. 3 28; but it was probably the entrance to the king's stables, communicating with the horse-gate. See Theinus.)

ε 2 Sa. 5. 3.

ζ Ch. 10. 26.

η De. 12. 3.

θ Heb., officers. (Overseers, inspectors.)

β (They crossed the valley from Mizpah to Zion perhaps by the bridge mentioned by Josephus, and discovered by Dr. Robinson.)

A.M. 4563. B.C. 878.
JERUSALEM.

Parallel place, 2 Chr. xxiv.

The reign of Jehoshaphat.

[400

²¹SEVEN years old was Jehoshaphat when he began to reign.

[In the seventh year of XII.] Jehu Jehoshaphat began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. ²And Je-

h Ch. 14, 4. 1 Ki. 15, 14, and 22, 43.

γ Or, holy things. Heb., holinesses.

i Ex. 30, 13, 14.

δ Heb., the money of the souls of his estimation. (That is, when a man shall make a singular vow... Le. 27, 2, whereby his soul might be freed from the vow wherewith he had bound himself; for, till this was paid, his life was not his own, but God's. Patrick.)

ε Heb., ascendeth upon the heart of a man. Ex. 35, 5. 1 Chr. 29, 9.

ζ Heb., in the twentieth year and third year.

η (From 2 Chr. 24, 5, it appears they did not solicit the work; and it is likely that the confusions in the state hindered them from converting the first two kinds of monies to that use; whereupon Joash kept himself only to the last—viz., voluntary offerings. Diolanti.)

θ (This chest stood towards the north door.)

ι Heb., threshold.

κ Or, secretary. (As being a high, responsible officer.)

λ Heb., bound up.

μ (The money deposited in the treasuries of East-ru priors, or intended for large payments, or to be sent to a government as taxes or tribute, is collected in long narrow bags or purses, each containing a certain amount, and sealed with the official seal.)

Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. ³But the high^b places were not taken away: the people still sacrificed and burnt incense in the high places.

⁴And Jehoash said to the priests, "All the money of the dedicated^γ things that is brought into the house of the LORD, *even* the money of every one that passeth^ι the account, the money that every man is set^δ at, and all the money that cometh^ε into any man's heart to bring into the house of the LORD, ⁵let 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."

⁶But it was so, that in the three^ζ and twentieth year of king Jehoash the priests had not repaired^η the breaches of the house.

⁷Then 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."

⁸And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

⁹But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right^θ side as one cometh into the house of the LORD: and the priests that kept the door^ι put therein all the money that was brought into the house of the LORD. ¹⁰And it was so, when they saw that there was much money in the chest, that the king's scribe^κ and the high priest came up, and they put^λ up in bags,^μ and told the money that was found in the house of the LORD. ¹¹And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the

LORD: and they laid^ν 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^ξ out for the house to repair it.

¹³Howbeit there were not made for the house of the LORD bowls of silver, snuffiers, basons, trumpets, any vessels of gold, or vessels of silver, of the money^ο that was brought into the house of the LORD: ¹⁴but they gave that to the workmen, and repaired therewith the house of the LORD. ¹⁵Moreover they reckoned^κ not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.^π

¹⁶The trespass-money^ρ and sin-money was not brought into the house of the LORD: it was the priests'^σ

¹⁷Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

¹⁸And Jehoash king of Judah took all the hallowed^τ 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^υ king of Syria: and he went^ζ away from Jerusalem.

¹⁹And 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?

²⁰And his servants^ο arose, and made a conspiracy, and slew Joash in the house^τ of Millo, which goeth down to Silla.^υ ²¹For Jozachar^ρ the son of Shimeath, and Jehoabab the son of Shomer,^γ his servants, smote him, and he died; and they buried

v Heb., brought it forth.

ξ Heb., went forth.

ο (That is, Till the house was first fully repaired, for these were afterwards. 2 Chr. 24, 14.)

κ Ch. 22, 7.

π (Quia sua fide snuque periculo epus probatum exhibere debebant. Schulz.)

ι Le. 5, 15, 18.

μ Le. 7, 7. Nu. 18, 9.

ν Ch. 18, 15, 16. 1 Ki. 15, 18.

ρ (Abarbanel thinks, which is approved by several Christian writers, that there were two expeditions, one by Hazael in person, as is here related, and another in the end of the year by a small army sent by Hazael. Bp. Patrick. 2 Chr. 24, 23, 25. Calmet says, Joash made also a promise of an annual tribute, and that, upon his not fulfilling this, the Syrian army took the field the next year. See 2 Chr. 24, 24.)

σ Heb., went up.

ο Ch. 14, 5.

τ Or, Beth-millo.

υ (Perhaps the same as Mesilloh, the causeway of the going up. 1 Chr. 26, 16. As there was an ascent to Millo, there would be a descent from it.)

ρ 2 Chr. 24, 26. Zorab (the son of Shimeath an Ammonitess.)

γ Or, Shimirith. Jehoabab the son of Shimirith a Moabitess. 2 Chr. 24, 26.

φ Heb., the twentieth year and third year.

λ Heb., walked after.

ν Ju. 2, 14.

ς Ch. 8, 12.

ψ (Thinius thinks all the time Hazael and Ben-hadad reigned with the inscription mentioned vs. 25. But Lips. Patrick says, "It might be translated, all his days, as captain-ve. 22." It took place in the thirtieth year of Joash and the eighth year of Jehoahaz.)

ε Ps. 78, 34.

α Ch. 14, 26. Ex. 3, 7.

ν See ve. 25. 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. Ch. 14, 25, 27.

ω Heb., as yesterday; and third day.

α Heb., he walked.

β Heb., stood. 1 Ki. 16, 33. (This, and many other such like places confirm Selden's opinion that by "groves" in such places are meant, not natural groves, but images. Wall.)

γ (For he did not leave, &c. Maurer.)

δ Am. 1, 3. (Much very fine dust from the surface of the threshing-floor, is produced by the act of threshing, and remains when the corn and straw are removed; small particles of broken straw also be mingled with the dust. Pic. Bib.)

him with his fathers in the city of David: and Amaziah his son reigned in his stead.

XIII.]

A.M. 4596. B.C. 855.
SAMARIA.

[401

The reign of Jehoahaz.

IN the three and twentieth^φ year of Joash the son of Abaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. ²And 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.

³And the anger^ς of the Lord was kindled against Israel, and He delivered them into the hand of Hazael^β king of Syria, and into the hand of Ben-hadad the son of Hazael, all their^ψ days.

⁴And Jehoahaz besought^λ the Lord, and the Lord hearkened unto him: for He saw^α the oppression of Israel, because the king of Syria oppressed them.

⁵(And the Lord gave Israel a saviour,^ν so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.^ω ⁶Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked^α therein: and there remained^β the grove also in Samaria.) ⁷Neither^γ 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.^δ

⁸Now 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?

⁹And Jehoahaz slept with his fathers; and they buried him in Sa-

maria: and Joash^λ his son reigned in his stead.^ς

A.M. 4601. B.C. 850.
SAMARIA.

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The reign of Joash.

¹⁰IN the thirty and seventh year of Joash king of Judah began Jehoash^ν the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. ¹¹And 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.

¹²And the rest of the acts^ω of Joash, and all that he did, and his might^ς wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

¹³And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

¹⁴Now 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."^θ

¹⁵And Elisha said unto him, "Take bow and arrows:"

And he took unto him bow and arrows.

¹⁶And he said to the king of Israel, "Put^λ thine hand upon the bow."

And he put his hand upon it: and Elisha put his hands upon the king's hands. ¹⁷And he said, "Open the window eastward."^κ

And he opened it.

Then Elisha said, "Shoot."

And he shot.^λ

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,^ν

ε Ve. 10. (Jehash.)

ζ Heb., alone.

η In concert with his father. Ch. 14, 1.

θ Ch. 14, 15.

κ Ch. 14, 8.
2 Chr. 25, 17.

θ (The Targum explains thus, "My father, who art better in Israel than chariots and horsemen.")

ι Heb., make thine hand to rub.

κ (Part of Syria lay E. or N.E. from Judah: as I the Syriana also had possessed themselves of all the land of Israel eastward. Hp. Patrick.)

λ (The shooting of the first arrow denoted deliverance from Syria; and the striking the other arrows on the ground indicated how many victories he was to obtain. Stackhouse.)

μ 1 Ki. 24, 26.

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.^μ

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^ν down, and touched the bones^ξ of Elisha, he revived, and stood up on his feet.

²² But Hazael^ζ king of Syria oppressed Israel all the days of Jehoahaz.

²³ And the LORD was gracious^α unto them, and had compassion on them, and had respect^θ unto them, because of His covenant^ε with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence^ο 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^π 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^ρ times did Joash beat him, and recovered the cities of Israel.

XIV.] A.M. 4603. B.C. 838. [403
JERUSALEM.
Paradise place, 2 Chr. xxv.
The reign of Amaziah.

I N the second year of Joash son of Jehoahaz king of Israel reigned

Amaziah the son of Joash king of Judah. 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^δ 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,^ε "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."—⁷ He slew of Edom in the valley^σ of salt ten thousand, and took Selah^τ by war, and called the name of it Joktheel^υ unto this day.

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."^φ

⁹ And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle^ς that was in Lebanon sent 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:⁹ glory of this, and tarry at home:^ψ 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

^δ Ch. 12, 20.

^ε De. 24, 16. Eze. 18, 4, 20.

^σ 2 Sa. 8, 13. Ps. 60, title. ("This valley," says Dr. Robinson, "could not have been no other than the Ghor, S. of the Dead Sea, adjacent to the mountain of Salt; it separates, indeed, the ancient territories of Judah and Edom.")

^τ Or, the rock. (The celebrated Petra. The wonderful ruins of this city were first visited by Borchardt, 1812; and Lebonde and Dr. Robinson have since fully described them.)

^υ Jos. 15, 38. (It was common for conquerors to impose names on captured cities. This name, "Subdivid of God," was thus imposed; with a reference too, perhaps, to the great strength of the place.)

^φ (Let us set our armies in battle array, and try our strength. Perhaps he sought to be revenged for the spoil the Israelites had made on his head the previous year. Bishop Patrick.)

^χ See Ju. 9, 8. (The Hebrew word seems to signify some sort of thorny plant. Dr. Royle thinks, "a species kindred with the black-thorn or sloe." In Arabia and Syria the sloe bears a similar name.)

^ψ 1 Ki. 4, 33.

⁹ De. 8, 14. 2 Chr. 32, 25. Eze. 28, 2, 5, 17. Ha. 2, 4.

^ψ Heb., at thy house.

^μ (The act must have quite apprized the king of the prophet's intention, even if he had not himself explained it by what he called the arrow; hence Elisha was not only sorry, but angry, that the king, after such preparation, smote only three times. Pic. Bib.)

^ν Heb., went down. (They had nothing to do but remove the stone, which the urgency seemed to the bearers to justify.)

^ξ (It is not an Eastern custom to place a dead body in a coffin, whether it is to be deposited in a sepulchre or a grave, it is swathed only. Pic. Bib.)

^ζ Ch. 8, 12.

^α Ch. 14, 27.

^θ Ex. 2, 24, 25.

^ε Ex. 32, 13.

^ο Heb., face.

^π Heb., returned and took.

^ρ Ve. 18, 19. (Under the type of the Jewish nation, as the peculiar people of God, we trace the dealings of God with His Church; they are afflicted and distressed, the storm threatens, — the storm breaks upon them, but it passes away, and the sun appears again. Short.)

went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh,^w which *belongeth* to Judah.

¹² And Judah was put to the worse^q 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^β unto the corner^h gate, four hundred cubits. ¹⁴ And he took all the goldⁱ 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.

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.

¹⁷ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

¹⁸ And the rest of the acts of Amaziah, *are they not written* in the book of the chronicles of the kings of Judah?

¹⁹ Now they made a conspiracy against him in Jerusalem: and he fled to Lachish: ^γ 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.

²¹ And all the people of Judah took Azariah,^δ which *was* sixteen years old, and made him king instead of his father Amaziah. ²² He built Elath,^ε and restored it to Judah,

after that the king slept with his fathers.

A.M. 4619. B.C. 822.
SAMARIA.

(Theniis, B.C. 825 to B.C. 771.)

(Gath-hepher, a city of Zebulun, Jos. xix. 13, according to Keil, the modern Turp el Meshkad. There is there a Muslim tomb of the prophet Jonah, and Jerome seems to refer to this spot as that where in his time the prophet's tomb was pointed out.)

The reign of Jeroboam II.

²³ IN the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam^ς the son of Joash king of Israel began to reign in Samaria, 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. ²⁵ He restored the coast of Israel from the entering of Hamath^ζ unto the sea^θ of the plain, according to the word of the LORD God of Israel, which He spake by the hand of His servant Jonah,^η the son of Amittai, the prophet, which *was* of Gath-hepher.^κ

²⁶ For the LORD saw^l the affliction of Israel, *that it was very bitter*: for *there was not any shut up, nor any left, nor any helper* for Israel.^μ ²⁷ And the LORD said^ν 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.

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^ο* to Judah,^ξ for Israel, *are they not written* in the book of the chronicles of the kings of Israel?

²⁹ And Jeroboam slept with his fathers, *even* with the kings of Israel: and Zachariah^λ his son reigned in his stead.

THE BOOK OF JONAH.
A.M. 4639. B.C. 802.
(Newcome, Blair, Jahn, Russell)

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⁵ Now he begins to reign alone.

^η Nu. 13, 21, and 31, 8. (Through yonder gates, between the two Libanus, Assyria and Egypt poured their living squadrons into the long vale of Tylos-Syria, down by Baalath, Myra, & Charith, into the heart of Palestine; over yonder low mountains into Hamath; they led their conquering cohorts into the rich plain of the tablets, & down to the coast of Phoenicia, Bery, W. M. Thomson.)

^θ De. 3, 17, and 4, 49. Jos. 3, 15. (So called from the Jews, in the time of the Lord's conquest, because, perhaps, it was on the Philistine frontier. Eusebius places it seven Roman miles S. of Eleutheropolis. Now, according to Bouvier, Van de Velde, & others, Um Lakis.)

^κ Jonah 1, 1, called J. 1, Mat. 12, 39, 40.

^λ Jos. 10, 13.

^μ Ch. 13, 1.

^ν De. 32, 30.

^ο Ch. 13, 5.

^ξ 2 Sa. 8, 6. 1 Ki. 11, 24. 2 Chr. 8, 2.

^λ (By David's conquests they formerly belonged to Judah.)

^ξ After an interregnum of eleven years. Ch. 13, 8.

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^w Jos. 19, 38, and 21, 16. (Now "Ain-shems," in the plain of Judah.)

^α Heb., was smitten.

^β Ne. 8, 16, and 12, 39. (That is, up to the tower of Hananeel. 2 Chr. 25, 23. Jo. 31, 38. Ze. 14, 10, which sees 400 cubits E. of this gate, and occupied the N.E. extremity of the city. The Fish-gate lay between the two points. Herod built up all the wall that was broken. 2 Chr. 32, 5. Its position has long been identified with the present "Damiscus-gate.")

^h Je. 31, 38. Ze. 14, 10.

ⁱ 1 Ki. 7, 51.

^γ (In the plain between Aberein and Az-kah. Jos. 10, 31, and 15, 39. It was fortified by Rehobam, because, perhaps, it was on the Philistine frontier. Eusebius places it seven Roman miles S. of Eleutheropolis. Now, according to Bouvier, Van de Velde, & others, Um Lakis.)

^δ Ch. 15, 13, and 2 Chr. 26, 1, he is called Uzziash.

^ε 2 Chr. 26, 2. (That is, rebuilt or fortified it.) Not many years after, Rezin recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and dwelt there.... Ch. 16, 6.

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A.M. 4632. B.C. 809.
JERUSALEM.
Parallel place, 2 Chr. xxvi.
(Theinus, B.C. 811 to B.C. 759.)
The reign of Azariah.

IN the twenty and seventh^u year of Jeroboam king of Israel began^v Azariah^w son of Amaziah king of Judah to reign. ²Sixteen 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. ³And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done; ⁴save^t that the high places were not removed; the people sacrificed and burnt incense still on the high places.

⁵And the LORD smote^s the king, so that he was a leper unto the day of his death, and dwelt in a several house.⁵ And Jotham the king's son was over the house,^o judging the people of the land.

⁶And 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?

⁷So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham^r his son reigned in his stead.

THE BOOK OF JOEL. [407
(Lightfoot, Blair, Gray, Rosenmüller, Townsend.)

THE BOOK OF AMOS. [408
(Lightfoot, Usher, Hales, Taylor, Gray, Townsend.)

THE BOOK OF HOSEA [409
(Wells, Blair, Gray, Lightfoot, Taylor.)

ISAIAH I.—V. [410
(Bishop Lowth, Wells, Lightfoot.)
(In the reign of Azariah, called also Uzziah. "there appears," says Hengstenberg, "all at once, and simultaneously, a series of prophets." He gives, as explanation, that catastrophes were impending, the ambition and power of the Eastern monarchs keeping pace with the sin of Israel. "Canonical prophecy," he adds, "is closely linked with these catastrophes.")

A.M. 4669. B.C. 772.
SAMARIA. [411
The reigns of Zachariah and others.

SIN the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel

in Samaria six months. ⁹And 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. ¹⁰And Shallum the son of Jabesh conspired against him, and smote^p him before the people,^σ and slew him, and reigned in his stead.

¹¹And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. ¹²This was the word^r of the LORD which He spake unto Jehu,^s saying, "Thy sons shall sit on the throne of Israel unto the fourth generation:" and so it came to pass.

¹³Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah^r king of Judah; and he reigned a full month^v in Samaria. ¹⁴For Menahem the son of Gadi went up from Tirzah,^t and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

¹⁵And 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.

¹⁶Then Menahem smote Tiphshah,^φ 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^u therein that were with child he ripped up.

¹⁷In 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. ¹⁸And 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.

¹⁹And Pul^x the king of Assyria came against the land:^ψ and Menahem gave Pul a thousand talents of

^r Mat. 1, 8, 9, called Ozias, and ve. 1, Azariah.

^v Heb., a month of days.

^t 1 Ki. 14, 17.

^φ 1 Ki. 4, 24. (Gesenius thinks Thapsacus on the Euphrates; but Winer, Theinus, and others, regard it as a city in Palestine. See Bishop Patrick.)

^u Ch. 8, 12.

^x 1 Chr. 5, 26. Is. 9, 1. Ho. 8, 9. (A syllable often found in Assyrian names. Tiglath-pil-eser, Nabo-pol-assar, Assar-adan-pal. It probably means "elevation in rank." Comp. Sanscrit pūḥa, Persian bulh, lofty, highest. Dr. Hincks states that he has found on the slabs of the S.W. palace of Nimrod a name which he identifies as "Menahem of Samaria." Hales says, "he was probably the son of the king of Nineveh, in Jonah's time, and, perhaps, the second Blasus of the Greeks." He invaded Israel B.C. 770, in the twentieth year of his reign, commencing B.C. 790, according to Newton. Hales adopts the conjecture of Newton that, at Pul's death, his dominions were divided between his two sons, Tiglath-pil-ser and Nabonassar, the latter being made ruler of Babylon.)

^ψ (Thirty years after the prophecy of Jonah, probably in the first year of Menahem. Hales, Anal. iii., 416.)

^u This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.

^p Ch. 14, 21.

^v Called Uzziah. Ve. 13, 30, &c.

^w Ve. 35. Ch. 12, 3, and 14, 4.

^t (In the twenty-fourth year of his reign, according to Abulfaragi, for presuming to invade the high priest's function.)

⁵ Le. 13, 46. (Gesenius, "a sick-house, infirmary, hospital," but one appropriated to the king.)

^o (The palace.)

^π There having been an interregnum for eleven years.

^ρ ... will rise against the house of Jeroboam with the sword. Am. 7, 9.

^σ (Before the domestics, attendants—publicly.)

^r Ch. 10, 30.

^s Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu... Ho. 1, 4. (Breasse Jehu had executed his commission. Giraldstone.)

v Ch. 14. 5.

ω Heb., caused to come forth.

α (Fifty common shekels at 1s. 2d. each = £218s. 4d. " On a bas-relief at Nineveh the name of Menahem appears amongst the kings paying tribute. Layard's Nineveh, p. 617.)

β (Therius regards this word here as a particle of time, not of place—then.)

γ (Two men who, some think, were in the conspiracy with him against Pekahiah. Abrahanel, "Two eminent courtiers who were always about the king," Bishop Patrick. Perhaps commanders, with Pekah, of the body-guard.)

iv Is. 7. 1.

δ 1 Chr. 5. 26. Is. 9. 1. (According to Gesenius, "lord of the Tigris;" Bonami, "great lord of the Tigris;" Aramian, Diqla. Arabic, Diqla. Hebrew, Dekel (Hid-dekel), or the Tigris; and Poleser, Persian, "earth-Prince;" Halas (Anal., iv., 55) says, in the seventh year of his reign.)

z 1 Ki. 15. 20.

silver, that his hand might be with him to confirm^o the kingdom in his hand. ²⁰And Menahem exacted^ω the money of Israel, even of all the mighty men of wealth, of each man fifty shekels^α of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there^β in the land.

²¹And 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?

²²And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

²³In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. ²⁴And 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.

²⁵But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh,^γ and with him fifty men of the Gileadites; and he killed him, and reigned in his room.

²⁶And 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.

²⁷In the two and fiftieth year of Azariah king of Judah Pekah^δ the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. ²⁸And 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.

²⁹In the days of Pekah king of Israel came Tiglath-pileser^δ king of Assyria, and took Ijon,^z 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.*

³⁰And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned^δ in his stead, in the twentieth^z year of Jotham the son of Uzziah.—³¹And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

A.M. 4681. B.C. 757.

JERUSALEM.

Parallel place, 2 Chr. xxvii.

The reign of Jotham.

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³²IN the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. ³³Five^δ

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. ³⁴And he did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done.

³⁵Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the Lord.

³⁶Now 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?

[³⁷In those days^z the Lord began to send against Judah Rezin* the king of Syria, and Pekah* the son of Remaliah.]

³⁸And 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.

THE BOOK OF MICAH.

XVI.]

A.M. 4709. B.C. 711.

JERUSALEM.

Parallel place, 2 Chr. xxviii.

(Isalah vii. and viii.; ix. 7; x. 4.)

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* (The geographical position of Media was very chosen for the distribution of the great body of the captives; a natural prison, from which it would be difficult to escape; and they would also be opposed in their passage by the native Assyrians in Kir, and by the Syrians transplanted there before them. Halas, Anal., i, 364.)

δ After an anarchy for some years. Ch 17, 1. Ho. 10, 3, 7, 15. (Lightfoot says, seven years.)

η In the fourth year of Ahaz, in the twenty-third year after Jotham had begun to reign. (Esher, and see Dr. Lightfoot's following note.) Solomon darcha; but Ep. Patrick thinks "that Jotham reigned four years which his father Azariah."

θ (Alone by himself; for he reigned some time with his father during his leprosy.)

z At the end of Jotham's reign. Ch. 16, 5. Is. 7, 1.

κ Entered into a confederacy against Judah, and made preparations for war before Jotham died; though their design was not executed till the reign of the next king. Ep. Patrick.

[Isaiah xvii. was delivered probably soon after vii. and viii., in the beginning of the reign of Ahaz. Lowth.]

The reign of Ahaz.

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. ²Twenty 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. ³But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,^κ according to the abominations^α of the heathen, whom the Lord cast out from before the children of Israel. ⁴And he sacrificed and burnt incense in the high places, and on the hills,^β and under every green tree.

⁵Then 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^λ him. ⁶At that time Rezin king of Syria recovered^ε Elath to Syria, and drove the Jews from Elath;^μ and the Syrians came to Elath, and dwelt there unto this day.

⁷So Ahaz sent messengers to^ν 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."

⁸And Ahaz took the silver^ο 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. ⁹And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus,^ξ and took it, and carried *the people of it* captive^ζ to Kir,^ο and slew Rezin.

¹⁰And 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.

¹¹And 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.

¹²And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon ^π ¹³And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his^θ peace-offerings, upon the altar. ¹⁴And he brought also the brasen altar, which was before the Lord, from the fore-front of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.^σ

¹⁵And king Ahaz commanded Urijah the priest, saying, "Upon the great altar burn the morning^θ 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*."

¹⁶Thus did Urijah the priest, according to all that king Ahaz commanded.

¹⁷And king Ahaz cut off the borders^β of the bases, and removed the laver from off them; and took down the sea^ι from off the brasen oxen that were under it, and put it upon a pavement^τ of stones. ¹⁸And the covert^ρ 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^θ the king of Assyria.

¹⁹Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings

κ Le. 18, 21. 2 Chr. 28, 3. Ps. 106, 37, 38. (Is an act of destruction, according to the Vulg., Theod., Grotius. But Michaelis, Gesenius, Winer, and Keil, think that the words imply a real offering.)

α De. 12, 31. β De. 12, 2. 1 Ki. 14, 23.

λ (But yet he carried away many captives out of Judah, and slew many of the people. See 2 Chr. 28, 5.)

ε Ch. 14, 22. μ Heb., Eloth.

ν Ch. 15, 29.

ρ Heb., Tilgath-pileser, 1 Chr. 5, 26, and Tilgath-pileser, 2 Chr. 28, 20. (Soa of Pal.)

σ Ch. 12, 18.

ξ Heb., Damascus.

ζ I will break... the bar of Damascus... and the people of Syria shall go into captivity unto Kir, saith the Lord. Am. 1, 5.

ο (Assyria Proper, E. of the Tigris and S. of Taurus,.....Have not I brought.....the Syrians from Kir? Am. 9, 7, and 1, 5. Kourdistan, a rich, fertile, though mountainous region, whence it was called by the Greeks, Adiabene, "inaccessable." Hales' Anal., i., 448. See Renan; but Rosenkötter, II., 130, thinks it was "a country on the river Kurus, which runs into the Caspian Sea, after being joined by the Araxes.")

π (We are not the mere passive objects of the devil's agency any more than we are of the operations of the Holy Spirit...it is we who make ourselves subservient to the god of this world, & work out our perdition. Bishop Hinds.)

ρ Heb., which were his.

σ 2 Chr. 4, 1. (He removed the brasen altar, which was placed before the Lord (at the entrance of the sanctuary) from that place where it had stood—viz., before the sanctuary, between the (new) altar and the sanctuary, and placed it on the north side of that altar.)

τ Ex. 29, 39—41.

ι 1 Ki. 7, 27, 28.

θ 1 Ki. 7, 23, 25.

τ (Rather, as the Sept. translates, "upon a stone pedestal.")

ν (Gesenius, Professor Ler, and others, "covered walk," porch. Bishop Patrick thinks "a covered place, where the king sat on the Sabbath, or other great solemnities.")

θ (Maurer, "into." Theinus thinks "the house of the Lord" means here the holy place.)

x After an interregnum. Ch. 15, 30.

ψ (After his powerful possession of the throne.)

ω (The kings of Israel had hitherto maintained guards on their frontier to hinder their subjects from going up to worship at Jerusalem, but he gave them all free liberty.) Pri-deaux.

α Ch. 18, 9. Ho. 10, 11. (Event places his reign from B.C. 729 to B.C. 713.)

β Heb., *remu'ded*. 2 Sa. 8, 2.

γ Or, tribute.

δ (The Sesechus of Manetho, the second king of the twenty-third dynasty, according to Gesenius, Keil, Winer, Ewald, & Cham-pollion.)

ε (First possessing himself of Meab, as Usher observes. See Is. 16, 1.)

κ Ch. 18, 10, 11. Forfold, Ho. 13, 16.

ι 1e. 26, 32, 33. De. 28, 36, 64, and 29, 27, 28.

ζ 1 Chr. 5, 26. (Media was remote, unpeopled, & intersected with great mountains and numerous and deep rivers, and was beyond Kir, or Assyria Proper. Here the Israelites could safely be allowed great liberty, and their superior civilization would improve these wild regions. See Hales' Anal., i, 461.)

μ Ch. 16, 3. Le. 18, 3. De. 18, 9.

η Ch. 18, 8. (Everywhere, both town and country.)

of Judah? ²⁰And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

XVII.] A.M. 4713. B.C. 728. [415
SAMARIA.
Parallel place, chap. xviii. 9—12.
The captivity of the ten tribes.

IN the twelfth year of Ahaz king of Judah began Hoshea^x the son of Elah to reign in Samaria over Israel nine^ψ years. ²And he did that which was evil in the sight of the Lord, but not^ω as the kings of Israel that were before him.

³Against him came up Shalmaneser^α king of Assyria; and Hoshea became his servant, and gave^β him presents.^γ ⁴And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So^δ 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.

⁵Then the king of Assyria came up throughout all the land,^ε and went up to Samaria, and besieged it three years. ⁶In the ninth^κ year of Hoshea the king of Assyria took Samaria, and carried Israel away^ι into Assyria, and placed^ς them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

⁷For 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, and walked in the statutes of the heathen,^μ whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

⁹And 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^η to the

fenced city. ¹⁰And they set^ν them up images^θ and groves^ι in every high hill,^ρ and under every green tree: ¹¹and 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: ¹²for they served idols, whereof^ρ the Lord had said^ν unto them, "Ye shall not do this thing."

¹³Yet the Lord testified against Israel, and against Judah, by^κ all the prophets, and by all the seers, saying,^τ "Turn ye from 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."

¹⁴Notwithstanding they would not hear, but hardened^θ their necks, like to the neck of their fathers that did not believe in the Lord their God. ¹⁵And they rejected His statutes, and His covenant^ι that He made with their fathers, and His testimonies which He testified against them: and they followed vanity,^ν and became^ω vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like^ς them. ¹⁶And they left all the commandments of the Lord their God, and made them molten images,^θ even two calves, and made a grove,^ι and worshipped all the host of heaven, and served Baal.^α

¹⁷And they caused their sons and their daughters to pass^β through the fire, and used divination^ι and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. ¹⁸Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah^ι only.

¹⁹Also Judah kept^ν not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

ν 1 Ki 11 21. Is. 57, 5.

θ Heb., *stobos*.

ι Ex. 31, 17. De. 16, 21. Mi. 5, 11. (Selden observes that the Hebrew word *Ashim* should be rendered *idols* of that name. Kimchi says every "wooden" thing that was worshipped was called *Ashesh*; and Irenaeus has an opinion that it denotes *Astarte*, *Aphrodite*, *Venus*. Ep. Patrick.)

κ Ch. 16, 4. De. 12, 2.

λ Ex. 20, 3, 4. Le. 26, 1. De. 5, 7, 8.

μ De. 1, 19.

ν Heb., *by the hand of all*. (Abraham was one or more prophets that were in every king's reign, both in Israel and Judah, from the time of Saul to Zedekiah.) Bishop Patrick.)

ρ Je. 18, 11; 25, 5, and 35, 15.

ς De. 31, 27. Pr. 29, 1.

τ De. 23, 25.

θ De. 32, 21. 1 Ki. 16, 13. 1 Co. 8, 4.

ι Ps. 115, 8. Ro. 4, 21.

κ De. 12, 30.

λ Ex. 32, 8. 1 Ki. 12, 28.

μ 1 Ki. 11, 15, 23; 15, 13 and 16, 33.

ν Ch. 11, 18. 1 Ki. 16, 31, and 22, 53.

ρ Ch. 16, 3. Le. 18, 21. Eze. 23, 37.

ς De. 18, 10.

τ 1 Ki. 11, 13, 32.

θ Je. 3, 8.

f Ch. 13, 3, and 15, 29.
g 1 Ki. 11, 11, 31.
h 1 Ki. 12, 20, 28.
i 1 Ki. 14, 16.
k Ve. 6.
l Ezz. 4, 2, 10. Esar-haddon king of Assur ...brought us up hither. Ezz. 4, 2. And.....the great and noble Assnapper brought (the rest of the nations) over, and set (them) in the cities of Samaria. Ezz. 4, 10.

λ (The province. See ve. 30.)

μ (Josphus, "in central Persia," "Rossmüller and others," "in Irak." Winer prefers the conjecture of Stephen Morin & Le Clerc, "Susiano." These are all essentially in the same quarter. Kitto's Bib. Cyc.)

ν Ch. 18, 34. (Ezab. Of this place no trace can now be found either in ancient writers, or in oriental topographers. Kitto's Bib. Cyc.)

ξ (Corresponded nearly with Cœle-Syria.)

ο Is. 37, 13. (Ptolemy, v., 18, speaks of a town, "Siphara," as the south-east city of Mesopotamia, above Babylon, probably the city of the "Sippurini" of Abdi-nous. Ensebius, Prop. Evon., ix. 41. Rosenmüller.)

π (Abarbanel notes that the Israelites were not destroyed by lions, because they did not deny the Divine power and providence; but imagined their idols to be the intercedent causes by which the Divine judgments might be conveyed to them. Bishop Patrick.)

²⁰And the LORD rejected all the seed of Israel, and afflicted them, and delivered^f them into the hand of spoilers, until He had cast them out of His sight. ²¹For He rent^g Israel from the house of David; and they made^h Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. ²²For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; ²³until the LORD removed Israel out of His sight, as He had saidⁱ by all His servants the prophets. So was Israel carried^k away out of their own land to Assyria unto this day.

A.M. 4713. B.C. 728.
SAMARIA.

[416

[Shalmaneser employed the five remaining years of his reign in endeavouring to reduce the revolted provinces of Syria and Phœnicia, and in the blockade of Tyre, the siege of which was raised at his death, as we learn from the Tyrian annals cited by Josephus (*Ant.*, ix., 14, 2). This respite Hezekiah employed to the best advantage. Hales, ii., 427.]

Origin of the Samaritans.

²⁴AND the king^l of Assyria brought men from Babylon,^λ and from Cuthah,^μ and from Ava,^ν and from Hamath,^ξ and from Sepharvaim,^ο and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

²⁵And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions^π among them, which slew some of them. ²⁶Wherefore 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."

²⁷Then 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."

²⁸Then 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. ²⁹Howbeit 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.

³⁰And the men of Babylon^μ made Succoth-benoth,^ρ and the men of Cuth made Nergal,^σ and the men of Hamath made Ashima,^τ ³¹and the Avites^υ made Nibhaz^ν and Tartak,^φ and the Sepharvites burnt^θ their children in the fire to Adrammelech^χ and Anammelech,^ψ the gods of Sepharvaim. ³²So they feared the LORD, and made unto themselves of the lowest^ρ of them priests of the high places, which sacrificed for them in the houses of the high places. ³³They feared^θ the LORD, and served their own gods, after the manner of the nations whom^ω they carried away from thence.

³⁴Unto 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;^τ ³⁵with whom the LORD had made a covenant, and charged them, saying, "Ye shall not fear other gods,^ς nor bow^ω yourselves to them, nor serve them, nor sacrifice to them: ³⁶but the LORD, Who brought you up out of the land of Egypt with great power and a stretched-out arm, Him^ω shall ye fear, and Him shall ye worship, and to Him shall ye do sacrifice. ³⁷And the statutes, and the ordinances, and the law, and the commandment, which He wrote for you, ye shall observe^θ to do for evermore; and ye shall not fear other gods. ³⁸And

m Ve. 21.

ρ (The word means "daughters of tabernacles," who were consecrated to Venus, whose name S'h'u-n (De Bisi Syriis, ii., 7) conjectures was derived from Benoth. Bishop Patrick. See Hierodotus, i., 199.)

σ (Bishop Patrick, perhaps "fire." According to Norberg, Mövers, Gesenius, Winer, Thomsen, the Assyrian Mars.)

τ (Its form, according to the Bab. Talmud, was that of a goat without wool, which First adopts. Perhaps it was the same as the Phœnician god Asman or Esmun (Esculapius).)

υ Ezz. 4, 9.

ν (In the books of the Zebians an evil demon bears a name almost identical.)

φ (Gesenius, who compares the Pehlvi Tardokh, "deep darkness," thinks "some malign planet.")

ο Le. 18, 21. De. 12, 31.

χ (According to Fürst, "Astar is king." Mövers (Phon., i., 340) says this was Mars.)

ψ (Hydr., De Keb. vet. Per., p. 131), the constellation Cygnus. The Bib. Talmud says it had the figure of a horse.)

ρ 1 Ki. 12, 31.

σ Zep. 1, 5.

τ Or, who carried them away from thence.

υ Ge. 32, 25, and 35, 10. 1 Ki. 11, 31.

ς Ju. 6, 10.

θ Ex. 20, 5.

υ De. 10, 20.

φ De. 5, 32.

te De. 4. 23

r Ve. 32, 33.

a (This inclination to have some sensible representation of God was so universal, that they who had none were thought by the Gentile world to worship nothing. Bishop Patrick.)

y He is called Ezekias, Mat. 1. 9.

β (Therefore he gotten when Ahaz was twelve or fourteen, which is not incredible, considering how long he lived to come, temper, and constitution, in some special cases.)

z 2 Chr. 29, 1, Abijah.

a 2 Chr. 31, 1.

γ Heb., statues.

b Nu. 21. 9.

δ (A Hebrew idiom for the impersonal, "It was called." Gesenius, Heb. Gr., §131, 3. So The-nius.)

ε That is, a piece of brass. ("The brass," i.e., gold. Ewald.)

ς Ch. 19, 10. Job 13, 15. Ps. 13, 5.

ζ (Though pious people accounted it only a memorial of a wonderful work, yet he judged it better to abolish it, even though the memory of the miracle were lost together with it. Kimchi in Patrick.)

d De. 10, 20. Jos. 23, 8.

η Heb., from after Him.

r 2 Chr. 15, 2.

ι 1 Sa. 18, 5. 11. Ps. 90, 12.

γ Ch. 16, 7.

the covenant that I have made with you ye shall not forget;³⁶ 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."

⁴⁰Howbeit they did not hearken, but they did after their former manner.

⁴¹So these nations feared^ε the LORD, and^α served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

XVIII.] A.M. 4716. B.C. 725. [417
(The-nius, B.C. 727 to B.C. 698.)
JERUSALEM.
Parallel place, 2 Chr. xxx.
The reign of Hez-kiah.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah^η the son of Ahaz king of Judah began to reign. ²Twenty and five^β 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,^ε the daughter of Zachariah.

³And he did that which was right in the sight of the LORD, according to all that David his father did. ⁴He removed^α the high places, and brake the images,^γ and cut down the groves, and brake in pieces the brasen serpent^δ that Moses had made: for unto those days the children of Israel did burn incense to it: and he called^δ it Nehushtan.^ε ⁵He trusted^ς in the LORD^ς God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. ⁶For he clave^d to the LORD, and departed not from following^η Him, but kept His commandments, which the LORD commanded Moses.

⁷And the LORD was with him; and he prospered^ι whithersoever he went forth: and he rebelled^θ against the king of Assyria, and served him not.^θ ⁸He smote the Philistines,^h even unto Gaza,^α and

the borders thereof, from the tower of the watchmen to the fenced city.

⁹And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Sardanapalus king of Assyria came up against Samaria, and besieged it. ¹⁰And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

¹¹And the king of Assyria did carry away Israel unto Assyria, and put them in Halah^h and in Habor by the river of Gozan, and in the cities of the Medes: ¹²because they obeyed^ι 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.

2 CHRONICLES XXX. [418
Hezekiah's passover.

2 CHRONICLES XXXI. [419
Hezekiah's restoration of Divine worship.

A.M. 4728. B.C. 713. [420
JERUSALEM.
Parallel places, 2 Chr. xxxii. 1-19; Is. xxxvi.
The invasion of Sennacherib.

¹³NOW in the fourteenth year of king Hezekiah did Sennacherib^κ king of Assyria come up against all the fenced cities of Judah, and took them.

¹⁴And 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. ¹⁵And Hezekiah gave^η him all the silver that was found in the house of the LORD, and in the treasures of the king's house. ¹⁶At 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

κ Owned not his authority. Hezekiah not being bound by the acts of his father Ahaz.)

h 1 Chr. 4, 11 18 14, 20.

ι Heb., Azah.

ι Ch. 17, 9.

h 1 Chr. 5 26.

ι Ch. 17, 7. Da. 9, 6, 10.

κ Heb., Sankerib, (On one of the great bulls at Kouyunkou occurs the following: "Hezekiah king of Judah, who had not submitted to my authority, forty-six of his principal cities, and fortresses, and villages depending on them, of which I took no account, I captured and carried away their spoils. I shut up Jerusalem within Jerusalem," &c. &c.) Kimchi says, "but I left to him Jerusalem." The tribute is also given: thirty talents of gold, but "eight hundred" talents of silver. LAYARD'S SYNERG. p. 144, 145.)

η Ch. 16, 8.

λ Heb., them.

Judah had overlaid, and gave it^λ to the king of Assyria.

μ ("Tortan," says Layard, "we find from the inscriptions, was the common title of the Assyrian army." Nimveh, p. 148 note.)

¹⁷And the king of Assyria sent Tartan^μ and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great^ν host against Jerusalem. And they went up and came to Jerusalem.

ν Heb., heavy.

And when they were come up, they came and stood by the conduit of the upper pool,^ξ which is in the highway of the fuller's field.^π ¹⁸And 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,^ο and Joah the son of Asaph the recorder.

ξ (Dr. Schult. makes the pool Mamilla "the upper pool," and the Turbet Mamilla "the fuller's field," and therefore he places the camp of the Assyrians outside the N.W. corner of the modern city. So too Dr. Robinson and Theobald. The camp probably extended from the Upper Pool of Gihon down to the E. side of Beth-zetha, overlooking Kidron.)

π Is. 7, 3.

¹⁹And Rab-shakeh said unto them, "Speak ye now to Hezekiah, Thus saith the great king,^π the king of Assyria, What confidence is this wherein thou trustest? ²⁰Thou sayest,^ρ (but they are but vain^σ words,) I have^σ counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

ο Or, secretary.

²¹Now,^ο behold, thou trustest^υ 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. ²²But 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?

π (The name of Sennacherib is said by Dr. Hincks to be at the commencement of nearly all the Kouyjik inscriptions, and on all the inscribed bricks from the ruins of this palace. There has also been discovered a seal on which are two impressions of a royal signet, one of which is thought to be that of Sabaio II. the Ethiopian; the other impression is evidently Assyrian.)

ρ Or, ullest.

²³Now therefore, I pray thee, give pledges^φ to my lord the king^χ of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

σ Heb., word of the lips.

²⁴How 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? ²⁵Am 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."

ο Eze. 29, 6, 7.

υ Heb., trustest ther.

φ Or, hostages.

²⁶Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, "Speak, I pray thee, to thy servants in the Syrian^ψ language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall."

²⁷But Rab-shakeh said unto them, "Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their^ω own piss with you?"^α ²⁸Then 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: ²⁹thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: ³⁰neither 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.

χ (On the bas-reliefs are more than one representation of this monarch, e.g., on his throne before Lachish: and three distinct records of his reign have been discovered—the inscriptions on the bulls at Kouyjik, on a terra cotta cylinder known as Bellino's in the British Museum, and on an hexagonal cylinder in the possession of Col. Taylor. Layard's Nimveh, p. 139.)

ψ (The Aramaic language. The word occurs in three other places, Ezr. 4, 7. Is. 36, 11. Da. 2, 4. "The Assyrian language itself, which was a Median dialect," says Wiener, "is certainly not meant here, but that which was used in that portion of Aram subject to Assyria.")

ω Heb., the water of their feet.

³¹Hearken not to Hezekiah: for thus saith the king of Assyria, Make^β 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:^γ ³²until I come and take you away to a land like your own land, a land of corn^δ 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 persnadeth^δ you, saying, The Lord will deliver us. ³³Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? ³⁴Where are the gods^ζ of Hamath,^ρ and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah?^ς have they delivered Samaria out of mine hand? ³⁵who are they among all the gods of the countries, that have delivered their country out of mine hand, that the

α ("Reduce them to the greatest extremity," an hyperbolic speech implying such straits as were never known. Bishop Patrick.)

β Or, Seek my favour. Heb., Make with me a blessing. Ge. 32, 29, and 33, 11. Pr. 18, 16.

γ Or, pit. (The chief supply of water in Palestine was obtained from the cisterns everywhere dug in the soft limestone rock, and filled during the rainy season.)

δ De. 8, 7, 8.

ε Or, deceiveth.

ζ Ch. 19, 12. 2 Chr. 32, 14. Is. 10, 10, 11.

ρ Ch. 19, 13.

ς Ch. 17, 24, Avo?

LORD should deliver Jerusalem out of mine hand?"^e

³⁶But the people held their peace, and answered him not a word: for the king's commandment was, saying, "Answer him not."

³⁷Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent,^f and told him the words of Rab-shakeh.^g

XIX A.M. 4729. B.C. 712. [421
JERUSALEM.
Parallel places, 2 Chr. xxxii. 20—23; Is. xxxvii.

The destruction of the Assyrians.

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.

²And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah^h the prophet the son of Amoz. ³And they said unto him, "Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy:ⁱ for the children are come to the birth, and there is not strength to bring forth.^j ⁴It may^k 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^l the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left."^m

⁵So the servants of king Hezekiah came to Isaiah.

⁶And 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. ⁷Behold, I will send a blastⁿ 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."

⁸So Rab-shakeh returned, and found the king of Assyria warring against Libnah:^o for he had heard that he was departed from Lachish.^p ⁹And when he heard say of Tirhakah^q king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,^r 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. ¹¹Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? ¹²have the gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph,^s and the children of Eden^t which were in Thelasar?^u ¹³where is the king of Hamath, and the king of Arpad,^v and the king of the city of Sepharvaim, of Hena,^w and Ivah?^x"

¹⁴And 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. ¹⁵And Hezekiah prayed before the LORD, and said, "O LORD God of Israel, Which dwellest between the cherubims,^y Thou art the God,^z even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. ¹⁶LORD, bow down Thine ear,^a and hear: open, LORD, Thine eyes,^b and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. ¹⁷Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, ¹⁸and have cast^c their gods into the fire: for they were no gods, but the work^c of men's hands, wood and stone: therefore they have destroyed them. ¹⁹Now therefore, O

e (Bishop Patrick says, "Rab-shakeh was an excellent orator, as well as a soldier, not inferior in eloquence to Julius Cæsar.")

n Is. 33, 7.
ζ (Lit., "chief cup-bearer," a high office in Oriental courts. Rab-saris, "chief of the eunuchs." Comp. Es. 1, 8. Da. 1, 3. This officer is figured in Botta, pl. 99; and in pl. 93 is represented a siege conducted by him. Tartan was perhaps "chief of the tribute;" he is represented on the walls of Khorsabad, with his double wound of office. Thus all the names in ch. 18, 17 are those of officers. In Botta, pl. 99, the troops are represented under the command of two beardless officers, the "Rab-saris" and "Rab-shakeh.")

η Called Esaias, Lu. 3, 4.

θ Or, provocation.

ι (A proverbial expression for a critical time of extremity in any case. Wall.)

κ (Will punish him on account of the words, "The LORD thy God hath heard.")

λ Heb., found.

m Ve. 35, 36, 37. Je. 51, 1.

μ (1 Levitical town strongly fortified. Ch. 8, 22. 1 Chr. 6, 57. 2 Chr. 21, 10. 18, 37, 8. Here his army was a strong.)

ν (None, according to Rimmer and Van de Velde, Van Lankis. Ch. 18, 14. Daniel Rawlinson reads "Libnah," but Dr. Hoek's understanding is "Lachish." Luyard's Xerex, p. 152.)

ξ (The Taraks of Manetho, the third and last king of the twenty-fifth (the Ethiopian) dynasty. Clotius discovered the name TARAK on many monuments.)

ο (Resapha of Balaam and 2 Kings.)

π Eze. 27, 33.

ρ (Ezrah, Thennus, and others identify it with Thialala of Balaam, and Tholala in the Prætorian Tables.)

σ (Abeas mentioned in connection with Hamath, as there fore in its neighbourhood. Melchior's visit, p. 15, with Raphane of the Greek geographers a day's journey W. of Hamath.)

τ (Perhaps Ctesiphon, present Aumma, the Euphrates. Spruner's Atlas places it midway between Belya and Thopacusa.)

υ 1 Sa. 1, 4. Ps. 89, 1.

z 1 KI. 18, 39. Is. 41, 6. Jer. 19, 10, 12.

a Ps. 11, 2.

b 2 Chr. 6, 10.

c Heb., given. Ps. 115, 4. Jer. 19, 3.

d Ps. 83, 18.

v La. 2, 13. (Rather, "daughter Zion," as Keil says, a poetic personification. See Hengstenberg on Ps. 9, 14. "Cities were poetically personified as maidens and daughters, and that so frequently, that the designation sometimes found its way also into prose.")

e Job 16, 4. Ps. 22, 7, 8. La. 2, 15.

f Ps. 71, 22. Is. 5, 24. Je. 51, 5.

φ Heb., By the hand of. Ch. 18, 17.

χ Heb., the tallness, &c.

ψ Or, the forest and his fruitful field. Is. 10, 18. (Van de Velde has discovered that the south side of Carmel is still beautiful, and covered with wood. "At every step the ancient glory of Carmel became more and more evident. It is not," he adds, "the radiance of the rising or setting sun that constitutes the incomparable glory of Carmel; it is the inner character of the hills, their great fertility.")

ω Or, fenced.

g Is. 45, 7.

h Assyrian, the rod of Mine anger. Is. 10, 5.

LORD our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know^d that Thou art the LORD God, even Thou only."

²⁰Then Isaiah the son of Amoz

The virgin the daughter^v of Zion hath despised thee,
And laughed thee to scorn;
The daughter of Jerusalem hath shaken^e her head at thee.

²²Whom 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^f of Israel.

²³By^φ 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 talk 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.^ψ

²⁴I have digged and drunk strange waters,
And with the sole of my feet have I dried up all the rivers of
besieged^ω places.

²⁵—Hast thou not heard long ago how I have done^g it,
And of ancient times that I have formed it?
Now have I brought it to pass, that thou^h shouldst be
To lay waste fenced cities into ruinous heaps.^a

²⁶Therefore their inhabitants were of small^β power,
They were dismayed and confounded;
They were as the grass of the field, and as the green herb,
As the grassⁱ on the house tops,
And as corn blasted before it be grown up.

²⁷But I know thy abode,^γ and thy going out,
And thy coming in, and thy rage against Me.

²⁸Because thy rage against Me and thy tumult
Is come up into Mine ears,
Therefore I will put My hook^k in thy nose,
And My bridle in thy lips,^δ
And I will turn thee back by the way by which thou camest.

²⁹And this shall be a sign^l unto thee,—
Ye shall eat this year^e 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.

³⁰And the remnant^ς that is escaped of the house of Judah
Shall yet again take root downward, and bear fruit upward.

³¹For out of Jerusalem shall go forth a remnant,
And they that escape^γ out of mount Zion:
The zeal^m of the LORD of hosts shall do this.

³²Therefore thus saith the LORD concerning the king of Assyria,

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. ²¹This is the word that the LORD hath spoken concerning him;

a Or, hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?

β Heb., short of hand.

γ Ps. 129, 6.

γ Or, sitting.

ε Job 41, 2. Eze. 29, 4, and 38, 4. Am. 4, 2.

δ (In Botta, pl. 83, prisoners are represented with rings in their lips, to which are attached thin cords, held by the king.)

l Ch. 20, 8, 9. 1 Sa. 2, 34. Is. 7, 11, 14. Lu. 2, 12.

ε (The present plenty, notwithstanding the Sabbatic year, and the enemies' abode and waste made in the land, should be a sign to them for confirmation of the truth of God's promise of their deliverance. Bishop Richardson.)

ς Heb., the escaping of the house of Judah that remaineth.

γ Heb., the escaping.

m Is. 9, 7.

n 1 KI. 11, 12, 13.

θ (The instrument was probably the "blast" or hot pestilential south wind blowing from the deserts of Lybia, called the samum or simoom, described by Bruce. It is remarkable that the blast which destroyed the Assyrians happened at night, whereas the night usually blows in the day-time, and mostly about noon. Hales, ii., 429.)

ε (That is, when men arose.)

ο Ge. 10, 11.

κ (Col. Truvelinson thinks that this was the god Assarac, styled in the inscriptions "father of the gods," the Chronos, or Saturn, of the Greeks.)

λ...When he was come, and fled from Judæa...in his wrath he killed many (of the Jews).

There passed not five or fifty days before two of his sons killed him, and they fled into the mountains of Ararath, and Sarchedonns his son reigned in his stead. Tobit 1, 18, 21.

μ Heb., Ararat. (Sept., here as margin, but at Is. 37, 38, "Armenia," and so the Arab. and Chald. Comp. Je. 51, 27. Ararat is rendered "Armenia" by the Syr. and Vulg. at Ge. 8, 4.)

π Ezr. 4, 2.

ν (In the latter end of the year.)

ξ Heb., Give charge concerning thine house, 2 Sa. 17, 23.

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^u that night, that the angel^θ of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they^ε arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.^ο

37 And it came to pass, as he was worshipping in the house of Nisroch^κ his god, that Adrammelech and Shazerer his sons smote him with the sword:^λ and they escaped into the land of Armenia.^κ And Esarhaddon^π his son reigned in his stead.

XX.] A.M. 4729. B.C. 712. [422
JERUSALEM.
Parallel places, 2 Chr. xxxii. 21—33; 1s. xxxviii. and xxxix.

(Revolt of the Medes, B.C. 711.)

Hezekiah's sickness.

IN those days^π 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^ξ thine house in order; for thou shalt die,^ο and not live."

2 Then he turned his face to the wall, and prayed unto the Lord, saying, 3 "I beseech Thee, O Lord, remember^ν 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.^ξ

4 And it came to pass, afore Isaiah was gone out into the middle court,^ν that the word of the Lord came to him, saying, 5 "Turn again, and tell Hezekiah the captain^ν 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."^ρ

And they took and laid it on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, "What^ξ 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^ν brought the shadow ten degrees backward, by which it had gone down in the dial^σ of Ahaz.

12 At that time Berodach-baladan,^τ the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. 13 And Hezekiah hearkened^ν unto them, and shewed them all the house of his precious-

ο (Lye, rightly regarded, is that combination of chemical elements called co-operative action, by which mind is excited, intelligence expanded, social intercourse improved, benevolence excited, and employments and capacities nurtured for every thing true and honest, just and pure, lovely and of good report, virtuous and praiseworthy. Bishop Jebb.)

q No. 13, 22.

π Heb. with a great weeping.

ς Or, city.

τ 1 Sa. 9, 16, and 10, 1.

ρ (Pliny, xxiii., 7, says of a poultice of figs, "apertit ulcera." See also Galen, and the Arabic writer Abulfadli. "It removes hard tumours, softens them, and brings them to a head.")

ς See Ju. 6, 17, 37, 39. 1s. 7, 11, 11, and 38, 22.

τ See Jos. 10, 12, 11. 1s. 38, 8.

σ Heb., degrees. (Steps or stairs, which had been made by Ahaz on the E. side of the house, not a dial; there was no such thing till long after this, nor at this time did the Jews divide their day into twenty-four hours; certainly not into half hours and quarters.) It means simply sundials, or came back on the stairs. Wall. Soc. Univ. Hist.)

τ Or, Berodach-baladan.

ν (Sept., "was glad of them.")

ξ Or, spicery.

x Or, jewels.
Heb., vessels.

ψ (Probably increased by the spoil of the Assyrians. Hales.)

aHezekiah 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. 2 Chr. 32, 25.

v Ve. 13.

w Ch. 24, 13, and 25, 13. Je. 27, 21, 22, and 52, 17.

x Ch. 24, 12.

yThe 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, &c. Dan. 1, 3, 1.

z 1 Sa. 3, 18. Job 1, 21. Ps. 39, 9.

aHezekiah humbled himself for the pride (lifting up, nar.) 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 Chr. 32, 26.

w Or, Shall there not be peace and truth, &c.

b Ne. 3, 16.

a (In digging for the foundation of the Anglican church, an immense conduit was discovered running E. and W. Mr. Johns, the architect, says, that, without doubt, it was used for supplying pure water. Bib. Sac., Nov., 1846, p. 636.)

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.^a

¹⁴Then 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."

¹⁵And he said, "What have they seen in thine house?"

And Hezekiah answered, "All^v the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them."

¹⁶And Isaiah said unto Hezekiah, "Hear the word of the Lord. ¹⁷Behold, 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^w into Babylon: nothing shall be left, saith the Lord. ¹⁸And of thy sons that shall issue from thee, which thou shalt beget, shall they take away;^x and they shall be eunuchs in the palace of the king of Babylon."^y

¹⁹Then said Hezekiah unto Isaiah, "Good^z is the word of the Lord which thou hast spoken."^a

And he said, "Is it not good, if peace and truth be^v in my days?"

²⁰And the rest of the acts of Hezekiah, and all his might, and how he made a pool,^b and a conduit,^a and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?—

²¹And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

THE BOOK OF NAHUM. [423

THE BOOK OF HABAKKUK. [424
(Lightfoot)

XXI.] A.M. 4745. B.C. 636. [425
JERUSALEM.

[The Median kingdom founded about A.M. 4754. B.C. 687.]

Parallel place, 2 Chr. xxxiii.

The reign of Manasseh.

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. ²And he did that which was evil^β in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. ³For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove,^γ as did^c Ahab king of Israel; and worshipped^d all the host of heaven, and served them. ⁴And he built altars^e in the house of the Lord, of which the Lord said,^f "In Jerusalem will I put My name."

⁵And he built altars for all the host of heaven in the two courts of the house of the Lord. ⁶And he made his son pass^g through the fire, and observed times,^h 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. ⁷And he set a graven image of the grove^γ 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 the tribes of Israel, will I put My name for ever:"ⁱ ⁸neither 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."^j ⁹But they hearkened not: and Manasseh seduced^k them to do more evil than did the nations whom the Lord destroyed before the children of Israel.^β

¹⁰And the Lord spake by His servants the prophets, saying, ¹¹Be-

β (It is the misfortune of a religious and good man in an exalted station, that, while it demands a more acute discrimination of character, he has but few opportunities of acquiring it. All take their hue from him. Idolatry, while Hezekiah lived, appeared to be extinct; but it was only as a smothered fire, and desperate must have been the hypocrisy which had surrounded the throne, when the son could so soon pull down all the father had built up. R. W. Evans.)

γ (An Asherah, i.e., a wooden pillar, or image, dedicated to the goddess Asherah.)

c 1 Ki. 16, 32.

d Ch. 17, 16. De. 4, 19, and 17, 3.

e Je. 32, 34.

f 2 Sa. 7, 13. 1 Ki. 8, 23, and 9, 3.

g Ch. 16, 3, and 17, 17. Le. 18, 21, and 20, 2.

h Le. 19, 26, 31. De. 18, 10, 11.

γ (A wooden image of Asherah.)

i Ch. 23, 27. 2 Sa. 7, 13. 1 Ki. 8, 23, and 9, 3. Ps. 132, 13. Je. 32, 34.

k Pr. 29, 12.

δ (Manasseh stands in the class of such as have deliberately abandoned and willfully disobeyed God through a long course of life, and he is the only one recorded as having returned from his sinful ways. R. W. Evans.)

l Ch. 23, 26, and
24, 3. Je. 15. 4.

m 1 Ki. 21, 26.

n 1 Sa. 3. 11.
Je. 19. 3.

e (A metaphor
from those who
set out men's lots,
by drawing a line
to divide them.
He would give to
Jerusalem the
same measure
that He had done
to Samaria.
Bishop Patrick.)

o See Is. 34. 11.
La. 2. S. Am.
7, 7, 8.

ζ (As they imitat-
d his sin, so they
should have his
punishment. It
seems to be a
metaphor from
builders, who
measure what
part of a build-
ing shall stand,
and what shall
be demolished.
Bishop Patrick.)

η (The Septuagint,
"plaster-bar,"
Jerusalem was
once in high
esteem with God
as a precious
ointment; but,
having lost its
savour, He would
reject her. Bp.
Patrick.)

θ Heb. he wipeth
and tarneth it
upon the face
thereof.

ι Ch. 24. 4. (Per-
haps of those who
denounced the
Phoie anger
against him (that
is, the prophets.)
They say he
caused Isaiah to
be stuen asunt-r.
Proop. Guz. in
Bishop Patrick.)

κ Heb. from
mouth to mouth.
(Top-full, as we
say. Bishop
Patrick.)

λ (Some think this
was the place
where Uziah was
buried, 2 Chr.
26, 23, and that
Manasseh chose
to be buried here,
as unworthy to
be laid in the
sepulchre of the
kings of Judah.
Bishop Patrick.)

cause Manasseh^l king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites^m did, which *were* before him, and hath made Judah also to sin with his idols: ¹²therefore thus saith the Lord God of Israel, Behold, I am bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.ⁿ ¹³And I will stretch^e over Jerusalem the line^o of Samaria, and the plummet^s of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish,^η wiping it, and turning it upside down.^θ ¹⁴And 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; ¹⁵because 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.^ζ

¹⁶Moreover Manasseh shed innocent^t blood very much, till he had filled Jerusalem from one end to another;^κ beside his sin wherewith he made Judah to sin, in doing *that* which was evil in the sight of the LORD.

¹⁷Now 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?^ι—¹⁸And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza:^λ and Amon his son reigned in his stead.

¹⁹Amon *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. ²⁰And he did *that* which was evil in the sight of the LORD, as his father Manasseh did. ²¹And he walked in all the way that his

father walked in, and served the idols that his father served, and worshipped them:²²and he forsook^π the Lord God of his fathers, and walked not in the way of the LORD.

²³And the servants of Amon conspired against him, and slew the king in his own house. ²⁴And 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.

²⁵Now 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?^μ—²⁶And he was buried in his sepulchre in the garden of Uzza: and Josiah^ν his son reigned in his stead.

JEREMIAH I.—XII. [426
(Lightfoot.)

THE BOOK OF ZEPHANIAH. [427
(Lightfoot.)

XXII.] A.M. 4802. B.C. 639. [428
JERUSALEM.
[Draco lived about this time.]

Parallel place, 2 Chr. xxxiv. 1—28.

The reign of Josiah.

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.^ρ ²And he did *that* which was right^ξ in the sight of the LORD, and walked in all the way of David his father, and turned^σ not aside to the right hand or to the left.^ο

³And 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^τ into the house of the LORD, which the keepers^υ of the door^π have gathered of the people: ⁵and let them deliver^ι it into the hand of the doers of the work, that have the oversight of the house of the

p 1 Ki 11, 33.

μ Called Josias.
Mat. 1, 10.

ν Jos. 15, 39.
(In the plain of
Judah, not far
from Lethish.)

ξ (The reign of
this prince is like
a gleam cast from
a lowering sky,
before it bursts
with the tempest.
R. W. Evans.)

ο De. 5, 32.

ρ (None but extra-
ordinary men can
stand forth in
perilous times all
bright and alone.
Ordinary charac-
ters accommodate
themselves to those
of surrounding
objects, and are
dark amid the
dark. Such as
Ishobeam, Jeho-
ram, Ahaz, and
Amon, yield to
the spirit of their
age, and reap
accordingly; such
as Hezekiah and
Josiah wrestle
with it, overcome,
and win a Bless-
ing from God.
With His will as
their guide and
strength, they
keep a clear and
straight path
amid the dim
fortunousness of their
times. R. W.
Evans.)

ρ Ch 12, 4.

σ Ch 12 9.
Ps. 84, 10.

π Heb., threshold.

ι Ch. 12, 11.

u Ch. 12, 15.

v De. 31, 24.

p (The copy found was, beyond dispute, the Temple copy. It might have remained unobserved, especially as it did not lie in the Ark itself, and might also have been intentionally put aside; and just such a copy as this would make an impression when it was found. Every doubt must vanish that it was the Pentateuch, from ch. 23, 25, where it is expressly the whole Law of Moses that is spoken of as being obeyed by Josiah. Hävernick, Pent., 411, 412.)

σ Heb. melt-d.

τ Abdon. 2 Chr. 34, 20.

υ Or, Micah.

ω De. 29, 27.

φ (Prescribed to us. Maurer.)

χ Tikvah.

ψ Or, Husrah.

ω Heb. garments.

a Or, in the second part. (That is, of the city, either Aera, or some other quarter of Jerusalem. Ep. Patrick says, "there were three walls about Jerusalem, as Abrahams observes; within the first lived the common people; within the second the better sort and prophets; within the third was the mountain of the Lord." Perhaps to these divisions, Zep. 1, 10, refers..... A cry from the fish-gate, and an howling from the hills; and, it may be, "the middle city" (mar.) of ch. 20, 4.)

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, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house." ⁷Howbeit there was no reckoning^u made with them of the money that was delivered into their hand, because they dealt faithfully.

⁸And Hilkiyah the high priest said unto Shaphan the scribe, "I have found the book^v of the law^w in the house of the LORD."

And Hilkiyah gave the book to Shaphan, and he read it.

⁹And Shaphan the scribe came to the king, and brought the king word again, and said, "Thy servants have gathered^σ 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."¹⁰And Shaphan the scribe shewed the king, saying, "Hilkiyah the priest hath delivered me a book:" and Shaphan read it before the king.

¹¹And it came to pass when the king had heard the words of the book of the law, that he rent his clothes.

¹²And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Aehbor^τ the son of Michaiah,^υ 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^ω 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^φ concerning us."

¹⁴So Hilkiyah the priest, and Ahikam, and Aehbor, and Shaphan, and Asahiah, went unto Huldah the pro-

phetess, the wife of Shallum the son of Tikvah,^χ the son of Harhas,^ψ keeper of the wardrobe;^ω (now she dwelt in Jerusalem in the college;^α) and they communed with her.

¹⁵And she said unto them, "Thus saith the LORD God of Israel, Tell the man that sent you to me, ¹⁶Thus saith the LORD, Behold, I will bring evil^ε upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: ¹⁷because^θ 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.^ς—

¹⁸But 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; ¹⁹because thine heart^ζ was tender, and thou hast humbled^α thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation^β and a curse,^ε and hast rent thy clothes, and wept before Me; I also have heard thee, saith the LORD. ²⁰Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered^δ into thy grave in peace;^β and thine eyes shall not see all the evil which I will bring upon this place."

And they brought the king word again.^γ

XXIII.]

A.M. 4820. B.C. 621.
JERUSALEM.
2 Chr. xxxiv. 29—33.

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The renewal of the covenant.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

²And 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,

x De. 29, 27. Da. 9, 11—14.

y De 29, 25—27.

ς (For the people rather complied with Josiah in his reformation than heartily desired it. Bishop Patrick.)

z Ps. 51, 17. Is. 57, 15.

a 1 Ki. 21, 29.

b Le. 26, 31, 32.

c The LORD could no longer bear, because of the evil of your doings, and because of the abominations;... therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant..... Je. 44, 22, and 26, 6.

d Ps. 37, 37. Is. 57, 1, 2.

β (Before the last desolation of the country; "and thou shalt die in My favour, and come into everlasting rest;" so that Josiah's death, though violent, ch. 23, 29, was not accursed of God. Diodati.)

γ (There is hope for a nation under such a king. In the next chapter we see him triumphantly gathering his people into the temple of God. So it will ever be in God's Church. If rulers be hearty in its service, He endows them with might to fulfil their godly purposes. Jechoshaphat, Hezekiah, and Josiah are bright and burning examples, both of the duty, and of the powerful moral influences of religious princes. R. W. Evans.)

δ Heb., from small even unto great.

c Ch. 22. 8.

e (That is, consent to it, and professed that they would stand to it without varying. Diodati.)

f Je. 3. 5. 10.

ζ (Those who were under the high-priest, especially the Signor, his vicar, &c. 52, 24. Bishop Patrick.)

η Heb., caused to cease.

θ Heb., Chommandim. Ho. 10. 5. (Called so because they were clothed in black garments, as Kimchi says, both here and at Zep. 1. 4. Osiris was represented by a black ox, which was covered with a black silk garment. Bishop Patrick. But Iken derives it from the Persian, sacrum magorum ignicolarum ciniculum.)

i Or, twelve signs, or, constellations.

g Ch. 21. 3.

κ Ch. 21. 7. (Kimchi, "the wooden statue of Diana which Manasseh had placed there.")

h 1 Ki. 14, 24, and 15, 12.

i Eze. 16. 16.

λ Heb., houses. (These hangings or curtains encompassed the image, and made a kind of house for it, as the Hebrew imports, which the Greeks called "little temples." Bp. Patrick.)

μ...Of Benjamin. See 1 Ki. 15. 22. (In the N. part of his kingdom, as Beer-sheba was in the S.)

and the prophets, and all the people, both^δ 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.

³And the king stood^e 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^e to the covenant.^f

⁴And the king commanded Hilkiah the high priest, and the priests of the second^δ 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.

⁵And he put^η down the idolatrons^θ 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; they also that burned incense unto Baal, to the sun, and to the moon, and to the planets,ⁱ and to all the host^g of heaven. ⁶And he brought out the grove^κ 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. ⁷And he brake down the houses of the sodomites,^λ that were by the house of the LORD, where^l the women wove hangings^λ for the grove. ⁸And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba^μ 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. ⁹Nevertheless the priests of the high^δ places came not up to the altar of the LORD in Jerusalem, but they did eat^o of the unleavened bread among their brethren. ¹⁰And he defiled Topheth,^ν which is in the valley^m of the children^ε of Hinnom, that no man might make his son or his daughter to pass^o through the fire to Molech. ¹¹And he took away the horses^o 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,^π which was in the suburbs, and burned the chariots of the sun with fire. ¹²And the altars that were on the top^o of the upper chamber of Abaz, which the kings of Judah had made, and the altars which Manasseh^o had made in the two courts of the house of the LORD did the king beat down, and brake^o them down from thence, and cast the dust of them into the brook Kidron.

¹³And the high places that were before Jerusalem, which were on the right hand of the mount of corruption,^σ which Solomon^η 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. ¹⁴And he brake^o in pieces the images,^τ and cut down the groves, and filled their places with the bones of men. ¹⁵Moreover the altar that was at Beth-el, and the high place which Jeroboam^κ 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.

¹⁶And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres,

λ Lze. 14. 10. 11

ν 1 Sa. 2. 29. (They were put in the middle of of these pieces that had very thimble, and might not alter. Le. 21. 17. but not put out the bread of his God. Le. 21. 22)

τ 18. 30, 31. 3. 7. 31. and 19. 6. 11. 13.

π Job. 15. 8.

σ (Spt., "son;" it is so in all other places, and S.ynn. and the Eng. have it so here. Wall.)

π Le. 18. 21. De. 18. 10. Lze. 23. 37, 39.

o (Either to be sacrificed, as among the Persians and others, or led forth in pomp, or for the worshippers to ride out and adore the sun. Bishop Patrick. Perhaps sculptured figures of stone or metal.)

π Or, into his, or, out.

o See Je. 19. 13. Zep. 1. 5.

ρ Ch. 21. 5.

ρ Or, ran from thence.

σ That is, the mount of Olives.

η 1 Ki. 11. 7.

τ 1x. 23. 21. De. 7. 5. 25.

τ Heb., statues. (Spt., "Laid down the statues, and destroy them." Our version and others, taking still the Asherah for a grove of trees, call it "cutting them down." Wall.)

ι 1 Ki. 12. 28. 33.

1 Ki. 13, 2.

v (Sepulchral pillar, cippus, a short column.)

φ Heb., *to scape*.

u 1 Ki. 13, 31.

v And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali... 2 Chr. 34, 6. (Of which he seems to have quietly recovered possession after the death of Holofernes, and de-pression of the Assyrian power. Hales.)

x (Josephus says that there remained many Is-rahelites not carried into captivity, and that Josiah prevailed on many of them to keep the Jewish religion. Wall.)

ψ Or, sacrificed. Ch. 11, 18. Ex. 22, 20. 1 Ki. 18, 40.

a (Full of obedience to the will of heaven, Josiah, with a godly cheerfulness, restored, as if for ages, what he knew in less than fifty years would be destroyed. His was that high-minded feeling which prompts a man to do his duty, however fruitless it may appear,—who is resolved to be at his post however hopeless the cause. R. W. Evans.)

w Ex. 12, 3. 1e. 23, 5. Nu. 9, 2. De. 16, 2.

β His eighteenth year ending.

z Ch. 21, 6.

γ Or, teraphim. Ge. 31, 19.

and burned *them* upon the altar, and polluted it, according to the word^t of the LORD which the man of God proclaimed, who proclaimed these words. —¹⁷Then he said, “What title^v 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.”

¹⁸And he said, “Let him alone; let no man move his bones.”

So they let his bones alone,^φ with the bones of the prophet^u that came out of Samaria.

¹⁹And all the houses also of the high places that *were* in the cities of Samaria,^v which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did^x to them according to all the acts that he had done in Beth-el. ²⁰And he slew^ψ all the priests of the high places that *were* there upon the altars, and burned men’s bones upon them, and returned to Jerusalem.

A.M. 4820. B.C. 621.

JERUSALEM.
Parallel place, 2 Chr. xxxv.
Josiah’s passover.

[430

²¹AND the king commanded all the people, saying, “Keep^a the pass-over unto the LORD your God, as^w it is written in the book of this covenant.”

²²Surely 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; ²³but in the eighteenth^β year of king Josiah, *wherein* this pass-over was holden to the LORD in Jerusalem.

²⁴Moreover the *workers*^z with familiar spirits, and the wizards, and the images,^γ 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^y which were written in the book that Hilkiah the priest found in the house of the LORD. ²⁵And 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.

²⁶Notwithstanding the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because^z of all the provocations^δ that Manasseh had provoked Him withal.

²⁷And the LORD said, “I will remove Judah also out of My sight, as I have removed Israel,^a and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.”^b

²⁸Now 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?

²⁹In his days Pharaoh-nechoh^s king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him:^e and he slew him at Megiddo,^c when he had seen^d him. ³⁰And his servants carried him in a chariot dead^δ 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.

JEREMIAH XIII.—XX., and XXII. [431
(Lightfoot.)

[In the first year of the reign of Jehoiakim, Nebuchadnezzar was sent by his father Nabopolassar to reduce the Egyptians, Syrians, and Phœnicians to obedience, in which he succeeded according to Berosus, cited by Josephus, *Ant.* x, 11, 1. On this occasion Jehoiakim became his vassal for three years. During this period, Nineveh was taken by the Medes and the Babylonians, in the second of Jehoiakim, B.C. 606; and Nabopolassar dying, Nebuchadnezzar succeeded him, B.C. 604, according to Ptolemy’s *Canon*. The first year of Nebuchadnezzar’s reign, in which Je-

y Le. 19, 31, and 20, 27. De. 18, 11.

z Ch. 21, 11, 12, and 24, 3, 4. Je. 15, 4.

δ Heb., *angers*.

a Ch. 17, 18, 20; 18, 11; and 21, 13.

b Ch. 21, 4, 7. 1 Ki. 8, 29, and 9, 3. See Eze. 10, 18, 19.

s (Son of Psammiticus, and sixth king of the twenty-sixth dynasty, according to Manetho.)

e (Either indisposed to the Egyptians who had proved “a broken reed” to the Jews in their wars with the Assyrians; or, thinking it safer to attach himself to the latter. Hales. It is not likely Josiah felt himself under any supposed obligations under which Manasseh had come, for there had been an invasion and defeat of the Assyrians, B.C. 610, before Josiah came to the throne.)

c Zec. 12, 11.

d Ch. 14, 8.

ζ (Rather, “dying.” Schulz and Davidson.)

ζ Called Shallum,
1 Chr. 3, 15. Je.
22, 11.

η Ch. 25, 6. Je.
52, 27. (No posi-
tion could be bet-
ter chosen for the
permanent en-
cumbrance of him
who aimed at the
subjugation of
Syria.)

θ Or, because he
reigned.

ι (Called by Herod-
dotus "the great
city of Cadytis,"
from the Syriac,
Kadutha, He-
beræ, Kadusha,
"holy," which is
found inscribed
on Jewish shekels.
Hales, i.,
425. But Hitzig,
Ewald, and others
regard "Cadytis"
as Gaza.)

κ Heb., set a
mudlet upon the
land.

λ See ch. 24, 17.
Da. 1, 7.

μ Called, Mat. 1,
11, Jeconias.

ν ...He shall not
return thither
any more; but
he shall die in
the place whither
they have
led him captive,
and shall see
this land no
more. Je. 22,
11, 12. Eze. 19,
3, 4.

ξ (Perhaps the
same as Arumth,
near Shechem,
Ju. 9, 41.)

η Je. 25, 1, 9.
Da. 1, 1.

θ (This name is
not with on tens
of thousands of
inscribed bricks
taken from the
Tirs-Nimrod;
also on the mound
Bab-lwre found
a few square
stones; and on a
black stone, now
in this country,
is found this
king's name, to-
gether with an
account of the
numerous public
works he had
undertaken.
Layard, pp. 496,
502, 504.)

hoiakim rebelled, is said to correspond to the third of Jehoiakim, Da. i. 1, but to the fourth, ch. xiv. 1; Je. xxx. 1, and Josephus, *Jot.*, x. 6. 1. Ganz, p. 47, and Jackson, vol. 1, p. 188, suppose that Jehoiakim was appointed king by Pharaoh-nechoh, about July; but the accession of Nebuchadnezzar commenced January 21, b. c. 604. So that the first year of Nebuchadnezzar was partly the third and partly the fourth of Jehoiakim. Hales, ii., 439.]

A.M. 4813—1811. B.C. 608—597.
JERUSALEM.

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Parallel places, 2 Chr. xxxvi. 1—10, and Je. xxxvi. The reigns of Jehoahaz, Jehoiakim, and Jehoiachin.

31. JEHOAHAZ⁵ 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. 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 Riblah⁶ in the land of Hamath, that he might not reign⁷ in Jerusalem; and put the land to a tribute⁸ 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 turned⁹ his name to Jehoiakim,¹⁰ and took Jehoahaz away; and he came¹¹ 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.

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.¹² 37. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

38. In his¹³ days Nebuchadnezzar¹⁴ king of Babylon

came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

came up, and Jehoiakim became his servant three years; 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, according¹ to the word of the LORD, which He spake by² His servants the prophets. 3. Surely at the commandment of the LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh,³ according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the LORD would not pardon.

4. 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?—6. So Jehoiakim slept⁵ 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;⁶ for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.⁷

8. Jehoiachin⁸ was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. 9. And he did that which was evil in the sight of the LORD, according to all that his father had done.

10. At that time the servants⁹ of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.¹⁰ 11. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12. And Jehoiachin¹¹ the king of Ju-

XXIV.]

1 Ch. 20, 17; 21, 12, 11. and 23, 27.

v Heb., by the hand of.

k Ch. 21, 2, 11, and 23, 29.

l Ch. 21, 16.

5 (A common expression for dying, though it be a violent death.) Josephus says the King of Babylon caused his body to be cast from the top of the wall, and concluded him a martyr. See Ju. 22, 18, 19, and 36, 30, Wall.)

m ...Pharaoh's army the second expedition. Hales, iii. 429, which is come forth to help you, shall return to Egypt into their own land. Je. 37, 7.

n ...The army of Pharaoh, the King of Egypt, which was destroyed by the river Euphrates in 486 b.c. ... Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiachin the son of Josiah king of Judah. Je. 46, 2.

o Called Jeconiah. 1 Chr. 3, 16; 2, 21, 1. & c. Je. 22, 24, 25.

p Da. 1, 4.

q Heb., ...

r Je. 41, 1, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

π Or, *cumuchs*.

ρ *N. buchadnezzar's eighth year.* Je. 25, 1.

τ...In the seventh year (carried away captive) three thousand Jews and three and twenty. Je. 52, 28. (*Jos. plus 3000, when Jehoiakim was put to death, and at Jehoiakim's surrender,* 10,832. Wall.)

σ Ch. 20, 17. Is. 39, 6.

ι See Da. 5, 2, 3.

υ Je. 20, 5.

φ Ch. 25, 12. Je. 40, 7.

χ Es. 2, 6. Je. 22, 21.

σ Or, *cumuchs*.

τ (*On this occasion the prophet Ezekiel was carried into captivity.* Eze. 1, 1.)

ζ See Je. 52, 28.

η Je. 37, 1.

θ 1 Chr. 3, 15.

α Ch. 23, 31.

ς (*In the fourth year of his reign the kings of Ekem, Moab, Ammon, Tyre, & Sidon, sent saying Zedekiah to join them in a confederacy to break the Babylonian yoke, but he did not hearken to them.* Je. xxvii. and xxviii.)

δ ...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? Eze. 17, 15.

dah 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. ¹³And 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. ¹⁴And 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.

¹⁵And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the king's mighty of the land, those carried he into captivity from Jerusalem to Babylon.

¹⁶And 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.

¹⁷And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

A.M. 4833—4841. B.C. 608—597. JERUSALEM. [433] Parallel place, 2 Chr. xxxvi. 11—13. *The reign of Zedekiah.*

¹⁸ZEDEKIAH 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. ¹⁹And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. ²⁰For 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 XXI.—LII. [434]

XXV.] A.M. 4855. B.C. 586. JERUSALEM. [435]

Parallel place, 2 Chr. xxxvi. 14—21. *The captivity of Judah.*

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 host, against Jerusalem, and pitched against it; and they built forts against it round about. ²And the city was besieged unto the eleventh year of king Zedekiah. ³And 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. ⁴And 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.

⁵And 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. ⁶So they took the king, and brought him up to the king of Babylon to Riblah: and they gave judgment upon him. ⁷And 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.

⁸And 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: 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. ¹⁰And all the army of the Chaldees, that were with

c Je. 34, 2; 39, 1, and 52, 4, 5. Eze. 24, 1.

v (*Not circumvallations, but forts—watch-towers.*)

j Je. 39, 2, and 52, 6.

d...The prince... 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. Eze. 12, 12.

φ Ch. 23, 33. Je. 52, 9.

φ Heb., *spoke judgment with him.*

f...I will bring (Zedekiah) to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. Eze. 12, 13.

χ (*"Tenth,"* Je. 52, 12. *The Jews keep their fast for this on the ninth. Wall. The Syriac and Arabic have "ninth." It might have commenced on the seventh and be completed on the tenth.*)

g See vs. 27, and ch. 24, 12.

ψ Or, *chief marshal.*

h...I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. Am. 2, 5.

i Ne. 1, 3.

ω Heb., fallen away.

α ("The rest of the troops," soldiers, So the Syr. and Thevius.)

k Ch. 24, 14. Je. 39, 10; 40, 7; and 52, 16.

l Ch. 20, 17. 1 Ki. 7, 15. Je. 27, 19, 22.

m 1 Ki. 7, 27.

n 1 Ki. 7, 23.

o Ex. 27, 3. 1 Ki. 7, 15, 50.

β Heb., the one sea.

p 1 Ki. 7, 17.

q 1 Ki. 7, 15. Je. 52, 21.

γ (The chapter (capital) with the wreathen work was three cubits; the wreathen work too; the height of the pillars is eighteen every where, except in 2 Chr. 3, 15, where the reckoning is, according to Tremellius, thirty-six common cubits, and called thirty-five because one was taken up with the foundation. Wall.)

r 1 Chr. 6, 14. Ezr. 7, 1.

s Je. 21, 1, and 29, 25.

δ Heb., threshold.

ε Or, ranuch.

ι ...Seven men of them that were near the king's person (saw the face of the king, mar.) Je. 52, 25.

ζ Heb., saw the king's face. Est. 1, 14.

η Or, scribe of the captain of the host.

the captain of the guard, brake down the wallsⁱ of Jerusalem round about.

¹¹Now the rest of the people that were left in the city, and the fugitives^α that fell away to the king of Babylon, with the remnant^α of the multitude, did Nebuzar-adan the captain of the guard carry away. ¹²But the captain of the guard left of the poor^k of the land to be vinedressers and husbandmen.

¹³And the pillars^l of brass that were in the house of the LORD, and the bases,^m and the brasen seaⁿ that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. ¹⁴And the pots,^o and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. ¹⁵And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

¹⁶The two pillars, one^β sea, and the bases which Solomon had made for the house of the LORD; the brass^p of all these vessels was without weight.

¹⁷The height of the one pillar^q was eighteen^r cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

¹⁸And the captain of the guard took Seraiah^r the chief priest, and Zephaniah^s the second priest, and the three keepers of the door:^t ¹⁹and out of the city he took an officer^ε that was set over the men of war, and five^l men of them that were in the king's presence,^ζ which were found in the city, and the principal scribe^η 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: ²⁰and Nebuzar-

adan captain of the guard took these, and brought them to the king of Babylon to Riblah: ²¹and 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.^α

PSALM LXXIX. [136]
(Green, Wells and Townsend.)

PSALM LXXIV. [137]
(Wells, Pool and Townsend.)

PSALM LXXXIII. [138]
(Wall and Townsend.)

PSALM XCIV. [139]
(Cahnet, Gray and Townsend.)

THE LAMENTATIONS. [140]

THE BOOK OF EZEKIEL. [141]

A.M. 4855. B.C. 586. [142]
JERUSALEM.
The death of Gedaliah.

²²AND as for the people that remained^r in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah^θ the son of Ahikam, the son of Shaphan, ruler.

²³And when all the captains^α 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.

²⁴And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon: and it shall be well with you.^ζ

²⁵But it came to pass in the seventh^κ month, that Ishmael the son of Nethaniah, the son of Eli-shama, of the seed royal,^λ came,^μ and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

n Ch. 23, 27. Je. 26, 31. De. 28, 36-61.

o Je. 40, 5.

θ (Gedaliah was in every respect worthy of the dignity; just he had to go, and he accepted, in the presence of his captives, that which was the most cruel punishment which could be inflicted upon him, and he daily took a sorrowful and bitter view of all that he had seen and done, and gave vent to his sorrows, and he yet remained that he had not utterly departed from her. Kitt's Tab. 190.)

κ Je. 40, 7-9.

λ Je. 41, 1, 2.

μ Heb., of the kingdom.

ν ...Baalis the King of the Ammonites, hath sent Ishmael... to slay thee. Je. 40, 14.

z Je. 43. 1, 7.

a Je. 52, 31.

κ (The *Iliad* of Ptolemy's canon. He succeeded his father Nebuchadnezzar B.C. 561, & formed a confederacy against the Medes, but was defeated & slain by Cyrus B.C. 552, in the fourth year of his reign. Hales.)

²⁶And 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.

²⁷And it came to pass^a 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^κ king of Babylon in the year that he began to reign did

lift^b up^λ the head of Jehoiachin king of Judah out of prison; ²⁸and he spake kindly^μ to him, and set his throne above the throne of the kings that were with him in Babylon; ²⁹and changed his prison-garments: and he did eat^ε bread continually before him all the days of his life. ³⁰And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

b See Ge. 40, 13, 20.

λ (According to Gesenius, means to bring out of prison, these being usually underground.)

μ Heb., good things with him.

ε 2 Sa. 9, 7.



THE
FIRST BOOK
OF
THE CHRONICLES.

THESE books, which by the Jews were regarded as one, are in the Hebrew called "Words of days," *i.e.*, "diaries," "journals." The Alexandrian translators style them *Παραλειπόμενα*, *supplements, things omitted*. We, after Jerome, call them the Books of Chronicles.

They seem evidently to have been written after the return from the Captivity. According to Jewish tradition (Baba Bathra, xv., c. 1), Ezra was the compiler. This opinion is sustained by Carpov, Eichhorn, Keil, Hävernick, Davidson and others, not without reason. The language of the Chronicles, as Keil has shewn (*Apol. Versuch u. d. Chron.*), presents a remarkable similarity to that of Ezra. The book, too, of Ezra commences with the very same words with which the Chronicles end, while the portions peculiar to the Chronicles, and the plan of the whole work, correspond well with Ezra's character as a reformer and a priest. See Keil's *Lehrbuch*, &c., p. 497.

The work had a special reference to the state and wants of the times. Hence the genealogies, that the proper distinction between the tribes and families of the returning Jews might be made, and that the people might obtain the inheritance of their fathers. Hence, too, in order that the worship of God might be benefittingly restored, great prominence is given to David's arrangements respecting the ark, sacrifices, priests, &c., 1 Chr. xv.; xvii.; to those of Solomon, 2 Chr. i.—ix.; Abijah, 2 Chr. xiii.; Asa, xv.; Jehoshaphat, xvii.—xx.; Joash, xxiv.; Uzziah, xxvi.; Hezekiah, xxix., xxxii.; and Josiah, xxxiv.; and to the *reformation* which took place under Jehoshaphat, Hezekiah, Manassch, and Josiah. It is equally plain that the history of the ten tribes is for the most part designedly omitted, so little of the reforming character appearing among them.

The books may, after Keil, be divided into three parts:—

I. The genealogies, with historic, geographic, and topographic notices and lists, 1 Chr. i.—ix.;

II. The history of the reign of David, 1 Chr. x.—xxix.;

III. The history of the reign of Solomon and that of succeeding kings to the captivity, 2 Chr. i.—xxxvi.

It is evident that the books of Samuel and Kings were known and extensively used by Ezra in the compilation of the Chronicles. Other historical works are also referred to, *viz.*, the book of Samuel the seer, the book of Nathan the prophet, the book of Gad the seer (1 Chr. xxix. 29); the prophecy of Abijah, the visions of Iddo (2 Chr. ix. 29); the book of Shemiah (2 Chr. xii. 15); of Jehu (2 Chr. xx. 34); the history of Uzziah (2 Chr. xxvi. 22); the sayings of Hosai (2 Chr. xxxiii. 19, *mar.*)

a Ge. 4, 25, 26,
and 5, 3, 9.
b Ge. 10, 2.

a (The Cymry,
hence the Critea,
Cambria (Wales), Cumber-land.)

β (The Scythians and Sarmatians.)

γ (The Medes.)

δ (The Ionians, Greeks.)

ε (The Iberians.)

ζ (The Muscovites.)

η (The Thracians.)

θ (The Germans.)

ι Or, Diphath, as some copies. (The Celts.)

[L.] A.M. 1—3328. B.C. 5441—2113. [443]
Genealogical table from Adam to Abraham.

ADAM, Sheth,^a Enosh, ²Kenan, Mahalaleel, Jered, ³He Noah, Methuselah, Lamech, ⁴Noah, Shem, Ham, and Japheth.

⁵The sons of Japheth; ^bGomer,^a and Magog,^β and Madai,^γ and Javan,^δ and Tubal,^ε and Meshech,^ζ and Tiras.^η ⁶And the sons of Gomer; Ashebenaz,^θ and Riphath,^ι and To-

garnah.^κ ⁷And the sons of Javan; Elishah,^λ and Tarshish,^μ Kittim,^ν and Dodanim.^ξ

⁸The sons of Ham; ^οCush, and Mizraim,^π Put,^ρ and Canaan. ⁹And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. ¹⁰And Cush begat Nimrod: ^σhe began to be mighty upon the earth. ¹¹And Mizraim begat Ludim, and Ananim, and Leha-

κ (The Armenians.)

λ (The Eolians.)

μ (The Tyrens, Etruscans, or Tuscan.)

ν (Cyprus.)

ξ (The Dardanians.) Or Eodanus (The Ehedanus.)

ο Ge. 10, 6. (Southern Asia and Ethiopia.)

π (The Egyptians.)

ρ (The Memphites.)

σ Ge. 10, 8, 13.

σ (Inhab. of Egypt.)
τ Do. 2, 23.
(Lower Egypt.)

ι Ge. 10, 15.
δ Ge. 10, 22, and
11, 10.

υ (The Elgypti.)
φ (The Assyrians.)

χ (The Chaldeans.)
ψ (The Lydians.)

ω (The Syrians.)
α Or, Mash. Ge.
10, 23.

β That is, Division.
Ge. 10, 25.

γ (Thirteen in all,
ancestors of the
Ivols.) Ge. 10,
26.

δ (Targum, "the
great priest.")
Ge. 11, 10. Lu.
3, 34.

ε Ge. 11, 15. (The
language before
used by all, con-
tinuing in Eber,
the father of Pe-
leg, might occur
on his posterity
to be distinguish-
ed from all others
by the name of
"Heberns.") Bp.
Richardson.)

ζ Ge. 17, 5.
η Ge. 21, 2, 3.

θ Ge. 16, 11, 15.
ι Ge. 25, 13—16.

κ Or, Habor. Ge.
25, 15.

λ Ge. 25, 1, 2.

μ (Perhaps the
Bani Omran,
between Akala
and Maweyth.)

ν (The Assassina
of Ptolemy.)

ξ (On both sides
of the gulf of
Akaba.)

π (Shabek, the
Scribe of Edrisi
and Abulfeda.)

ρ Job 2, 11. (The
Arabie tribe Sy-
ayke, eastward
of Ala. Ritter,
Erdk., xiv., 978.)

bin, and Naphtuhim,¹² and Pathrusim,^σ and Casluhim, (of whom came the Philistines,) and Caphthorim.^τ
¹³ And Canaan^ι begat Zidon his first-born, 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; ^ε Elam, ^υ and Asshur, ^φ and Arphaxad, ^χ and Lud, ^ψ and Aram, ^ω and Uz, and Hul, and Gether, and Meshech.^α ¹⁸ And Arphaxad begat Shelah, and Shelah begat Eber. ¹⁹ And unto Eber were born two sons: the name of the one was Peleg;^β because in his days the earth was divided: and his brother's name was Joktan. ²⁰ And Joktan^γ begat Ahmodad, 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.

A.M. 3442. B.C. 1999.
The Descendants of Abraham.

²⁴ SHEM,^δ Arphaxad, Shelah, ²⁵ Eber,^ε Peleg, Reu, ²⁶ Serug, Nahor, Terah, ²⁷ Abram;^ζ the same is Abraham.

²⁸ The sons of Abraham; Isaac,^η and Ishmael.

²⁹ These are their generations: The firstborn of Ishmael,^θ Nebaioth;^ι then Kedar, and Adbeel, and Mibsam,³⁰ Mishma, and Dumah, Massa, Hadad,⁵ and Tema, ³¹ Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

³² Now the sons of Keturah,^κ Abraham's concubine: she bare Zimran,^λ and Jokshan,^μ and Medan,^λ and Midian,^λ and Ishbak,^μ and Shuah.^ν And the sons of Jokshan; Sheba, and Dedan. ³³ And the sons of Midian; Ephah, and Ephier, and Henoeh, and Abida, and Eldaab. All these are the sons of Keturah.

³⁴ And Abraham^ι begat Isaac. The sons of Isaac;^π Esau and Israel.

³⁵ The sons of Esau;^ρ Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. ³⁶ The sons of Eliphaz; Teman, and Omar, Zephi,^ξ and Gatam, Kenaz, and Timna,^ο 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:^π and Timna was Lotan's sister. ⁴⁰ The sons of Shobal; Abian,^ρ and Manahath, and Ebal, Shephi,^σ and Onam. And the sons of Zibeon; Aiah, and Anah. ⁴¹ The sons of Anah; Dishon,^ο And the sons of Dishon; Amran,^τ and Eshban, and Ithran, and Cheran. ⁴² The sons of Ezer; Bilhan, and Zavan, and Jakan.^υ The sons of Dishan; Uz, and Aran.^φ

⁴³ Now these are the kings^ρ 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,^χ 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^θ 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^ψ reigned in his stead: and the name of his city was Pai;^ω and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁵¹ Hadad died also.

ι Ge. 21, 2, 3.

μ Ge. 25, 25.

ν Ge. 36, 9, 10.

ξ Or, Zepho, Ge. 36, 11.

ο (Timna was not of his sons, but his concubine, by whom he begot Amalek. This therefore is a short form of speech, as if he had said, "Of Timna, Amalek," Bishop Patrick.)

π Or, Homam, Ge. 36, 22.

ρ Or, Alvan, Ge. 36, 23.

σ Or, Shepho, Ge. 36, 23.

ο Ge. 36, 25.

τ Or, Hordan, Ge. 36, 26.

υ Or, Akan, Ge. 36, 27.

φ (Among all these persons descended from Seir, seven of them were "dukes" (chieftains, heads of tribes), who reigned perhaps at the same time in several parts of the country, Ge. 36, 29, 30; by which it appears that this was the ancient form of government before Esau conquered the country, which his posterity at the first followed, but it was changed into kingly. Bishop Patrick.)

ρ Ge. 36, 31.

χ (Rabbi Solomon says, "The Midianites making war against the Moabites, this king of Edom came to help the Moabites.")

η Ge. 36, 37.

ψ Or, Hadar, Ge. 36, 39.

ω Or, Pau, Ge. 36, 39.

a Ge. 36, 40.
(The name "duke,"
(dux) is equivalent
to chief or
"sheikh," the ruling
patriarch of a
powerful tribe.)

β Or, Alvah.

γ Or, Jacob.

r Ge. 29, 32; 30,
5; 35, 18; 22;
and 46, 8.

s Ge. 38, 3, and
46, 12. Nu. 26,
19.

t Ge. 38, 2.

u Ge. 38, 7.

v Ge. 38, 29.
Mat. 1, 3.

w Ge. 46, 12.
Ru. 4, 18.

δ Or, Zabai,
Jos. 7, 1.

z 1 Ki. 4, 31.

ε Or, Tharda.

ξ (These were born
after they came
into Egypt, for
there is no men-
tion of them in
Genesis. The
Jews say these
men prophesied
when they were
in Egypt, for
they suppose
them to be the
same with those
mentioned 1 Ki.
4, 31. Bishop
Patrick.)

η See ch. 4, 1.

θ Or, Achau.

z Jos. 6, 18, and
7, 1.

θ Or, Aram,
Mat. 1, 3, 1.

ι Or, Calab, ve.
18, 42.

h Nu. 1, 7, and
2, 3.

κ Or, Salmon, Ru.
4, 21. Mat. 1, 4.

λ Or, Shammah,
1 Sa. 16, 9

ν 2 Sa. 17, 25.
Thou an Israel-
ite.

And the dukes^a of Edom were; duke Timnah, duke Aliah,^β duke Jetheth,^γ duke Abolibamah, duke Elah, duke Pinon,^δ duke Kenaz, duke Teman, duke Mibzar,^ε duke Magdiel, duke Iran.

These are the dukes of Edom.

II.]

A.M. 3566. B.C. 1875.
The posterity of Jacob.

THESE are the sons of Israel; ^γ Reuben, ^δ Simeon, Levi, and Judah, Issachar, and Zebulun, ^ε Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

^ζ The sons of Judah; ^η Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua' the Canaanitess. And Er,^θ the firstborn of Judah, was evil in the sight of the Lord; and He slew him. ^ι And Tamar^κ his daughter-in-law bare him Pharez and Zerah. All the sons of Judah were five.

^λ The sons of Pharez; ^μ Hezron, and Hamul. ^ν And the sons of Zerah; Zinuri,^ξ and Ethan,^ζ and Heman, and Calcol, and Dara: ^η five of them in all. ^θ And the sons of Carmi; ^ι Achar,^κ the troubler of Israel, who transgressed in the thing accursed. ^λ And the sons of Ethan; Azariah. ^μ The sons also of Hezron, that were born unto him; Jerahmeel, and Ram,^ν and Chelubai. ^ξ And Ram begat Aminadab; and Aminadab begat Nahshon, prince^η of the children of Judah; ^θ and Nahshon begat Salma,^κ and Salma begat Boaz, ^ι and Boaz begat Obed, and Obed begat Jesse, ^λ and Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma^μ the third, ^ν Nethameel the fourth, Radai the fifth, ^ξ Ozem the sixth, David the seventh: ^θ whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. ^ι And Abigail bare Amasa; and the father of Amasa was Jether^κ the Ishmeelite.

^λ And Caleb the son of Hezron

begat children of Azubah his wife, and of Jerioth; ^ξ her sons are these; Jeshier, and Shobab, and Ardon. ^θ And when Azubah was dead, Caleb^η took unto him Ephrath,^ι which bare him Hur. ^κ And Hur begat Uri, and Uri begat Bezaleel.^λ

^μ And afterward Hezron went in to the daughter of Machir^μ the father of Gilead, whom he married^ν when he was threescore years old; and she bare him Segub. ^ξ And Segub begat Jair, who had three and twenty cities in the land of Gilead. ^θ And he took^ι Geshur, and Aran, with the towns of Jair, from them, with Kenath,^κ and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead. ^λ And after that Hezron was dead in Caleb-ephraim,^μ then Abiah Hezron's wife bare him Ashur^ν the father of Tekoa.

^ξ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunab, and Oren, and Ozem, and Ahijah. ^θ Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onan. ^ι And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. ^λ And the sons of Onan were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. ^μ And the name of the wife of Abishur was Abihail, and she bare him Abiath, and Molid. ^ν And the sons of Nadab; Seled, and Appaim; but Seled died without children. ^ξ And the sons of Appaim; Ishi. ^θ And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.^ι ^λ And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. ^μ And the sons of Jonathan; Peleth and Zaza. These were the sons of Jerahmeel.

^ν Now Sheshan had no sons, but daughters. And Sheshan had a ser-

ξ (This is understood by the names that of his wife, Azubah, he begat Jerioth, Bishop Patrick)

ο (Three Calahs were famous in Israh; first the son of Hezron, called also Calam, ch. 1, 1 and Hezrah, ch. 2, 3, and who had a son called Hur. And this Hur had a son called Calah, ch. 2, 49, 50, who is the second. And the third Calah, the son of Jephunneh, ch. 1, 15 Nu. 13, 6. Bp. Richardson.)

ρ Vv. 50.

σ 1 x. 31, 2.

τ Nu. 27, 1.

υ Heb. took.

φ Nu. 32, 11. De. 3, 14. Jos. 13, 30.

χ (A city in Amathitis (Haran) N. of Petra; the Kanathia of the Targum, now Kinnawāt. Richardson, Bib. Res., app. 157.)

ψ ("So called," says "Machir," from Caleb and his wife," see 19. Supr. "In the land of Caleb, in Ephraim.")

ζ Ch. 1, 5.

η (The plural is often used when one son or daughter is spoken of, for in that case all the posterity are comprehended.)

ι See v. 31, 35.

κ (It is plain from v. 31, 35 that Abiah was not a wife, but a daughter.)

m He that delicately bringeth up his servant from a child, shall have his son to become his son at the length. Ps. 20, 21.

φ (N^t unknown in the East.)

γ (Dr. Chalmers observes, "It would appear that though a daughter & heir-ess in her own right could not marry the Israelite of another tribe than her own, yet she might marry an alien, because he, not being of any tribe, there was no confusion of inheritance occasioned by this alliance.")

ψ (N^t or Beit-Sür and Ed-Dirweh, twenty miles S. of Jerusalem, towards Hebron. Bib. Sac. i, 56.)

ω (By the word "father" in this verse in all likelihood is meant the prince or ruler of those places; for Gibeon was a city in the tribe of Judah; and so was Madmannah. Jos. 15, 31, 57. Bishop Patrick.)

α.....Caleb said, "He that smiteth Kirjath-sapher, and taketh it, to him will I give Achsah my daughter to wife." And Othniel the son of Kenaz, the brother of Caleb, took it. Jos. 15, 16, 17.

α Or, Ephraim, ve. 19.

β Or, Beaiath, ch. 4, 2.

γ Or, half of the Manichites; or, Hutsi-Joram-nechoth. (The S. pt. explains these words as if Shobal had three sons, Arva and Ananath. So Jacobites. But Kimchi sustains our version.)

vant, an Egyptian, whose name was Jarha. ³⁵And Sheshan gave his daughter to Jarha his servant^m to wife;^φ and she bare him Attai.^χ ³⁶And Attai begat Nathan, and Nathan begat Zabab,³⁷ and Zabab 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.

⁴²Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron. ⁴³And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. ⁴⁴And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai. ⁴⁵And the son of Shammai was Maon; and Maon was the father of Beth-zur.^ψ ⁴⁶And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. ⁴⁷And the sons of Jahdai; Regem, and Jotham, and Geshani, and Pelet, and Ephah, and Shaaph. ⁴⁸Maachah, Caleb's concubine, bare Sheber, and Tirhanah. ⁴⁹She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeon;^ω and the daughter of Caleb was Achsa.^ο

⁵⁰These were the sons of Caleb the son of Hur, the firstborn of Ephraim;^α Shobal the father of Kirjath-jearim, ⁵¹Salma the father of Beth-lehem, Hareph the father of Beth-gader. ⁵²And Shobal the father of Kirjath-jearim had sons; Haroeh,^β and half of the Manathethites.^γ

⁵³And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; and to them came the Zareathites, and the Eshtaulites.

⁵⁴The sons of Salma; Beth-lehem,

and the Netophathites, Ataroth,^δ the house of Joab, and half of the Manathethites, the Zorites.

⁵⁵And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites,^ε and Suchathites. These are the Kenites^ς that came of Hemath the father of the house of Rechab.^ζ

III.]

A.M. 4382. B.C. 1059.
The family of David.

NOW these were the sons of David, which were born unto him in Hebron; the firstborn Amnon,^η of Ahinoam the Jezreelitess;^θ the second Daniel,^ι of Abigail the Carmelitess;^κ the third, Absalom the son of Maachah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; ³the fifth, Shephathiah of Abital; the sixth, Ithream by Eglah his wife.

⁴These 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.

⁵And these were born unto him in Jerusalem; Shimea,^η and Shobab, and Nathan, and Solomon,^θ four, of Bath-sheba^ι the daughter of Ammiel;^κ ⁶Ibhar also, and Elishama,^λ and Eliphelet,⁷ and Nogah, and Nepheg, and Japhia,⁸ and Elishama, and Eliada,^μ and Eliphelet, nine.^ν

⁹These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

¹⁰And Solomon's son was Rehoboam, Abia^ς his son, Asa his son, Jehoshaphat his son, ¹¹Joram his son, Ahaziah^ο his son, Joash his son, ¹²Amaziah his son, Azariah^τ his son, Jotham his son, ¹³Ahaz his son, Hezekiah his son, Manasseh his son, ¹⁴Amon his son, Josiah his son.

¹⁵And the sons of Josiah were, the firstborn Johanan,^ρ the second Jehoiakim,^σ the third Zedekiah,^τ and the fourth Shallum.

δ Or, Astarites; or, crowns of the house of Joab.

ε (These Kenites, as R. Solomon thinks, were the inhabitants of a place called Cain, in the tribe of Judah, Jos. 15, 57. But some of the Kenites, descendants of Jethro, settled in this tribe, Ju. 1, 16, of whom some think Ezra here speaks. Bishop Patrick.)

η Je. 35, 2.

θ 2 Sa. 3, 2.

ι Jos. 15, 26.

κ Or, Chithab, 2 Sa. 3, 3.

λ Or, Shammai, 2 Sa. 5, 14.

θ 2 Sa. 12, 24. (Solomon was the eldest of these four sons of Bath-sheba, but he is mentioned last because the discourse was to his genealogy at ve. 10. Bishop Patrick.)

ι Or, Bath-sheba, 2 Sa. 11, 3.

κ Or, Eliam, 2 Sa. 11, 3.

λ Or, Elishua, 2 Sa. 5, 15.

μ Or, Beviada, ch. 14, 7.

ν See 2 Sa. 5, 14 — 16. (Twenty in all.)

ξ Or, Abijam, 1 Ki. 15, 1.

ο Or, Azariah, 2 Chr. 22, 6; or, Jehoahaz, 2 Chr. 21, 17.

π Or, Uziah, 2 Ki. 15, 30.

ρ Or, Jehoahaz, 2 Ki. 23, 30.

σ Or, Eliakim, 2 Ki. 23, 31.

τ Or, Mattaniah, 2 Ki. 24, 17. (His successor, for he was uncle to Jehoakim.)

y Mat. 1, 11.

v Or, *Jehoiachin*,
2 Ki. 24, 6. Or,
Coniah, Je. 22,
24.

φ 2 Ki. 24, 17,
being his uncle.

X (Rather, "son
of Jecaniah (As-
sir, i.e., the cap-
tive). *Salathiel*.
His sons *Malchira-
ram*, &c. *Salathiel*
will then be
the grandfather
of Zerubbabel.
Dr. Thomson
says, "Jecaniah
might be emphati-
cally styled 'the
prisoner' on ac-
count of his pre-
eminence over the
rest of the cap-
tivity." So De
Wette.)

ψ Heb., *Shealtiel*.

z Mat. 1, 12.

ω (Sons of the se-
cond son of Ze-
rubbabel, ve. 19.)

a Ezr. 8, 2.

a (Here are but
five sons of *Shi-
maiah*; and there-
fore the Hebrew
word *shishah*,
which we trans-
late "six," is
rather the name
of his last son,
who might possi-
bly be so called
because he was
his sixth son.
Bishop Patrick.)

β Heb., *Hitzki-
jah*.

δ Ge. 38, 29, and
46, 12.

γ Or, *Chelubai*,
ch. 2, 9; or, *Ca-
leb*, ch. 2, 18.

δ Or, *Harosh*, ch.
2, 52.

ε Ch. 2, 50.

ε (Many of the
names in these
chapters are
names identified
with certain fa-
milies, not of
sons. The reason
probably was,
that such local
references were
especially impor-
tant on the return
from the capti-
vity.)

16 And the sons of Jehoiakim:^y Jec-
oniah^v his son, Zedekiah^φ his son.

17 And the sons of Jeconiah: As-
sir,^x Salathiel^ψ his son,^z 18 Malchira-
ram also, and Pedaiah, and Shenazar,
Jecaniah, 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 Bere-
chiah, and Hasadiah, Jushab-hesed,
five.

21 And the sons of Hananiah:^ω
Pelatiah, and Jesaiah: the sons of
Rephaiah, the sons of Arnan, the
sons of Obadiah, the sons of She-
chaniah.

22 And the sons of Shechaniah;
Shemaiah: and the sons of She-
maiah; Hattush,^a and Igeal, and
Bariah, and Neariah, and Shaphat,
six.^a

23 And the sons of Neariah; Elioenai,
and Hezekiah,^β and Azrikam,
three.

24 And the sons of Elioenai were,
Hodaiah, and Eliashib, and Pela-
iah, and Akkub, and Johanan, and
Dalaiah, and Anani, seven.

IV.] A.M. 3585. B.C. 1856.
The posterity of Judah and of Simeon.

THE sons of Judah; Pharez,^δ
Hezron, and Carmi,^γ and Hur,
and Shobal.

2 And Reaiah^δ 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 Id-
bash: and the name of their sister
was Hazeleponi: 4 and Penuel the
father of Gedor, and Ezer the father
of Hushah. These are the sons of
Hur,^ε the firstborn of Ephratah, the
father of Beth-lehem.^ε

5 And Ashur^d the father of Tekoa
had two wives, Helah and Naarah.

6 And Naarah bare him Ahzam, and
Hepher, and Temeni, and Haahash-
tari. These were the sons of Naarah.
7 And the sons of Helah were, Zereth,
and Jezoar, and Ethnan. 8 And Coz
begat Anub, and Zobeab, and the
families of Abiarhel the son of Harum.

9 And Jabez was more honourable^e
than his brethren: and his mother
called his name Jabez,^ε saying,
"Because I bare him with sorrow."

10 And Jabez called on the God of
Israel, saying, "Oh that Thou
wouldest^η bless me indeed, and en-
large my coast, and that Thine hand
might be with me, and that Thou
wouldest keep^θ 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 Ir-nahash.^ι These are the
men of Rechab.

13 And the sons of Kenaz; Oth-
niel,^f and Seraiah: and the sons of
Othniel; Hathath.^κ 14 And Meon-
thai begat Ophrah: and Seraiah
begat Joab, the father of the^g valley^λ of
Charashim;^μ for they were crafts-
men.

15 And the sons of Caleb the son of
Jephunneh; Iru, Elah, and Naam:
and the sons of Elah, even Kenaz.^ν

16 And the sons of Jehaleleel;
Ziph, and Ziphah, Tiria, and Asa-
reel.

17 And the sons of Ezra were,
Jether, and Mered, and Ephra, and
Jalon: and she bare Miriam, and
Shammai, and Ishbah the father of
Eshtemoa. 18 And his wife Jelu-
dijah^ξ bare Jered the father of Gedor,
and Heber the father of Socho, and
Jekuthiel the father of Zanoah. And

d Ch. 2, 24

e Ge. 34, 19

ε That is, *Sor-
rowful*.

η Heb., *If Thou
wilt, &c.*

θ Heb., *do me.*
(The most effec-
tual mark of per-
fect sincerity con-
sists in the un-
iversal and un-
limited extent of
our purpose of
obedience; when
we feel that we
willingly embrace
the whole system
of faith and duty
without any la-
tent reserve or
favourite excep-
tion. There can
be no security,
and there is evi-
dently no sincer-
ity, unless we
find that we pos-
sess, or labour,
by God's grace,
effectually to ac-
quire, a practical
respect for all
God's command-
ments. Ja 2 10
Bishop Walker.)

ι Or, the city of
Nahash.

f Jos. 15, 17.

κ Or, *Hathath*,
and *Meon-thai*,
who begat, &c.

g Ne. 11, 25.

λ Or, inhabitants
of the valley.

μ That is, *Crafts-
men*.

ν Or, *Uknoz*.

ξ Or, the *Jewess*.

o (She must have been one of the daughters of the Pharaoh who oppressed Israel; for Caleb the grandfather of Merab, the husband of this princess, was not more than forty years old when sent to spy out the land. Jos. 14. 7. Kitto.)

π Or, Jehu'ijah, mentioned before.

h Ge. 38. 1, 5, and 46. 12.

ρ (A fortified city in the plain of Judah, ten miles, according to Eusebius, from Eleutheropolis. The remains of an ancient site are still visible on a hill about one and a half Roman miles from Beit Jibrin, the ancient Eleutheropolis.)

σ (That is, as Kimchi interprets, "these things were long ago. Now matters are altered." Bishop Patrick.)

τ (Perhaps brick-makers and gardeners, who remained at Babylon in the king's service.)

υ Or, Jemul. Ge. 46. 16. Ex. 6. 15. Nu. 26. 12. (In these names, and in those that follow, there is great diversity.)

φ Or, Jachin, Zohar.

χ Heb., unto.

ι Jos. 19. 2.

ψ Or, Balah, Jos. 19. 3.

ω Or, Etlolad, Jos. 19. 4.

α Or, Hazar-susah, Jos. 19. 5.

β Or, Ether, Jos. 19. 7.

γ Or, Baalath-beer, Jos. 19. 8.

these are the sons of Bithiah^o the daughter of Pharaoh, which Mered took. ¹⁹ And the sons of his wife Hodiah^π the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

²⁰ And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

²¹ The sons of Shelah^h the son of Judah were, Er the father of Lecah, and Laadah the father of Maresbah,^ρ 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 Jashubi-lehem. And these are ancient things.^σ

²³ These were the potters,^τ and those that dwelt^χ among plants and hedges: there they dwelt with the king for his work.

²⁴ The sons of Simeon were, Nemuel,^υ and Jamin, Jarib,^φ 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, Shimai his son.

²⁷ And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like^χ to the children of Judah. ²⁸ And they dwelt at Beer-sheba,^ι and Moladah, and Hazar-shual,^ψ and at Bilbah,^ω and at Ezem, and at Tolad,^α ³⁰ and at Bethuel, and at Hormah, and at Ziklag,^β and at Beth-marcoboth, and Hazar-susim,^α and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

³² And their villages were, Etam,^β and Ain, Rimmon, and Tochen, and Ashan, five cities: ³³ and all their villages that were round about the same cities, unto Baal.^γ

These were their habitations, and

their genealogy.^δ ³⁴ And Meshobab, and Jamlech, and Joshab the son of Amaziah,³⁵ and Joel, and Jehu the son of Josiabiah, the son of Seraiah, the son of Asiel,³⁶ and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiab, and Adiel, and Jesimiel, and Benaiab,³⁷ and Ziza the son of Shiphith, the son of Allon, the son of Jedaiah, the son of Shimri, the son of She-maiah; ³⁸ these mentioned^ε 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^κ their tents, and the habitations^ς 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 Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. ⁴³ And they smote the rest^ι of the Amalekites that were escaped, and dwelt there unto this day.

V.] A.M. 3584. B.C. 1857.
The posterity of Reuben, Gad, and the half tribe of Manassah.

NOW the sons of Reuben the first-born of Israel, (for he was the firstborn;^μ but, forasmuch as he defiled^ν his father's bed, his birthright^ο was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. ² For Judah prevailed^ρ above his brethren, and of him came the chief^ρ ruler;^η but^θ the birthright was

δ Or, as they divided themselves by notions among them.

ε Heb., coming.

κ (Hezekiah) smote the Philistines, even unto Gaza, and the borders thereof. 2 Ki. 18. 8.

ς (Or, Maonites. There exists a town Ma'an, with a castle, in Arabia Petraea, S. of the Dead Sea. Seetzen in Zach's Monat. Cor., xviii., 3, 182. This perhaps is the people mentioned Ju. 10, 12, as having oppressed Israel.)

ι ... (Saul) utterly destroyed the (Amalekites) with the edge of the sword. 1 Sa. 15. 8, and 30, 17. 2 Sa. 8, 12.

μ Ge. 29, 32, and 49, 3.

ν Ge. 35, 22, and 49, 4.

ο Ge. 48, 15—22.

ρ Ge. 49, 8, 10. Ps. 60, 7, and 108, 8.

ρ ... Thou Beth-lehem. though ... 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. Mi. 5, 2. Mat. 2, 6.

η Or, prince. (This is the principal reason why Judah prevailed, because the great Prince was to arise out of this tribe, first David, and at last the Messiah. Bishop Patrick.)

θ (Though—yet for the before-mentioned reason—the genealogy of Judah is first set down. Bishop Patrick.)

r Ge. 46. 9. Ex. 6, 14. Nu. 26, 5.

t Or, Tiglath-pileser, 2 Ki. 15, 29, and 16, 7.

s See ve. 17.

κ Or, Shemaiah, ve. 4.

l Jos. 13, 15.

ς (About three-quarters of an hour S.E. from Heshbon are the ruins of Myan, the ancient Baalmeon. Burchhardt.)

λ (The intervening space between the Jordan and the Euphrates was not necessarily to be occupied exclusively by the Israelites, for De. 3, 10, Jos. 12, 5, seem to limit them to the kingdom of Og, but to serve as pasturage for their cattle, the greater part of it being fit for no other purpose. Pic. Bib.)

μ (Expressly distinguished from the Ishmaelites, the descendants of Hagar, Ps. 83, 6.....The Agarrenes, that seek wisdom upon earth. Barnch 3, 23.

ν Heb. upon all the face of the East.

ω Jos. 22, 9.

ξ Jos. 13, 9.

ζ (All the adjoining pastures-counties. This is probably a different place from the level tract of rich pasture-grounds fronting Simaria, between Casarea & Joppa.)

ο Heb. their goings forth.

ω 2 Ki. 15, 5.

x 2 Ki. 14, 16, 28.

Joseph's:) ³the sons, *I say*, of Reuben^r the firstborn of Israel *were*, Hanoeh, and Pallu, Hezron, and Carmi.

⁴The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, ⁵Micah his son, Reaia his son, Baal his son, ⁶Beerah his son, whom Tilgath-pileser^t king of Assyria carried away *captivē*: he was prince of the Reubenites. ⁷And his brethren by their families, when the genealogy^s of their generations was reckoned, *were* the chief, Jeiel, and Zechariah, ⁸and Bela the son of Azaz, the son of Shema,^κ the son of Joel, who dwelt in Aroer,^l even unto Nebo and Baalmeon:^ς ⁹and eastward he inhabited unto the entering-in of the wilderness from the river Euphrates:^λ because their cattle were multiplied in the land of Gilead. ¹⁰And in the days of Saul they made war with the Hagarites,^μ who fell by their hand: and they dwelt in their tents throughout^ν all the east land of Gilead.^ω

¹¹And the children of Gad dwelt over against them, in the land of Bashan^ρ unto Salcah: ¹²Joel the chief, and Shaphan the next, and Jaanai, and Shaphat in Bashan. ¹³And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

¹⁴These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz: ¹⁵Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. ¹⁶And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs^ξ of Sharon, upon their borders.^ζ

¹⁷All these were reckoned by genealogies in the days of Jotham^ω king of Judah, and in the days of Jeroboam^x king of Israel.

¹⁸The sons of Reuben, and the Gadites, and half the tribe of Manas-

seh, of valiant men,^π 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. ¹⁹And they made war with the Hagarites, with Jetur,^ρ and Nephish, and Nodab. ²⁰And 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. ²¹And they took^σ away their cattle; of their camels^τ fifty thousand, and of sheep^υ two hundred and fifty thousand, and of asses two thousand, and of men^ϕ an hundred thousand. ²²For there fell down many slain, because the war *was* of God. And they dwelt in their steads^x until the captivity.^z

²³And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.^ψ ²⁴And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous^ο men. *and* heads of the house of their fathers. ²⁵And they transgressed against the God of their fathers, and went a-whoring^z after the gods of the people of the land, whom God destroyed before them.

²⁶And the God of Israel stirred up the spirit of Pul^α king of Assyria, and the spirit of Tilgath-pileser^β 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,^γ and Habor, and Hara, and to the river Gozan, unto this day.

VI.]

A.M. 3584. B.C. 1857.
The descendants of Levi.

THE sons of Levi; Gershon,^α Kohath, and Merari. ²And the

^π Heb. sons of valour

^ρ (Sons of Ishmael, ch. 1, 31. Ge. 25, 15; whence came the Iturians and the Naphtalims)

^σ Heb. led away

^τ (This portion of Arabia is, at the present day, the greatest stud for breeding camels for S. Asia. The tribes which encamp in summer in the territory of the Feha of Damascus sell, yearly, from ten to twelve thousand. As the females bear young only every two years, and the Bedouins buy sell the males about the age of three years, it follows that there are fifty thousand camels in these tribes alone. Ch. of Eng. Mag., v. XXIX., p. 297.)

^υ (Among the modern Arabs it is only those wandering over little ground who can pass a winter; because sheep have not a sufficiently rapid & sustained pace to plow, build and horses. Ibid.)

^ψ Heb. souls of men, as Nu. 31, 35.

^α (Places, from the Saxon "stod," used by Chaucer, Spenser, and Fletcher. Cotton)

^β 2 Ki. 15, 29, and 17, 6.

^γ (On the S.E. side of Hermon, the exact position of the modern Jezireh.)

^δ Heb. men of nom.

^ε 2 Ki. 17, 7, 8.

^ζ 2 Ki. 15, 19.

^η 2 Ki. 15, 29.

^θ 2 Ki. 17, 6, and 18, 11.

^α Or, Gershom, xv. 16. Ch. 23, 6. Ge. 46, 11. Ex. 6, 16. Nu. 26, 57.

d See ve. 22.

eOffered strange fire..... and they died before the LORD. Le. 10, 1.

β (The *Chronicon Alcastrinum* assigns for his high priesthood the time of Tola. Also in Jaehasin the Jews say, "In the days of Sanson did Uzzi, of the family of Eleazar, and the high priesthood was translated to the family of Ithamar, the first of which was Eli.") Bishop Patrick.)

f 2 Sa. 8, 17.

g 2 Sa. 15, 27.

h ...Azariah the priest went in..... and with him fourscore priests of the LORD, that were valiant men; and they withstood Uzzi-ah the king. 2 Chr. 26, 17, 18.

y Heb., in the house. 1 Ki. vi. 2 Chr. iii.

i See Esh. 7, 3.

δ Or, *Mesullam*, ch. 9, 11.

ε 2 Ki. 25, 18. 21. Ne. 11, 11.

ι 2 Ki. 25, 18.

ε Or, *Gershon*, ve. 1. Ex. 6, 16.

m Ve. 42.

ζ Or, *Ethan*, ve. 42.

η Or, *Adaiah*, ve. 41.

θ Or, *Ethai*, ve. 41.

ι Or, *Izhar*, ve. 2, 18.

κ Or, *Zophaniah, Azariah, Joel*, ve. 36.

n See ve. 35, 36.

λ Or, *Zuph*, ve. 35. 1 Sa. 1, 1.

sons of Kohath; Amram, Izhar,^d and Hebron, and Uzziel. ³And the children of Amram; Aaron and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu,^e Eleazar, and Ithamar.

⁴Eleazar begat Phinchas, Phinchas begat Abishua,⁵ and Abishua begat Bukki, and Bukki begat Uzzi,^β ⁶and Uzzi begat Zerachiah, and Zerachiah begat Meraioth,⁷ Meraioth begat Amariah, and Amariah begat Ahitub,⁸ and Ahitub^f begat Zadok, and Zadok^g begat Ahimaaz,⁹ and Ahimaaz begat Azariah, and Azariah begat Johanan,¹⁰ and Johanan begat Azariah,^h (he *it is* that executed the priest's office in the temple; that Solomon built in Jerusalem;) ¹¹and Azariahⁱ begat Amariah, and Amariah begat Ahitub,¹² and Ahitub begat Zadok, and Zadok begat Shallum,^δ ¹³and Shallum begat Hilkiyah, and Hilkiyah begat Azariah,¹⁴ and Azariah begat Seraiah,^k and Seraiah begat Jehozadak,¹⁵ and Jehozadak went *into captivity*, when^l the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

¹⁶The sons of Levi; Gershom,^ε Kohath, and Merari. ¹⁷And these *be* the names of the sons of Gershom; Libni, and Shimei. ¹⁸And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel. ¹⁹The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers. ²⁰Of Gershom; Libni his son, Jahath his son, Zimmah^m his son, ²¹Joah^ζ his son, Iddo^η his son, Zerah his son, Jeaterai^η his son. ²²The sons of Kohath; Amminadab^θ his son, Korah his son, Assir his son, ²³Elkanah his son, and Ebiasaph his son, and Assir his son, ²⁴Tahath his son, Uriel^κ his son, Uzziel his son, and Shaul his son.

²⁵And the sons of Elkanah; Amasai,ⁿ and Ahimoth. ²⁶As for Elkanah: the sons of Elkanah; Zophai^λ

his son, and Nahath^μ his son, ²⁷Eliab^μ his son, Jeroham his son, Elkanah his son.

²⁸And the sons of Samuel; the firstborn Vashni,^ξ and Abiah.

²⁹The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, ³⁰Shimea his son, Haggiah his son, Asaiah his son.

³¹And these *are* they whom David set over the service of song in the house of the LORD, after that the ark had rest.^ο ³²And 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.

³³And these *are* they that waited^ο with their children. Of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,^π ³⁴the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,^ρ ³⁵the son of Zuph,^σ the son of Elkanah, the son of Mahath, the son of Amasai,³⁶ the son of Elkanah, the son of Joel,^τ the son of Azariah, the son of Zephaniah,³⁷ the son of Tabath, the son of Assir, the son of Ebiasaph,^υ the son of Korah,³⁸ the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. ³⁹And his brother Asaph, who stood on his 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,⁴² the son of Zerah, the son of Adaiah,⁴² the son of Ethan, the son of Zimmah, the son of Shimei,⁴³ the son of Jahath, the son of Gershom, the son of Levi.

⁴⁴And their brethren the sons of Merari *stood* on the left hand: Ethan^υ the son of Kishi,^φ the son of Abdi, the son of Malluch,⁴⁵ the son of Hashabiah, the son of Amaziah, the

μ Ve. 34, Toah.

ν Ve. 34, Eliel.

ξ Called also Joel, ve. 33 and 1 Sa. 8, 2. (With which the Syr. and the Chald., and the oldest edition of the S-pt., agree. Dr. Adam Clarke says, "The word Joel is lost out of the text here, and V'a-sh'ni, which signifies "and the second," as if referring to Abiah, is made into a proper name.")

ο...They brought the ark of God, and set it in the midst of the tent that David had pitched for it... Ch. 16, 1.

ο Heb., stood.

πSamuel among them that call upon His name. Ps. 99, 6. (Perhaps Samuel sacrificed on David and Solomon did—not by their own hands, but by those to whom it belonged. Bp. Patrick.)

ρ Ve. 26, Nahath.

σ Or, Zophai.

τ Ve. 24, Shaul, Uzziab, Uriel.

υ Ex. 6, 24.

φ See ve. 21.

υ Called Jeduthan, ch. 9, 16, and 25, 1, 3, 6.

φ Or, Kushaiah. Ch. 15, 17.

son of Hilkiah, ⁴⁶the son of Amzi, the son of Bani, the son of Shamer, ⁴⁷the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

⁴⁸Their brethren also the Levites were appointed unto all manner of service^x of the tabernacle of the house of God.

⁴⁹But Aaron and his sons offered upon the altar of the burnt-offering,^r and on the altar of incense,^s and were appointed for all the work of the place^ψ most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

⁵⁰And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, ⁵¹Bukki his son, Uzzi his son, Zerahiah his son, ⁵²Meraioth his son, Amariah his son, Abitub his son, ⁵³Zadok his son, Ahinaaz his son.

⁵⁴Now these are their dwelling-places^t throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for their's was the lot.^ω ⁵⁵And they gave them Hebron^α in the land of Judah, and the suburbs thereof round about it. ⁵⁶But the fields^ν of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

⁵⁷And to the sons of Aaron^ν they gave the cities of Judah,^α namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, ⁵⁸and Hilon^β with her suburbs, Debir with her suburbs, ⁵⁹and Ashan^γ with her suburbs, and Beth-shemesh with her suburbs: ⁶⁰and out of the tribe of Benjamin; Geba with her suburbs, and Alemeth^δ with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen^ε cities.

⁶¹And unto the sons of Kohath, which were left^ξ of the family of that tribe, were cities given out of the half

tribe, namely, out of the half tribe of Manasseh, by lot,^η ten cities.

⁶²And to the sons of Gershon 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.

⁶³Unto 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^θ cities.

⁶⁴And the children of Israel gave to the Levites these cities with their suburbs. ⁶⁵And 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. ⁶⁶And the residue^ι of the families of the sons of Kohath^η had cities of their coasts out of the tribe of Ephraim.

⁶⁷And they gave unto them, of the cities of refuge,^α Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs, ⁶⁸and Jokmeam^θ with her suburbs, and Beth-horon with her suburbs, ⁶⁹and Aijalon with her suburbs, and Gath-rimmon with her suburbs: ⁷⁰and out of the half tribe of Manasseh; Aner with her suburbs, and Bileam^ι with her suburbs, for the family of the remnant of the sons of Kohath.

⁷¹Unto the sons of Gershon were given out of the family of the half tribe of Manasseh, Golan^κ in Bashan with her suburbs, and Ashtaroth with her suburbs: ⁷²and out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, ⁷³and Ramoth with her suburbs, and Anem^λ with her suburbs: ⁷⁴and out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, ⁷⁵and Hukok with her suburbs, and Rehob with her suburbs: ⁷⁶and out of the tribe of Naphtali; Kedesh in

x (They performed all the laborious work; being porters, keepers of the vessels, and having the care of preparing the sacrifices.)

r Le. 1. 9.
s Ex. 30. 7.

ψ (That is, it was done but once a year by the high priest, Ex. 30, 10. Le. 16, 17, as it was done by the other priests daily. Le. 4. 5 -17.)

t Jos. xxi.

ω (That is, the first lot fell to them. See Jos. 21. 4.)

α Jos. 21, 11, 12.

β Jos. 14, 13, and 15, 13.

γ Jos. 21, 13.

α (All the sacerdotal cities lay within the southern tribes—eight in Judah, four in Benjamin, and one in Simon. This was wisely allotted by Providence, to guard, as it were, against the evils of the schism between the southern and northern tribes. Hales, 1. 423.)

β Or, Holon, Jos. 21, 15.

γ Or, Ain, Jos. 21, 16.

δ Or, Almon, Jos. 21, 18.

ε (Eleven only are here mentioned, but there are two more added in the Book of Joshua, viz., Jattah and Gibon. Jos. 21, 16, 17.)

ξ Ve. 66.

η Jos. 21. 5

θ Jos. 21. 7, 31 (This dispersion of the Levites served two purposes, it fulfilled Jacob's prophecy of their being scattered in Israel; and by the diffusion of ecclesiastical men throughout the kingdom, it better secured the religious education of the people. Chalmers.)

ι Ve. 64.

κ (These things seem to be mentioned so often and with such exactness, that it might appear what care was taken by God for the maintenance of every class of His ministers. Bishop Patrick.)

λ Jos. 21, 21.

μ See Jos. 21, 22 -35, where many of these cities have other names.

ν (Called Bileam, Jos. 17 11, length of four often making greater alterations in the names. Both of persons and places than this is. Kimchi's notes, which furnish various conjectures about names. "The sacred writers did not affect accuracy in such matters as these, but took the names as they found them." Bishop Patrick.)

ξ (From this the province is named, which extended from the back of the Ark to the mountains of the Jordan, or to the coasts of Dan, and as to Philipps, J. I. Porter.)

λ (In gannan, Jos. 19, 21, now Janin. "Its situation says Pausanias, says Pausanias, says Pausanias, as to its position, pre-eminent.")

Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

¶ 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.

VII.]

A.M. 3594. B.C. 1847.
The posterity of Issachar, &c.

NOW the sons of Issachar were N Tola,^b and Puah,^μ Jashub, and Shimrom, four. 2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemucl, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number^c was in the days^v 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 valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 The sons of Benjamin; ^d Bela and Becher, and Jediel, 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 Alameh. All these are the sons of Becher. 9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred. 10 The sons also of Jediel; 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 Jediel, by the heads of their fathers, mighty men of valour, were seven- teen thousand and two hundred soldiers, fit to go out for war and battle. 12 Shuppim^ε also, and Huppim, the children of Ir,^ο and Hushim the sons of Aher.^π

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum,^ρ the sons of Bilhah.

14 The sons of Manasseh; Ashriel, whom she bare:^σ (but his concubine the Aramitess bare Maehir the father of Gilead: 15 and Maehir 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 Maehir bare a son, and she called his name Peresh; and the name of his brother was Sberesh; and his sons were Ulam and Rakem. 17 And the sons of Ulam; Bedan.^τ These were the sons of Gilead, the son of Maehir, the son of Manasseh. 18 And his sister Hammoleketh bare Ishod, and Abiezer,⁷ and Mahalah. 19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim; ^ζ Shu-

b Ge. 46, 13. Nu. 26, 23.

μ Phouoh, Job.

c For the king said to Joab... Go now through all the tribes of Israel.....and number ye the people.....2 Sa. 24, 2. Ch. 27, 1.

v (We read here the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, perhaps because the author found no public registers in which such enumeration was recorded. Dr. A. Clarke. Perhaps this was all that was chronicled, for...Joab began to number, but he finished not...neither was the number put in the account of the chronicles of king David. Ch. 27, 21.)

d Ch. 8, 1. Ge. 46, 21. Nu. 26, 38.

ε Nu. 26, 39. Shupham and Hupham.

ο Or, Iri. Ve. 7.

π Or, Ahiram. Nu. 26, 38.

ρ Ge. 46, 24, Shillem.

σ (Dr. Geddes translates, "The sons of Manasseh were Ashriel, whom his Syrian concubine bare to him, and Maehir the father of Gilead, whom [his wife] bare to him.")

e 1 Sam. 12, 11.

τ Nu. 26, 30, Jezer.

ζ Nu. 26, 35.

thelah, and Bered his son, and Tathath his son, and Eladah his son, and Tahath his son, ²¹and 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^v came down to take away their cattle.^φ

²²And Ephraim their father mourned many days, and his brethren came to comfort him. ²³And 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-sheerah.) ²⁵And Rephah was his son, also Resheph, and Telah his son, and Tahah his son, ²⁶Laadan his son, Ammihud his son, Elishama his son, ²⁷Non^h his son, Jehoshuah his son.

²⁸And their possessions and habitations were, Beth-el and the towns thereof, and eastward Naaran,^ψ and westward Gezer, with the towns^ω thereof; Shechem also and the towns thereof, unto Gaza^α and the towns thereof: ²⁹and by the borders of the children of Manasseh,^θ Beth-shean and her towns, Taanach and her towns, Megiddo^δ and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

³⁰The sons of Asher; ⁱ Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. ³¹And the sons of Beriah; Heber, and Malekiel, who is the father of Birzavith. ³²And Heber begat Japhlet, and Shomer,^β and Hotham, and Shua^γ their sister.

³³And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. ³⁴And the sons of Shamer; ^δ Ahi, and Rohgah, Jehubbah, and Aram. ³⁵And the sons of his brother Helen; ^ε Zophah, and Imna, and Shelesh, and Amal. ³⁶The sons of Zophah; Suah, and Harnepher, and Shual, and Beri.

and Imrah, ³⁷Bezer and Hod, and Shamma, and Shilshah, and Ithrau, and Beera. ³⁸And the sons of Jether; ⁵ Jephunneh, and Pispah, and Ara. ³⁹And the sons of Ulla; Arah, and Haniel, and Rezia.

⁴⁰All 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.

VIII.]

A.M. 3598. B.C. 1843.
The posterity of Benjamin.

NOW Benjamin begat Bela his^κ firstborn, Ashbel the second, and Aharah the third, ²Nohah the fourth, and Rapha the fifth. ³And the sons of Bela were, Addar,^η and Gera, and Abihud, ⁴and Abishua, and Naaman, and Ahoah, ⁵and Gera, and Shephuphan,^θ and Huram. ⁶And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,^ι and they removed them to Manabath:^κ ⁷and Naaman, and Abiah, and Gera, he removed them, and begat Uzza, and Abihud. ⁸And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives. ⁹And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, ¹⁰and Jeuz, and Shachia, and Mirra. These were his sons, heads of the fathers. ¹¹And of Hushim he begat Abitub, and Elpaal.

¹²The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod,^λ with the towns thereof: ¹³Beriah also, and Shema,^ι who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:^μ ¹⁴and Ahio, Shashak, and Jeremoth, ¹⁵and Zebadiah, and Arad, and Ader, ¹⁶and Michael, and Ispah, and Joha, the sons of

(Vn. 37, Ithrau)

κ Ch. 7, 6. Ge. 46, 21. Nu. 26, 38.

η Or. Ard. Ge. 46, 21.

θ Or. Shopham. Nu. 26, 39. See ch. 7, 12.

ι (Perhaps... the garrison of the Philistines I Sa. 11, 5... Jonathan smote the garrison of the Philistines that was in Geba... I Sa. 13, 3.)

κ (Of which the site is not known, but where, perhaps, they formed half of the Manah tribes. Ch. 2, 52.)

λ (Lightfoot says, "According to the Talmudists, Ono (three miles from Lydda. Ewald. No. 6, 2 was a walled city from the days of Joshua; but burnt with fire in the year against Gibeath." It was rebuilt by Elyash who also rebuilt Lodi, the Lydda of the New Testament (thirty-two miles N.W. from Jerusalem, near Loudd). Rp. Patrick.)

ι Ve. 21

μ (This belongs, as Dr. Ains observes, to ancient times after the division of the country by Joshua. Bishop Patrick.)

u (Dr. Lightfoot and others think that it was the men of Gath who were the aggressors... reading "when," instead of "because.")

φ (Not only is the Arab a thief by nature, but he also makes the peasants pay for protection 100 or 200 piastres (20s. and 40s.) a year, which the peasant must either pay or have his house attacked by the tribe. They can be seen, at the present day in Syria, galloping across the just ripening wheat, to attack the villages.)

χ Or. Nun. Nu. 13, 8, 16.

ψ Jos. 16, 17, Naarath. (In the time of Eusebius, Naarath; Josephus, Neara; five miles from Jericho.)

ω Heb., daughters.

α Or. Adasa. (Rather, Adaza, a place so called; for their border did not extend so far as Gaza in the land of the Philistines. Rp. Patrick.)

θ Jos. 17, 7.

δ Jos. 17, 11.

ι Ge. 46, 17. Nu. 26, 41.

β Ve. 34. Shaner.

γ (The rare appearance of women in these lists is perhaps to be accounted for by this, that only persons of a contemporaneous & traditional celebrity had a place in them.)

δ Ve. 32. Shomer.

ε (Ve. 32. Hotham.)

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 Zibthai, and Eliel, ²¹ and Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; ^v ²² and Ishpan, and Heber, and Eliel, ²³ and Abdon, and Zichri, and Hanan, ²⁴ and Hananiah, and Elam, and Anthohijah, 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. ^ξ

²⁹ And at Gibeon dwelt the father^o of Gibeon; whose wife's name was Maachab: ³⁰ and his firstborn son Abdon, and Zur, and Kish, ^π and Baal, and Nadab, ³¹ and Gedor, and Ahio, and Zaheer. ^ρ ³² And Mikloth begat Shimeah. ^σ And these also dwelt with their brethren in Jerusalem, over against them.

³³ And Ner ^τ begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, ^υ and Esh-baal. ^φ ³⁴ And the son of Jonathan was Merib-baal; ^χ and Merib-baal begat Micah. ^μ ³⁵ And the sons of Micah were, Pithon, and Melech, and Tarea, ^ψ and Ahaz. ³⁶ And Ahaz begat Jehoadah; ^ω and Jehoadah begat Alemeth, and Aznaveth, and Zimri; and Zimri begat Moza, ³⁷ and Moza begat Binea: Rapha ^α 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, Jehush 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. ^β All these are of the sons of Benjamin.

IX.]

A.M. 3598. B.C. 1843.
The dwellers in Jerusalem.

SO all Israel were reckoned by genealogies; ^α 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^o that dwell in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims. ^ρ ³ And in Jerusalem ^γ dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; ⁴ Uthai^δ 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.

¹⁰ And of the priests; ^θ Jedaiah, and Jehoiarib, and Jachin, ^ι and Azariah^ε the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler^ς 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 thou-

^β (Thus Saul, though he was rejected by God from being king of Israel, was blessed with a numerous progeny, which sprung from his great-grand-child Micah, whose posterity is here largely recorded, shewing the issue of the covenant between Jonathan and David. Bishop Patrick.)

^α Ezr. 2, 59.

^o ...Which came with Zerubbabel. Ezr. 2, 70. Ne. 7, 73.

^ρ Joshua made (mar., made, or, delivered, to be) (the Gibeonites)hewers of wood and drawers of water forthe altar of the LORD.....in the place which He should choose. Jos. 9, 27. Ezr. 2, 43, and 8, 20.

^γ Ne. 11, 1. (This shews that some of the ten tribes returned. The proclamation of Cyrus excepted none; and Josephus says that the edict of Cyrus was sent by Zerubbabel to the Jews in Assyria and Media. Bp. Patrick.)

^δ (The list in Ne. 11, 1 is more ample; perhaps because it contains those who came afterwards.)

^θ Ne. 11, 10, &c.

^ε Ne. 11, 11, Seraiah.

^ς (Both Ezra (ch. 3, 2) and Haggai (ch. 1, 1) tell us that Jeshua (or Joshua) was high-priest: this therefore was perhaps the "Sagan," his vicar, who performed his office when he was sick or otherwise hindered. Bishop Patrick.)

^v Or. Shema, ve. 13.

^ξ (Besides the children of Judah and of Benjamin and the Levites, the chiefs of other tribes resided there during some part of the year, previous to the separation of the kingdoms. Pic. Bib.)

^o Called Jehiel, ch. 9, 35.

^π (We have everywhere clear evidence of the lists being, not defective, but partial, as drawn up at different times, and for different purposes, according to which they were limited or enlarged as suited the occasion. Dr. Chalmers.)

^ρ Or, Zchariah, ch. 9, 37.

^σ Or, Shimeam, ch. 9, 38.

^τ 1 Sa. 14, 51. (Ner begat Kish the father of Saul, and another son, Ner the father of Abner. Bishop Richardson.)

^υ 1 Sa. 14, 49, Ishui.

^φ Or, Ishbosheth, 2 Sa. 2, 8.

^χ Or, Mephibosheth, 2 Sa. 4, 4, and 9, 6, 10.

^μ 2 Sa. 9, 12.

^ψ Or, Tahrea, ch. 9, 41.

^ω Jarah, ch. 9, 42.

^α Ch. 9, 43, Re-phoiath.

sand and seven hundred and threescore; very able⁷ men for the work of the service of the house of God.

¹⁴And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; ¹⁵and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Ziehi, the son of Asaph; ¹⁶and 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 Ne-tophathites.

¹⁷And the porters⁹ were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; ¹⁸who hitherto waited in the king's gate^t eastward: they were porters in the companies of the children of Levi. ¹⁹And 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^x of the tabernacle: and their fathers, being over the host^v of the LORD, were keepers of the entry. ²⁰And Phinehas^z the son of Eleazar was the ruler over them in time past, and the LORD was^u with him. ²¹And Zechariah the son of Meshlemiah was porter of the door of the tabernacle of the congregation.

²²All 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 David⁹ and Samuel the seer^t did ordain^v in their set^s office. ²³So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the Tabernacle, by wards. ²⁴In four quarters were the porters, toward the east, west, north, and south. ²⁵And their brethren, which were in their villages, were to come after^u

seven days from time to time with them. ²⁶For these Levites, the four chief porters, were in their set^o office and were over the chambers⁷ and treasuries of the house of God. ²⁷And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. ²⁸And certain of them had the charge of the ministering vessels, that they should bring⁹ them in and out by tale.^σ ²⁹Some of them also were appointed to oversee the vessels, and all the instruments⁷ of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. ³⁰And some of the sons of the priests made the ointment^v of the spices. ³¹And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set⁹ office over^u the things that were made in the pans.^x ³²And other of their brethren, of the sons of the Kohathites, were^v over the shewbread,^ψ to prepare it every sabbath. ³³And these are the singers,^z chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed^v in that work day and night. ³⁴These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

³⁵And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachab:⁹ ³⁶and his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, ³⁷and Gedor, and Ahio, and Zechariah, and Mikloth. ³⁸And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. ³⁹And Ner begat Kish:^z and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal. ⁴⁰And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. ⁴¹And the sons of Micah

⁷ Heb., mighty men of valour.

⁹ (Rather, guards.)

^t (The king came into the temple two ways, ordinarily through the south gate, called Sur, or the higher gate, 2 Ki. 15, 35; and on sabbaths and holy days at the eastern gate, Eze. 46, 1, 2. Diodatii.)

^x Heb., thresholds.

^v (When the people marched in the desert.)

^z Nu. 31, 6.

^u (He had been singularly guided by God's Spirit in his generous actions, and accompanied by His blessing all his lifetime. Or, Ifanim, in time past; rather, before the LORD: and with him was Zechariah.)

^s Ch. 26, 1, 2.

^t 1 Sa. 9, 9.

^v Heb., founded.

^σ Or, trust. (Each having his proper work, which he was faithfully to discharge.)

^u 2 Ki. 11, 5.

^o Or, trust.

⁷ Or, storehouses.

⁹ Heb., bring them in by tale, and carry them out by tale.

^σ ("Be-konayim," Season, twice.)

⁷ Or, vessels.

^v (The perfume, Ex. 30, 7, 31.)

⁹ Or, trust.

^r Le. 2, 5, and 6, 21.

^ψ Or, on flat plates; or, slices.

^z Le. 24, 8.

^ψ Heb., bread of ord-rung.

^x Ch. 6, 31, and 25, 1.

^v Heb., upon them (day).

^y Ch. 8, 20.

^z Ch. 8, 33.

a Ch. S, 35.

were, Pitnon, and Melech, and Tahrean, and Ahaz.^a ⁴²And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; ⁴³and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. ⁴⁴And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

X.]

A.M. 4382. B.C. 1059
MOUNT GILBOA.
Parallet place, 1 Sa. xxxi.
The death of Saul.

[282

NOW the Philistines fought against Israel;^a and the men of Israel fled from before the Philistines, and fell down slain^b in mount Gilboa. ²And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab,^c and Malchishua, the sons of Saul. ³And the battle went sore against Saul, and the archers^d bit^e him, and he was wounded of the archers.

⁴Then said Saul to his armour-bearer, "Draw thy sword, and thrust me through therewith; lest these un-circumcised come and abuse^f me."

But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

⁵And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

⁶So Saul died, and his three sons, and all his house died together.

⁷And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

⁸And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. ⁹And when they had stripped him,

they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols,^g and to the people. ¹⁰And they put his armour^h in the house of their gods, and fastened his head in the temple of Dagon.

¹¹And when all Jabesh-gileadⁱ heard all that the Philistines had done to Saul, ¹²they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh,^o and buried their bones under the oak in Jabesh, and fasted seven days.

¹³So Saul died for his transgression which he committed^t against the LORD, even against the word^l of the LORD, which he kept not,^k and also for asking counsel of one that had a familiar spirit, to enquire of it; ¹⁴and enquired^a not of the LORD: therefore He slew him, and turned^c the kingdom unto David the son of Jesse.^u

2 SAMUEL I.—IV [283—286

XI.]

A.M. 4382. B.C. 1059.
HEBRON.

[287—291

Parallet place, 2 Sa. v. 1—12.

David anointed king over Israel.

THEN all Israel gathered themselves to David unto Hebron, saying, "Behold, we are thy bone and thy flesh. ²And moreover in time past,^v even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed^e My people Israel, and thou shalt be ruler over My people Israel."

³Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel according to the word of the LORD by^o Samuel.^f

⁴And David and all Israel went to Jerusalem, which is Jebus; where

ηTo publish it in the house of their idols... 1 Sa. 31, 9. (Three MSS. read "house of their idols," and so the Syr.)

θ 1 Sa. 31, 10.

c See 1 Sa. 11, 1—11.

θ ("There seems little reason for doubt," says Dr. Robinson (Bib. Sac., 1855, p. 136), "that the ruin Ed Deir is the site of Jabesh-gilead.")

ι Heb., transgressed.

d The LORD sent thee on a journey and said, "Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed." Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 1 Sa. 15, 18, 19, & 13, 13.

κ (No man living needs a heavier chastisement from Almighty God than the hitting his own passions loose upon him. Dr. Delaney.)

λ 1 Sa. 28, 7. (Was not moved by God's silence to seek Him in humiliation and prayer.)

e 1 Sa. 15, 28. 2 Sa. 3, 9, 10, and 5, 3.

μ Heb., Ishai.

ν Heb., both yesterday and the third day.

ξ Or, rule. Ps. 78, 71.

ο Heb., by the hand of.

f 1 Sa. 16, 1, 12, 13.

a The Israelites pitched by a fountain which is in Jezreel. 1 Sa. 29, 1. (Now Zerin or Zerim. "In former times," says Van de Velle, "a large reservoir was constructed at the fountain of Jezreel. Some parts of its old walls still remain, forming part of the enclosure of the present pool; which now-a-days, too, is of great value in the eyes of travellers, as they can here refresh themselves, and their horses and mules. I found a great concourse of people, horses, camels, and asses collected at the fountain.")

β Or, wounded.

γ Or, Ishui, 1 Sa. 14, 49.

δ Heb., shooters with bows.

ε Heb., found.

ζ Or, mock.

g. Ju. 1, 21, and 19, 10.

π (So confident were the Jebusites in the strength of their fortresses, that they wanted David with the assurance, that the blind and the lame could defend it against all his attacks. So Josephus, Ephraim Syrus, Wiener.)

ρ Heb., lead.

σ (By a gutter, or water-course. So Balthazarus introduced his soldiers into Naples. Macpherson tells us, some were appointed to seize the castle of Sterling by an old gutter.)

τ That is, Zion. 2 Sa. 5, 7.

υ (Built a house for himself, adding other buildings round about the hill from Millo, "the house of assembly," on the top of the hill, 1 Ki. 11, 27; and towers, 2 Sa. 5, 9—11.)

φ Heb., revived.

χ Heb., went in going and increasing.

ψ Or, held strongly with him.

h 1 Sa. 16, 1, 12.

ω ("The catalogue," says Dr. Kennicott, "divides these thirty-seven warriors into the captain-general, a first "three," a second "three," and the remaining "thirty." The third captain of the first three is here omitted, the history speaking only of the second, viz., Eleazar.)

α Or, son of Hachmoni.

γ Or, Ephes-damin. 1 Sa. 17, 1.

ε Or, stood.

ζ Or, salvation.

the Jebusites^g were, the inhabitants of the land. ⁵And the inhabitants of Jebus said to David, "Thou shalt not come hither."^π—Nevertheless David took the castle of Zion, which is the city of David. ⁶And David said, "Whosoever smiteth the Jebusites first shall be chief and captain:"^ρ so Joab the son of Zeruiah went first up,^σ and was chief.

⁷And David dwelt in the castle; therefore they called it the city^τ of David. ⁸And he built the city round about, even from Millo round about:^υ and Joab repaired^φ the rest of the city. ⁹So David waxed^χ greater and greater: for the LORD of hosts was with him.

Parallel places, 2 Sa. v. 1—3, and xxiii. 8—39.
David's warriors.

¹⁰THESE also are the chief of the mighty men whom David had, who strengthened^ψ themselves with him in his kingdom, and with all Israel, to make him king, according to the word^h of the LORD concerning Israel. ¹¹And this is the number of the mighty men^ω whom David had: Jashobeam, an Hachmonite,^α the chief of the captains: he lifted up his spear against three hundred slain by him at one time. ¹²And after him was Eleazar the son of Dodo, the Ahobite, who was one of the three mighties. ¹³He was with David at Pas-dammim,^γ and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. ¹⁴And they set^ε themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.^ζ

¹⁵Now three^ω of the thirty captains went down to the rock to David, into the cave of Adullam;^ι and the host of the Philistines encamped in the valley of Rephaim.^κ ¹⁶And David was then in the hold, and the Phi-

listines' garrison was then at Beth-lehem.

¹⁷And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!"

¹⁸And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem,^θ that was by the gate, and took it, and brought it to David: but David would not drink^κ of it, but poured it out to the LORD,^ι and said, "My God forbid it me, that I should do this thing: shall I drink the blood of these men that^α have put their lives in jeopardy?^λ for with the jeopardy of their lives they brought it."—Therefore he would not drink it. These things did these three mightiest.

²⁰And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. ²¹Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

²²Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel,^α who had done many acts:^ε he slew two lionlike men of Moab;^ε also he went down and slew a lion in a pit in a snowy day. ²³And he slew an Egyptian, a man of great stature,^θ five cubits^π high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. ²⁴These things did Benaiah the son of Jehoiada, and had a name among the three^ω mighties. ²⁵Behold, he was honourable among the thirty, but attained not to the first three; and David set him over his guard.

²⁶Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, ²⁷Shammoth^ο the Haro-

η Or, three captains over the thirty.

ι 2 Sa. 23, 13.

κ Ch 14, 9.

θ (On the N. E. side of Beth-lehem is a deep valley, where is a fountain of the identity of which hath this Mr. Clarke thinks there can be no doubt. He praises the water as delicious.)

λ (Alexander the Great, says Arrian, "during his Indian expedition, ordered a cup of water to be carried back, saying, "I cannot bear to drink while so many are in want, and this cup is too small to be divided among the whole.")

μ Heb., with (risk of) their lives?

ν (Hazard; "jeopardy" is of French extraction. It occurs in Spenser and Shakespeare.)

ω (In the S. of Judah, Jos. 15, 21. See 11, 25.)

φ Heb., great of deeds.

χ 2 Sa. 23, 20.

ζ (So Genesis, "two lion-like champions of Moab." Themas, Die Althebr. Die zwei Löwen von Arad (the name of the king of Moab.)

η Heb., a man of measure.

π (About seven feet eleven inches, according to Themas, Die Althebr. Laugen-a-Hohlmasse.)

ρ (Viz., Abishai, Elhanah, & Asahel. 2 Sa. 23, 18, 20, 21.)

σ Or, Shammoth. 2 Sa. 23, 25.

7 Or, *Haradite*.
2 Sa. 23, 25. (*An inhabitant of Harad. Ju. 7, 1. 8 pts., "Arad."*)

v Or, *Palitite*. 2 Sa. 23, 26.

φ Or, *Mahonari*. (*So the Samaritan.* See ch. 27, 4, and 27, 11. 2 Sa. 21, 18.)

x Or, *Zalmon*.

ψ Or, *Heleb*. (*So the Samaritan.* See ch. 27, 15.)

ω (Ch. 27, 14. 2 Sa. 23, 30. "Pharathoni" of 1 Mac. 9, 50; "Pharatho" of Josephus; now, probably, "Ferat." Bertheau. *Das Buch der Richter*, pp. 167, 168.)

α Or, *Hiblai*.

β Or, *Abialban*.

γ Or, *Joshea*. See 2 Sa. 23, 32, 33.

δ Or, *Shorar*.

ε Or, *E'iphelot*.

ζ Or, *Abashoi*.

η Or, *Hezrai*.

θ Or, *Buraai the Abite*.

ι Or, *the Haggerite*.

κ (Those in vs. 25. *Average* from Judah and Benjamin; those in vs. 41-47 are for the most part from the country East of the Jordan.)

λ Or, *Shinarite*.

μ 1 Sa. 27, 2.

ν David said unto Achish... give me a place in some town in the country that I may dwell there... Then Achish gave him Ziklag. 1 Sa. 27, 5, 6.

ξ Heb., being yet shut up. (*Shot out from the presence of Saul—not permitted to see his face.*)

ο Ju. 20, 16.

π Or, *Bashnah*.

rite,⁷ Helez the Pelonite,^v ²⁸ Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,²⁹ Sibbecai^φ the Hushathite, Hui^ι the Ahebite, ³⁰ Maharai the Netophathite, Heled^ψ the son of Baanah the Netophathite, ³¹ Ithai the son of Ribai of Gibeah, *that pertained to the children of Benjamin*, Benaiah the Pirathonite,^ω ³² Hurai^α of the brooks of Gaash, Abiel^β the Arbathite, ³³ Azmaveth the Baharumite, Eliahba the Shaallonite, ³⁴ the sons of Hashem^γ the Gizonite, Jonathan the son of Shage the Hararite, ³⁵ Abiam the son of Sacar^δ the Hararite, Eliphal^ε the son of Ur,^ζ ³⁶ Hephher the Mecherathite, Abijah the Pelonite, ³⁷ Hezro^η the Carmelite, Naarai^θ the son of Ezbai, ³⁸ Joel the brother of Nathan, Mibhar the son of Haggery,^ι ³⁹ Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah, ⁴⁰ Ira the Ithrite, Gareb the Ithrite, ⁴¹ Uriah the Hittite: ^κ Zabad the son of Ahlai, ⁴² Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, ⁴³ Hanan the son of Maachah, and Joshaphat the Mithnite, ⁴⁴ Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, ⁴⁵ Jediael the son of Shimri,^λ and Joha his brother, the Tizite, ⁴⁶ Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, ⁴⁷ Eliab, and Obed, and Jasiel the Mesobaites.

Now these^μ are they that XII.] came to David to Ziklag,^ν while he yet kept himself close^ξ because of Saul the son of Kish: and they were among the mighty men, helpers of the war. ² They were armed with bows, and could use both the right hand and the left^ο in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin. ³ The chief was Ahiezer, then Joash, the sons of Shemaah^π the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, ⁴ and

Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiaah, and Jahaziel, and Johanan, and Josabad the Gederahtite, ⁵ Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, ⁶ Elkannah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, ⁷ and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war^ε fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions,^π and were as swift^η as the roes upon the mountains; ⁹ Ezer the first, Obadiah the second, Eliab the third, ¹⁰ Mishmannah the fourth, Jeremiaah the fifth, ¹¹ Attai the sixth, Eliel the seventh, ¹² Johanan the eighth, Elzabad the ninth, ¹³ Jeremiaah the tenth, Machbani the eleventh.

These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.^π ¹⁵ These are they that went over Jordan in the first^ο month, when it had overflown^ο all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

And there came of the children of Benjamin and Judah to the hold unto David. ¹⁷ And David went out to meet^τ them, and answered and said unto them, "If ye be come peaceably unto me to help me, mine heart shall be knit^υ unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong^φ in mine hands, the God of our fathers look thereon, and rebuke it."

Then the spirit came^χ upon Amasai,^τ who was chief of the captains, and he said,

"Thine are we, David, And on thy side, thou son of Jesse: Peace, peace be unto thee,

ξ Heb., of the host.

π Gad... dwelleth as a lion, and tearth the arm with the crown of the head. De. 33, 20.

q 2 Sa. 2, 18.

ο Heb., as the roes upon the mountains to make haste.

π Or, one that was best could resist 100, and the greatest 1000. (Comp. Le. 26, 8. So the older Jewish commentators. Also Theodotus.)

ρ (First sacred month, Nisan or Abib (March and April). In the season of flood, in April and early in May, the river is full, and continues so till after harvest, and sometimes overflows its lower banks, to which fact there are several allusions—Jos. 3, 15. Je. 12, 5; 49, 19, and 50, 44. In Ecclesiasticus 24, 26, it is said, He maketh the understanding to abound... as Jordan in the time of harvest. During the inundation it is scarcely possible to resist the current of the rapid and turbid stream.)

σ Heb., filled over.

τ Heb., before them.

υ Heb., be one.

φ Or, violence.

χ Heb., the spirit clothed Amasai. So Ju. 6, 34.

τ 2 Sa. 17, 25.

And peace be to thine helpers ;
For thy God helpeth thee."

Then David received them, and made them captains of the band.

¹⁹And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle ;²⁰ but they helped them not : for the lords of the Philistines upon advisement sent him away, saying,²¹ "He will fall to his master Saul to²² the jeopardy of our heads."—²³As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabab, and Jediael, and Michael, and Jozabab, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.²⁴ And they helped David against²⁵ the band²⁶ of the rovers : for they were all mighty men of valour, and were captains in the host. ²⁷For at that time day by day there came to David to help him, until it was a great host, like the host of God.²⁸

²⁹And these are the numbers of the bands³⁰ that were ready armed to the war, and came³¹ to David to Hebron, to turn³² the kingdom of Saul to him, according³³ to the word of the Lord.—³⁴The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed³⁵ to the war.—³⁶Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.—³⁷Of the children of Levi four thousand and six hundred.—³⁸And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred ;³⁹ and Zadok,⁴⁰ a young man mighty of valour, and of his father's house twenty and two captains. ⁴¹And of the children of Benjamin, the kindred of Saul, three thousand : for hitherto the greatest⁴² part of them had kept the ward of the house of Saul.⁴³—⁴⁴And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous⁴⁵ throughout the house of their fathers.

—³¹And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.—³²And of the children of Issachar, which were men that had understanding³³ of the times, to know what Israel ought to do : the heads of them were two hundred ; and all their brethren were at their commandment.—³⁴Of Zebulun, such as went forth to battle, expert³⁵ in war, with all instruments of war, fifty thousand, which could keep³⁶ rank : they were not of double heart.—³⁷And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.—³⁸And of the Danites expert in war twenty and eight thousand and six hundred.—³⁹And of Asher, such as went forth to battle, expert⁴⁰ in war, forty thousand.—⁴¹And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

⁴²All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel : and all the rest also of Israel were of one heart to make David king. ⁴³And there they were with David three days, eating and drinking : for their brethren had prepared for them. ⁴⁴Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels,⁴⁵ and on mules,⁴⁶ and on oxen,⁴⁷ and meat,⁴⁸ meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly : for there was joy in Israel.

—³¹And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.—³²And of the children of Issachar, which were men that had understanding³³ of the times, to know what Israel ought to do : the heads of them were two hundred ; and all their brethren were at their commandment.—³⁴Of Zebulun, such as went forth to battle, expert³⁵ in war, with all instruments of war, fifty thousand, which could keep³⁶ rank : they were not of double heart.—³⁷And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.—³⁸And of the Danites expert in war twenty and eight thousand and six hundred.—³⁹And of Asher, such as went forth to battle, expert⁴⁰ in war, forty thousand.—⁴¹And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

XIII]

A.M. 4392. B.C. 1049.
JERUSALEM.

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Parallel place, 2 Sa. vi.

The first bringing-up of the ark.

AND David consulted with the captains of thousands and hundreds, and with every leader. ²And

s The lords of the Philistines passed on by hundreds and by thousands : but David and his men passed on in the rearward with Achish. 1 Sa. 29, 2.

t ...Let him not go down with us to battle, lest in the battle he be an adversary to us: for where-with should he reconcile himself unto his master? should it not be with the heads of these men? 1 Sa. 29, 4.

ψ Heb., on our heads.

ω Or, with a band.

υ 1 Sa. 30, 1, 9, 10.

α (That is, a very great host.)

β Or, captains; or, men. Heb., heads.

γ Ch. II. 1. 2 Sa. 2, 3, 4, and 5, 1. (Probably when on the death of Ishbosheth, David was regarded as king over all Israel. The list begins with the southern tribes, including Levi, after that the northern, then the transjordanic tribes.)

ν Ch. 10, 14.

ω 1 Sa. 16, 1, 3.

δ Or, prepared.

ξ 2 Sa. 8, 17.

ε Heb., brethren. Ge. 31, 23.

ζ Heb., a multitude of them.

η Abner...made Ishbosheth king over Gilead..... the Ashurites... Jezreel..... Ephraim.....and all Israel. 2 Sa. 2, 8, 9.

θ Heb., men of names.

θ 1st. 1. 13 (S. Jer. he says, "where he is to abuse a voice, counsel, or force, and to take a large & unchristian view of all cases.")

ι (And of the half tribe of the Danites who were selected in the signs of the times, so as to know what should be done by the Danites: their leaders were two hundred, and their tribe obeyed their voice. Maurer.)

κ Or, carriers of batt.; or, ranged in battle.

λ Or, set the battle in array.

μ Heb., without a heart and a heart.

ν Or, keeping their ranks.

ξ (The camels did not appear that the Hebrews had mules; they received them from Armenia; the mule being considered the offspring of the wild-ass & mare. The most beautiful are brought from the vicinity of Tassara. Kunt's Esbooge.)

ο (It does not appear that the Hebrews had mules; they received them from Armenia; the mule being considered the offspring of the wild-ass & mare. The most beautiful are brought from the vicinity of Tassara. Kunt's Esbooge.)

π (S. Jer. says, "By the cakes, as we do, the Gadites and Gileadites... and grain-meals in Hebron, who came down from the interior with whole areas bearing burdens.")

ρ Or, victual of meal.

σ (If it please the Lord to show us that this design is pleasing to Him, by availing us with His blessing and assistance, and gaining it not by some oracle.)

τ Heb., let us break forth and send.

z 1 Sa. 31, 1. Is. 37, 4.

v Heb., in the cities of their suburbs.

φ Heb., bring about.

a 1 Sa. 7, 1, 2.

b 1 Sa. 7, 5. 2 Sa. 6, 1.

χ Jos. 13, 3. (According to Thénis and others, El Arisch, the S.W. boundary of the Promised Land, towards Egypt. Many regard it as the Nile. Is. 23, 3. Je. 2, 18.)

ψ Nu. 31, 8. Ju. 3, 3. 2 Ki. 23, 33. (The N.E. boundary towards Syria.)

c Jos. 15, 9, 60.

f 1 Sa. 6, 21, and 7, 1.

d 1 Sa. 4, 4.

ω Heb., made the ark to ride.

e Nu. 4, 15. Ch. 15, 2, 13.

f 1 Sa. 7, 1.

a Heb., songs.

β Called Nachon, 2 Sa. 6, 6.

γ Heb., shook it.

g Ch. 15, 13.

δ That is, The breach of Uzza.

ε (Punishment falls on me; the fear of it on all; which justifies the severity of God as not contrary to His mercy. Bishop Patrick.)

David said unto all the congregation of Israel, "If it seem good unto you, and that it be of the LORD^σ our God, let us send abroad^τ unto our brethren every where, that are left^z in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs,^v that they may gather themselves unto us: and let us bring again^φ the ark of our God to us: for we enquired^a not at it in the days of Saul."

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David^b gathered all Israel together, from Shihor^χ of Egypt even unto the entering of Hemath,^ψ to bring the ark of God from Kirjath-jearim. 6 And David went up, and all Israel, to Baalah,^c that is, to Kirjath-jearim,^f which belonged to Judah, to bring up thence the ark of God the LORD, That dwelleth^d between the cherubims, Whose name is called on it. 7 And they carried^ω the ark of God in a new cart^e out of the house Abinadab:^f and Uzza and Ahio drave the cart. 8 And David and all Israel played before God with all their might, and with singing,^a and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the threshingfloor of Chidon,^β Uzza put forth his hand to hold the ark; for the oxen stumbled.^γ

10 And the anger of the LORD was kindled against Uzza, and He smote him, because he put his hand to the ark: and there he died^δ before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-nzza^ε to this day. 12 And David was afraid of God that day, saying, "How shall I bring the ark of God home to me?"^ε—13 So David

brought^ς not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house^η of Obed-edom, and all^θ that he had.

XIV.]

A.M. 4392. B.C. 1049. JERUSALEM.

Parallel places, 2 Sa. v. 4—25, and ch. xi. 1—19.

The reign of David.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of His people Israel.

3 And David took more^θ wives at Jerusalem: and David begat more sons and daughters.

4 Now theseⁱ are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 5 and Ithar, and Elishua, and Elpalet,⁶ and Nogah, and Nepheg, and Japhia, 7 and Elishama, and Beeliada,^κ and Eliphalet.^κ

8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley^k of Rephaim.^λ

10 And David enquired of God, saying, "Shall I go up against the Philistines? and wilt Thou deliver them into mine hand?"

And the LORD said unto him, "Go up; for I will deliver them into thine hand."

11 So they came up to Baal-pera-

ζ Heb., removed.

η Ch. 26, 5, as Ge. 30, 27. (Domestic happiness in its purest, holiest, most enduring form, finds its dwelling wherever religion is embraced. The virtues of the Christian character so necessarily ensure the reciprocal affection of families, that the state of the domestic circle may be safely assumed as almost an infallible test of the predominance of Christian faith and Christian feeling. Dean Milman.)

θ The sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two. Ch. 26, 8.

θ Heb., yet.

i Ch. 3, 5.

κ Or, Eliada.

κ (The second, the first dying young, according to Kinchi. There were six in Hebron, four of Bath-sheba, nine of other wives, and one daughter, Tamar—twenty in all.)

k Ch. 11, 15.

λ ("This is a broad plain, bounded," as Van de Velde says, "on its western side by low hill-tops, while towards the east, there appears a sea of brown and whitish mountains, most of which have pointed conical summits.")

zim; and David smote them there. Then David said, "God hath broken in upon mine enemies by mine hand like the breaking forth of waters:"—therefore they called the name of that place Baul-perazim.^μ

¹²And when they had left their gods there, David gave a commandment, and they were burned with fire.

¹³And the Philistines yet again spread themselves abroad in the valley. ¹⁴Therefore David enquired again of God; and God said unto him, "Go not up after them; turn away from them, and come upon them over against the mulberry-trees." ¹⁵And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

¹⁶David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon^m even to Gazer.

¹⁷And the fameⁿ of David went out into all lands; and the LORD brought the fear of him upon all nations.^o

XV.] A.M. 4392. B.C. 1049. JERUSALEM. [292
Parallel places, ch. xiii.; 2 Sa. vi.; Ps. lxxviii.; and Ps. cxxxiii.

The second bringing-up of the ark.

AND David made him houses in the city^p of David, and prepared a place for the ark of God, and pitched for it a tent.^q ²Then David said, "None ought to carry^r the ark of God but the Levites:^r for them hath the LORD chosen to carry the ark of God, and to minister unto Him for ever."

³And David gathered^s all Israel together to Jerusalem, to bring up^t the ark of the LORD unto his place, which he had prepared for it.

⁴And David assembled the chil-

dren of Aaron, and the Levites: ⁵of the sons of Kohath; Uriel the chief, and his brethren^u an hundred and twenty; ⁶of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty; ⁷of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty; ⁸of the sons of Elizaphan; ⁹Shemaiah the chief, and his brethren two hundred: ⁹of the sons of Hebron; ⁷Eliel the chief, and his brethren fourscore: ¹⁰of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

¹¹And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, ¹²and said unto them, "Ye are the chief of the fathers of the Levites: sanctify^v yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. ¹³For because^w ye did it not at the first, the LORD our God made a breach^x upon us, for that we sought Him not after the due order."

¹⁴So the priests and the Levites sanctified^y themselves to bring up the ark of the LORD God of Israel.

¹⁵And the children of the Levites bare the ark of God upon their shoulders with the staves^z thereon, as Moses commanded according to the word of the LORD.

Parallel places, 2 Sa. vi. 23, and Ps. cv.

The setting-up of the ark.

¹⁶AND David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. ¹⁷So the Levites appointed Heman^{aa} the son of Joel; and of his brethren, Asaph^{ab} the son of Berechiah; and of the sons of

^μ That is, A place of branches. (Or, The calling of divisions, because the enemies were dispersed there as waters. Bible (Barker), 1601.)

^v (This word is rendered by Aquila, Sept, and Vulg., "par-tree." This Rosenmüller follows; but Celsius, Gesenius, Fürst, and Winter, "a large shrub, distilling coloriferous gum." Abulfatli describes it as a balsam shrub, having longish leaves, and bearing a large fruit. Forskal mentions a tree of the name of laven. Dr. Boyle thinks the poplar, the shajrat-at-bak, "flg" or "gnat-tree" of the Arabs, is the tree here mentioned.)

^m Geba, 2 Sa. 5. 25.

ⁿ Jos. 6. 27. 2 Chr. 26. 8.

^oThe LORD your God shall lay the fear of you and the dread of you upon the land that ye shall tread upon, as He hath said unto you. De. 11, 25, and 2, 25.

^p ...The stronghold of Zion.... 2 Sa. 5. 7, 9

^q Ch. 16, 1.

^r Heb., It is not to carry the ark of God, but for the Levites.

^sThe LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD. De. 10. 8, and 31, 9 Nu. 4, 2, 15.

^t Ch. 13, 5. 1 Ki. 8, 1.

^u 2 Sa. 6, 12.

^p Or, Ammenen.

^σ (The son of Uzziel, the fourth son of Kohath. Ex. 6, 18, 22 Nu. 3, 30.)

^τ (The third son of Kohath. Ex. 6, 18.)

^v (Prepare yourselves, and be pure; abstain from all things whereby ye might be polluted. Bible (Barker), 1601.)

^wThey set the ark upon a new cart,.... and Uzzah and Ahio, the sons of Amminadab drove. 2 Sa. 6. 3. Ch. 13, 7.

^x Ch. 13, 10, 11. (Uzzah died for usurping that which did not appertain to his vocation; for this charge was given to the priests. Nu. 4. 15. So that here all good intentions are condemned except they be commanded by the word of God. Bible (Barker), 1601.)

^y (Holy we cannot be by any habits, either moral or acquired. All moral philosophy is incompetent to furnish such a quality. As we have our faith by illumination, so we have our holiness by inspiration: both received; both remain without. Bishop Andrews.)

^zThou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. Ex. 25, 11 Nu. 4, 15, and 7, 9.

^{aa} Ch. 6, 33.

^{ab} Ch. 6, 39.

^{ac} Ch. 6, 44.

ω (Fourteen; and so the Sept., except that the Hebrew has one named Ben, and none Azaziah; but the Sept. has no Ben, but one Azaziah. It ve. 21, both the Heb. and Sept. have Azaziah.)

a Ve. 18, Jaaziel.

β Ps. xlii. title. (According to Gesenius, "on the virgin key, triple (not soprano), with the female voice." *Buttcher* (De Inferis, p. 192). "cum nabilis super [ad] Voces pueres," i.e., tenor, baritone.)

γ Or, on the eighth to be used. Ps. vi. title. (The harp (kinnor) of eight strings. The *Ura* Negmoth, Scheminith, and Kinnor have all reference to and are the same instrument, the first signifying the mode of playing it, with a bow, the second its compass, the third its specific designation. *Jehb. Gesenius*, "i.e., deep tone, bass." *Buttcher*, "cum citharis ad octavum,—mit Cithar zum Grundbass.")

δ Or, was for the carriage; he instructs about the carriage. *Crispatus* thinks he guided them to keep time. *Hp. Patrick*. See *Gesenius*.)

ε Heb., lifting up. z Nu. 10, 10.

a 2 Sa. 6, 12, 13. 1 Ki. 8, 1.

ζ (That is, gave them strength to execute their office. *Bible* (Barker), 1901.)

η Or, carriage. (Liber of the choir. *Comp. ve. 22*. Sept. Cod. Vat.)

b Ch. 13, 8.

Merari their brethren, Ethan^ω the son of Kushaiah; ¹⁸and with them their brethren of the second degree, Zechariah, Ben,^ω and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

¹⁹So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; ²⁰and Zechariah, and Aziel,^α and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;^β ²¹and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Scheminith^γ to excel.

²²And Chenaniah, chief of the Levites, was^δ for song: ^εhe instructed about the song, because he was skilful. ²³And Berechiah and Elkanah were doorkeepers for the ark. ²⁴And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets^ε before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

²⁵So David,^α and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

²⁶And it came to pass, when God helped^ε the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

²⁷And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song^η with the singers: David also had upon him an ephod of linen.

²⁸Thus all Israel brought^b up the

ark of the covenant of the Lord with shouting, and with sound of the cornet,^ε and with trumpets, and with cymbals, making a noise with psalteries and harps.

²⁹And it came to pass, as the ark of the covenant^θ of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.^ε

¹So they brought the ark [XVI.] of God,^d and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God. ²And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed^d the people in the name of the Lord. ³And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

⁴And he appointed certain of the Levites to minister before the ark of the Lord, and to record,^κ and to thank and praise the Lord God of Israel: ⁵Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries^λ and with harps; but Asaph made a sound with cymbals; ⁶Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

[The first part, down to ve. 22 inclusive, corresponds to Ps. cv. 1—15.] [293]

[The second part, down to ve. 33, corresponds to Ps. xevi.] [294]

[The distich in ve. 31 is from Ps. cvi. 1; the remainder is from ve. 47, 48.] [295]

⁷THEN on that day David delivered^κ first^ε this psalm to thank the Lord into the hand of Asaph and his brethren.

ε (A musical instrument sounded by the breath; some species of horn. Fr., corrette; Lat., cornu. Cotton. It was curved, differing from that at ve. 21, which was straight.)

θ (So called because it put the Israelites in remembrance of the Lord's covenant made with them. *Bible* (Barker), 1901.)

c 2 Sa. 6, 20.

d 2 Sa. 6, 17—19.

ε (If God's will be the centre of our well-doing, and His glory the circumference, if we do what we do, not that our own will, but that God's will be done—not our name, but His be hallowed: in such a case the act is holy, and the spirit by which it is done is of the same kind; otherwise, philosophical, political, moral, our conduct may be, but theological, religious, holy, it certainly is not. *Bishop Andrews*.)

κ Ps. xxxviii. & lxx. title. (*Bible* (Barker), 1901. has "rhymes," "to wit, God's benefits towards His people.")

λ Heb., with instruments of psalteries and harps.

μ (...Did appoint at the beginning to give thanks to the Lord by the hand of Ac.; signifying that in all our enterprises the name of God ought to be praised and called upon. *Bible* (Barker), 1901.)

e See 2 Sa. 23, 1.

f Ps. 105, 1-15.

v (Look on this as your highest happiness, and make your boast of it that He is your God. Bishop Patrick.)

g (Wherein He promises to be ever propitious to you, if you keep His Law. Bp. Patrick. Ge. 17, 2; 26, 3; 28, 13; and 35, 11.)

π Heb., the cord.

g A good land and a large... a land flowing with milk and honey. Ex. 3, 8.

ρ Heb., men of number. I being few in number, they shall gather themselves together against me, and slay me... and my house. Ge. 34, 30.

h Ge. 12, 17, and 29, 3. Ex. 7, 15.

i Ps. 105, 15.

o (Thus far they sang in the morning. Soder Olam Rabba. Bishop Patrick.)

τ (Here began the song between the two evenings. Soder Olam Rabba. Bishop Patrick. Comp. Ps. xevii.)

k Turn ye not unto idols, nor make to yourselves molten gods; I am the Lord your God. Le. 19, 4.

v (In Him alone we ought to confide, to Him we ought to cleave, and in His cleaving and favour perpetually rejoice. Bishop Patrick.)

⁸Give thanks unto the Lord, call upon His name, make known His deeds among the people. ⁹Sing unto Him, sing psalms unto Him, talk ye of all His wondrous works. ¹⁰Glory ye in His holy name; let the heart of them rejoice that seek the Lord.

¹¹Seek the Lord and His strength, seek His face continually. ¹²Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth;

¹³O ye seed of Israel His servant, ye children of Jacob, His chosen ones. ¹⁴He is the Lord our God; His judgments are in all the earth.

¹⁵Be ye mindful always of His covenant, the word which He commanded to a thousand generations; ¹⁶even of the covenant which He made with Abraham, and of His oath unto Isaac; ¹⁷and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, ¹⁸saying, Unto thee will I give the land of Canaan, the lot of your inheritance; ¹⁹when ye were but few, even a few, and strangers in it.

²⁰And when they went from nation to nation, and from one kingdom to another people; ²¹He suffered no man to do them wrong: yea, He reproveth kings for their sakes, ²²saying, "Touch not Mine anointed, and do My prophets no harm."

Afterwards used when the house was built after the Captivity. Ps. xevii.

²³SING into the Lord, all the earth; shew forth from day to day His salvation. ²⁴Declare His glory among the heathen; His marvellous works among all nations.

²⁵For great is the Lord, and greatly to be praised: He also is to be feared above all gods. ²⁶For all the gods of the people are idols; but the Lord made the heavens. ²⁷Glory and honour are in His presence; strength and gladness are in His place.

²⁸Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. ²⁹Give unto the Lord the glory due unto His name: bring an offering, and come before Him; worship the Lord in the beauty of holiness. ³⁰Fear before Him, all the earth: the world also shall be stable, that it be not moved.

³¹Let the heavens be glad, and let the earth rejoice; and let men say among the nations, The Lord reigneth. ³²Let the sea roar, and the fulness thereof; let the fields rejoice, and all that is therein. ³³Then shall the trees of the wood sing out at the presence of the Lord, because He cometh to judge the earth.

³⁴O give thanks unto the Lord; for He is good: for His mercy endureth for ever. ³⁵And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy name, and glory in Thy praise. ³⁶Blessed be the Lord God of Israel for ever and ever.

And all the people said, "Amen," and praised the Lord.

³⁷So he left there before the ark of the covenant of the Lord Asaph and his brethren to minister before the ark continually, as every day's work required; and Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters; ³⁹and Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high-place that was at Gibeon; ⁴⁰to offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually morning and evening, and to do according to all that is written in the law of the Lord, which He commanded Israel; ⁴¹and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord,

g (Singing to the top of the Lord's Beatitude)

v (Blessed be the Lord our God, who has made them our God. Bishop Patrick)

f Ps. 106, 1, 47, 1, 48, 4; and 139, 1

π Ps. 105, 47, 48

ρ 1 Ki. 8, 15.

g De. 27, 15.

g (Asaph's singing was at the ark at Gibeon, where was the tabernacle of the Lord.)

o Comp. Title of Ps. lxxxviii. Shammah lxxxviii. (The name of the first of the twelve prophets.)

a (The singing was proper to the services. Bp. Patrick)

β (He was the organ, or support, of the high priest.)

p Ch. 21, 20. 2 Chr. 4, 3.

q (The great high place. 1 Ki. 3, 4.)

y (Hither was the tabernacle brought. See the slaughter of N. b. 1 Sa. xxvii.)

δ Heb., in the morning, and in the evening.

r Nu. 28, 3. Ex. 29, 38.

e (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 standing with trumpets. 2 Chr. 5, 12.)

t Ve. 34, 2 Chr. 15, 13, and 7, 3, 12; 1 Chr. 3, 11, Je. 33, 11.

e Heb., *the revolve*. Ep. Patrick.)

u The trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord. 2 Chr. 5, 13.

z (That is, *sacred*. Comp. Re. 15, 2, Patrick.)

q Heb., *for the gate*. (An officer of great dignity.) See ch. 25, 1—19. Ep. Patrick.)

v (David) blessed the people in the name of the Lord of Hosts. And he dealt among all the people, even among the whole multitude of Israel, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. 2 Sa. 6, 18, 19.

o Heb., *have I ren.*

w ...Chose me before all the house of my father to be king over Israel for ever; for I have chosen Judah to be the ruler. Ch. 28, 4.

x (The orientals do not fold their flocks at night. Harmer.)

y Heb., *after*.

z But.....thou shalt not build an house for My name, because thou hast been a man of war, and hast shed blood. Ch. 28, 3.

because^t His mercy endureth for ever; ^uand with them Heman and Jeduthun with^e trumpets and cymbals for those that should make a sound,^u and with musical instruments of God.⁵ And the sons of Jeduthun were porters.^v

⁴³And all the people departed, every man to his house: and David returned to bless his house.^v

XVII.] A.M. 4303. B.C. 1018. [296
Parallel places, 2 Sa. vii. 1—29. [296
The promise of God to David.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, "Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains."

²Then Nathan said unto David, "Do all that is in thine heart; for God is with thee."

³And it came to pass the same night, that the word of God came to Nathan, saying, ⁴"Go and tell David My servant, Thus saith the Lord, Thou shalt not build Me an house to dwell in: ⁵for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone^o from tent to tent, and from one tabernacle to another. ⁶Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why have ye not built Me an house of cedars? ⁷Now therefore thus shalt thou say unto My servant David, Thus saith the Lord of hosts, I took thee^w from the sheepcote; ⁸even from following^x the sheep, that thou shouldst be ruler over My people Israel; ⁹and I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth;^z ¹⁰also I will ordain a place for My people Israel, and will plant them, and they shall dwell in

their place, and shall be moved no more;^y neither shall the children of wickedness waste them any more, as at the beginning,^z ¹⁰and since the time that I commanded judges to be over My people Israel; moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house. ¹¹And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons;^a and I will establish his kingdom: ¹²he shall build Me an house, and I will stablish his throne for ever.^b ¹³I will be his father, and he shall be My son:^c and I will not take My mercy away from him, as I took it from him^d that was before thee: ¹⁴but I will settle him in Mine house and in My kingdom for ever; and his throne shall be established for evermore."^e

¹⁵According to all these words, and according to all this vision, so did Nathan speak unto David.

¹⁶And David the king came and sat before the Lord, and said, "Who am I, O Lord God, and what is mine house, that Thou hast brought me hitherto? ¹⁷And yet this was a small thing in thine eyes, O God; for Thou hast also spoken of Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree,^k O Lord God. ¹⁸What can David speak more to Thee for the honour of thy servant? for Thou knowest Thy servant. ¹⁹O Lord, for Thy servant's sake, and according to Thine own heart, hast Thou done all this greatness, in making known all these great^l things.

²⁰O Lord, there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. ²¹And what one nation in the earth is like Thy people Israel, whom God went to redeem to

y 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. Is. 65, 9.

z Violence shall no more be heard, in thy land, nor destruction within thy borders. Is. 60, 18.

a Solomon. ch. 28, 5.

b ...If he consent to do My commandments and My judgments. Ch. 28, 7.

c Ps. 89, 26—31.

d Saul.....thou hast rejected the word of the Lord, and the Lord hath rejected thee. 1 Sa. 15, 26.

e He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. Lu. 1, 32, 33.

k Some read nearly as in Sam. "Thou hast shewn me the succession of men rising in the future."

l Heb., greatness.

f The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance. De. 4, 20.

g What nation is there so great, who hath God so high unto them, as the Lord our God is in all things that we call upon Him for? De. 4, 7, 8.

i Eze. 37, 23—28.

u Heb., revealed the ear of.

v Or, it hath pleased.

£ (For thou, Lord, hast blessed it, and do Thou bless it for ever, Sept.)

π (Calced. 2 Sa. 8, 1. Methy-Amon, the Bride of the metropolis. That is, he subdued the metropolis. Comp. the Arabic proverb, "I give thee not my bride." I do not subject myself to thee. Abirband takes M. Uey-annah for a virgin compounding Gath.)

p Or, Hadab-czer. 2 Sa. 8, 3.

σ (A state in Calo-Syria. Rosen. Perhaps Holab. Ge. 11, 15. R. asked from the Euphrates to the north and east of Damascus. 1 Sa. 11, 47. Hales, i., 119.)

τ (Extend. Grot. "Recover." 2 Sa. 8, 3. Turn back behind his back, i.e., David went to repel Hadab-czer. S.C., Rev. Hist., 182.)

υ (This amends the seven hundred, 2 Sa. 8, 4.)

be His own people, to make Thee a name of greatness and terribleness, by driving out nations from before Thy people, whom Thou hast redeemed out of Egypt? ²¹For Thy people Israel didst Thou make Thine own people for ever; ²²and Thou, Lord, becamest their God.

²³Therefore now, LORD, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, and do as Thou hast said. ²⁴Let it even be established, that Thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel; and let the house of David Thy servant be established before Thee. ²⁵For Thou, O my God, hast told^a Thy servant that Thou wilt build him an house; therefore Thy servant hath found in his heart to pray before Thee.

²⁶And now, LORD, Thou art God, and hast promised this goodness unto Thy servant: ²⁷now therefore let^b it please Thee to bless the house of Thy servant, that it may be before Thee for ever: for Thou blessest, [£]O LORD, and it shall be blessed for ever."

PSALMS II. XLV., XXII., [297—302
XVI., CXVIII., CX.

XVIII.] A.M. 1393. B.C. 1018. [303
Parallel place, 2 Sa. viii.

David's conquests.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath⁷ and her towns out of the hand of the Philistines. ²And he smote Moab; and the Moabites became David's servants, and brought gifts. ³And David smote Hadarezer⁸ king of Zobah⁷ unto Hamath, as he went to establish⁷ his dominion by the river Euphrates. ⁴And David took from him a thousand chariots, and seven⁹ thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

⁵And when the Syrians of Damascus⁶ came to help Hadarezer king of Zobah, David slew the Syrians two and twenty thousand men.

⁶Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts.

Thus the LORD preserved David whithersoever he went.

⁷And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. ⁸Likewise from Tibhathy and from Chun,⁹ cities of Hadarezer, brought David very much brass, wherewith Solomon⁶ made the brasen sea, and the pillars, and the vessels of brass.

⁹Now when Tou⁹ king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah, ¹⁰he sent Hadoram^a his son to king David, to enquire^b of his welfare, and to congratulate^c him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war^d with Tou;) and with him all manner of vessels of gold, and silver, and brass. ¹¹Then also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. ¹²Moreover Abishai^e the son of Zeruiah slew of the Edomites in the valleys of salt eighteen^f thousand. ¹³And he put garrisons in Edom; and all the Edomites became David's servants.

Thus the LORD preserved David whithersoever he went.

¹⁴So David reigned over all Israel, and executed judgment and justice among all his people.

¹⁵And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Abilud, recorder. ¹⁶And Zadok the son of Ahitub, and Abi-

4 Heb. Darnus. 1. (1) In the sixth year of David's reign, 2. In the year of his death, 3. In the year of his death, 4. In the year of his death, 5. In the year of his death, 6. In the year of his death, 7. In the year of his death, 8. In the year of his death, 9. In the year of his death.

11 Or, 2 Sa. 8, 3. 12 Or, 2 Sa. 8, 3. 13 Or, 2 Sa. 8, 3. 14 Or, 2 Sa. 8, 3. 15 Or, 2 Sa. 8, 3. 16 Or, 2 Sa. 8, 3.

17 Or, 2 Sa. 8, 3.

18 Or, 2 Sa. 8, 3.

19 Or, 2 Sa. 8, 3.

20 Or, 2 Sa. 8, 3.

21 Or, 2 Sa. 8, 3.

22 Or, 2 Sa. 8, 3.

23 Or, 2 Sa. 8, 3.

24 Or, 2 Sa. 8, 3.

25 Or, 2 Sa. 8, 3.

26 Or, 2 Sa. 8, 3.

27 Or, 2 Sa. 8, 3.

28 Or, 2 Sa. 8, 3.

29 Or, 2 Sa. 8, 3.

30 Or, 2 Sa. 8, 3.

31 Or, 2 Sa. 8, 3.

32 Or, 2 Sa. 8, 3.

33 Or, 2 Sa. 8, 3.

34 Or, 2 Sa. 8, 3.

κ (*Abimelech*, 2 Sa. 8, 17. *Donatus observes that there were two Abimelechs, one the grandson of Abithab, the other the son of Abithab.* Patrick.)

melech^κ the son of Abiathar, were the priests; and Shavsha^λ was scribe; and Benaiah the son of Jehoiada was over the Cherethites^α and the Pelethites;^μ and the sons of David were chief about^ν the king.

PSALMS LX., CVIII. [304, 305

2 SAMUEL IX. [306

XIX.] A.M. 4399. B.C. 1042. [307

Parallel place, 2 Sa. x. 1-19. *The victories of David.*

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

²And David said, "I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me."

And David sent messengers to comfort him concerning his father.

So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. ³But the princes of the children of Ammon said to Hanun, "Thinkest^ξ thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?"

⁴Wherefore Hanun took David's servants, and shaved^μ them,^ν and cut off their garments in the midst hard by their buttocks,^π and sent them away.

⁵Then there went *certain*, and told David how the men were served: and he sent to meet them: (for the men were greatly ashamed;) and the king said, "Tarry at Jericho until your beards be grown, and then return."

⁶And when the children of Ammon saw that they had made themselves odious^ρ to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia,

and out of Syria-Maacah, and out of Zobah.^σ ⁷So they hired thirty and two thousand chariots,^τ and the king of Maachah^υ and his people; who came and pitched before Medeba.^φ And the children of Ammon gathered themselves together from their cities, and came to battle.

⁸And when David heard of it, he sent Joab, and all the host of the mighty men.

⁹And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

¹⁰Now when Joab saw that the battle was set^χ against him before and behind, he chose out of all the choice^ψ of Israel, and put them in array against the Syrians. ¹¹And the rest of the people he delivered unto the hand of Abishai^ω his brother, and they set themselves in array against the children of Ammon. ¹²And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee: ¹³be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do that which is good in His sight."

¹⁴So^α Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. ¹⁵And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city.^ο

Then Joab came to Jerusalem.

¹⁶And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river:^β and Shophach,^γ the captain of the host of Hadarezer, went before them.

σ (*Probably extending from the right bank of the Orontes towards Aleppo and the Euphrat-s.* 2 Sa. 10, 6, and 8, 3, 5. J. L. Porter.)

τ (*That is, chariot men.* 2 Sa. 18.)

υ (*A district around the fountains of Jordan at the base of Hermon.* J. L. Porter.)

φ (*One hour forty-five minutes from Hesbān towards the south-east. The ruins occupy a little hill, and are about one mile and a half in circumference.* J. L. Porter.)

χ Heb., *the force of the battle was.*

ψ Or, *young men*

ω Heb., *Abshai.*

α (*Nothing terrified by this unlooked-for danger, he met it with courage and policy.* Grot.)

ο See ch. 20, 1.

β That is, *Euphrates.*

γ Or, *Shobach.* 2 Sa. 10, 16.

λ ...Seraiah. 2 Sa. 8, 17. ...Shisha. 1 Ki. 4, 3.

α (*Archers.* Targum. *The Philistine body-guard.*)

μ (*Slingers.* Targum. *Benjamites. Some executions and couriers.* Ser 1 Ki. 2, 25, 31. Da. 2, 14.)

ν Heb., *at the head of.* (*Some think ecclesiastical councillors.* Gosen. De Wette. Winer. Rosen. understand *the word* 2 Sa. 8, 18; *"palace priests," ministers.* Parkhurst.)

ξ Heb., *in thine eyes doth David?*

π ...Off the one-half of their heads..... 2 Sa. 10, 4.

ρ Ye shall not round the corners of your heads, neither shall thou mar the corners of thy beard. Le. 19, 27. De. 11, 1.

σ (*According to eastern habits scarcely anything can be considered more disgraceful.* Chandler.)

φ Heb., *to stink.*

p 2 Sa. 11, 1.

¹⁷ And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. ¹⁸ But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

8 Heb., at the return of the year (i.e., the spring).

9 ...David sent Joab, and his servants with him, and all Israel. 2 Sa. 11, 1.

¹⁹ And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

rTook the royal city. And Joab sent messengers to David and said... Gather the rest of the people together, and encamp against the other parts of the city and take it; lest I take it, and it be called after my name. 2 Sa. 12, 26-28.

2 SAMUEL XI. [308

2 SAMUEL XII. 1-25. [309

PSALMS LI, XXXII., XXXIII., CIII. [310-313

XX.] A.M. 4402. B.C. 1039. [314

Parallel place, 2 Sa. xii. 26-31. The siege of Rabbah.

AND it came to pass,^p that after⁸ the year was expired, at the time that kings go out to battle, Joab⁹ led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah.

But David tarried at Jerusalem.

And Joab smote^r Rabbah, and destroyed it.

e Heb., the weight of. (Not less than one hundred and twenty-five pounds. Some think the Syrian talent one quarter of the Hebrew, others that it was the crown of Milcom; others that it was suspended over the throne. Pic. Bib.)

² And David took the crown of their king from off his head, and found it to weigh^s a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. ³ And he brought out the people that were in it, and cut^t them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

5 (Put them to, made them slaves and employed them in laborious occupations. Pic. Bib. So Kennicott.)

2 SAMUEL XIII. XXI. [315-331

A.M. 4422. B.C. 1019. [332

Parallel place, 2 Sa. xxi. 15-22. David again defeats the Philistines.

⁴ AND it came to pass after this, that there arose⁹ war at Gezer¹⁰ with the Philistines; at which time Sibhechai¹¹ the Hushathite slew Sippai; that was of the children of the giant:¹² and they were subdued.

9 Or, continued. Heb., stood.

10 Or, Gath. (See Josephus. In 2 Sa. 1, 18, most copies of the Sept., with the Syr. and Arab., Gath.) See also copies of the Sept. and about fifty MSS. have Heb.)

11 Ch. II, 29.

12 Or, Sept., 2 Sa. 21, 18.

13 Or, Ephraim.

A (I have a great man. 2 Sa. 21, 19.) See the Heb. and means according to Park "a great man," but "great" or "strong" is "weavers," seems interpreted from the end, and here or there, a transposition for I have, a weaver. See Heb., Gesen., Gregory.)

⁵ And there was war again with the Philistines; and Elhanan the son of Jair¹³ slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

⁶ And yet again there was war at Gath, where was a man¹⁴ of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was the son¹⁵ of the giant: ⁷ but when he defied⁵ Israel, Jonathan the son of Shimea¹⁶ David's brother slew him.

⁸ These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

2 SAMUEL XXII, XXIII. [333-336

XXI.] A.M. 4422. B.C. 1019. [337

Parallel place, 2 Sa. xxiv.

The numbering of the fighting-men of Israel.

AND Satan stood⁷ up against Israel, and provoked David to number⁸ Israel.

14 Heb., a man of measure.

15 Heb., born to the giant, or Ephraim.

16 Or, reproached.

17 Shammah. 1 Sa. 16, 9.

18 (As answer, to lay some on to the charge of the Israelites. Re 12, 10.)

19 (Out of p. v., curiosity, and confidence, in self, actual, verbi. Nu. 1, 3 and 26, 3. 2 Chr. 2, 17, and 25, 5. Bp. Rich.)

20 But David took not the number of them from twenty years old and under; because the Lord had said He would increase Israel like to the stars of the heavens. Ch. 27, 23.

σ (There were thirty-thousand more of Levi and Benjamin. 2 Sa. 6, 1, *placed on the frontiers of the country of the Philistines.* 2 Sa. 24, 9.)

ρ Joab the son of Zerniah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David. Ch. 27, 24.

τ Heb., and it was evil in the eyes of the Lord concerning this thing.

ω 2 Sa. 12, 13.

z See 1 Sa. 9, 9.

υ Heb., stretch out.

φ Heb., take to thee.

χ (So the Sept., which also has "there;" 2 Sa. 24, 13.)

ψ Or, many.

ω (From day-break, when the pestilence began to range, until dinner-time there died seventy thousand. Jos. Ant., vii. xiii, 3.)

γ See Ge. 6, 6.

5 And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore^σ and ten thousand men that drew sword. 6 But Levi and Benjamin counted^ρ he not among them: for the king's word was abominable to Joab.

7 And God was displeas^τed with this thing; therefore He smote Israel.

8 And David said unto God, "I have sinned greatly, because I have done this thing: but now, I beseech Thee, do^υ away the iniquity of Thy servant; for I have done very foolishly."

9 And the LORD spake unto Gad, David's seer,^z saying, 10 "Go and tell David, saying, Thus saith the LORD, I offer^υ thee three things: choose thee one of them, that I may do it unto thee."

11 So Gad came to David, and said unto him, "Thus saith the LORD, (Choose^φ thee 12 either three^x years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the Angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to Him that sent me."

13 And David said unto Gad, "I am in a great strait: let me fall now into the hand of the LORD; for very great^ψ are His mercies; but let me not fall into the hand of man."

14 So the LORD sent pestilence^ω upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an Angel unto Jerusalem to destroy it: and as He was destroying, the LORD beheld, and He repented^γ Him of the evil,

and said to the Angel that destroyed, "It is enough, stay now Thine hand."

And the Angel of the LORD stood by the threshing-floor^α of Ornan^β the Jebusite.

16 And David lifted up his eyes, and saw the Angel^τ of the LORD stand between the earth and the heaven, having a drawn sword in His hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, "Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let Thine hand, I pray Thee, O LORD my God, be on me, and on my father's house; but not on Thy people, that they should be plagued."

18 Then the Angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar^δ unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying^γ of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the Angel; and his four sons with him hid themselves.^δ Now Ornan was threshing wheat. 21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, "Grant^ε me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people."

23 And Ornan said unto David, "Take it to thee, and let my lord the king do *that which is good* in his eyes: lo, I give thee the oxen *also*

α (This hill was the place where Abraham was on the point of offering up Isaac. Jos., Ant., vii., 13, 4. Comp. Jehovah Jireh. Ge. 22, 14. And here Solomon built the temple.)

β Or, Arouneh. (As in 2 Sa. xxiv., Orno, in both books. Sept.)

z 1 Ki. 19, 5, 7. 2 Ki. 19, 35.

δ 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. 2 Chr. 3, 1.

γ ("God sent," says Josephus, "the prophet to him, and told him that there should his son build Him an altar." Ant., vii., xiii., 4.)

δ Or, when Ornan turned back and saw the angel, then he and his...

ε Heb., give.

ξ (This was known by the heathen. See Scripps on Virgil, (Æneid XII, 200.) says that in the old temples sacrifices were consumed by divine fire obtained by prayer. Patrick.)

• There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat. 1e. 9, 24. 2 Chr. 3, 1, and 7, 1.

d Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and spread about the tent over the tabernacle, and put the covering of the tent above upon it, and brought the ark, and set up the vail, and covered the ark. So Moses finished the work. Ex. 40, 18.

η (The Targum calls this "the sanctuary in Gibeon." Patrick.)

θ Ch. 16, 39. (Non E' Job, a modern village on the summit of a hill, five miles north by west of Jerusalem.)

ε (This is the place where the temple must be built. Wall.)

e De. 12, 5. Ch. 21, 18, 19-28, 2 Sa. 24, 18. 2 Chr. 3, 1.

κ (Jarebi thinks these being service works, he would not employ the Israelites; which example Solomon followed. 1 Ki. 9, 20, 21, and 5, 15, 2 Chr. 2, 2, and 8, 7.)

λ (Hings. Targum.)

for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all."

21 And king David said to Ornan, "Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost."

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offering. 27 And the Lord commanded the Angel; and He put up His sword again into the sheath thereof.

PSALM XXX.

[338

1 KINGS I.

[339

A.M. 1122. B.C. 1019.

The preparation for building the temple.

[340

28 AT that time, when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there. 29 For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon. 30 But David could not go before it to enquire of God: for he was afraid because of the sword of the Angel of the Lord.

31 Then David said, "This is the house of the Lord God, and this is the altar of the burnt-offering for Israel."

2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. 3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance

without weight; also cedar-trees in abundance: for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, "Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it."

So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, "My son, as for me, it was in my mind to build an house unto the name of the Lord my God; but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto My name, because thou hast shed much blood upon the earth in My sight. 8 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 9 He shall build an house for My name; and he shall be My son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. 10 Now, my son, the Lord be with thee, and prosper thou, and build the house of the Lord thy God, as He hath said of thee. 11 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. 12 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. 13 Now, behold, in my trouble I have prepared

/ Vc. 11. 1 Ki. 7, 17

g ...There is not among us any that can skill to hew timber like unto the Sidonians. 1 Ki. 5, 6.

h Ch. 29, 1.

μ (He now say "magnificent." Cottm.)

i Ch. 17, 1, and 28, 2. 2 Sa. 7, 2. 1 Ki. 8, 17.

l De. 12, 11.

o Ch. 28, 1. 1 Ki. 5, 3.

m Ch. 28, 5.

n 1 Ki. 4, 25, and 5, 4.

v That is, Peaceful.

w Ch. 17, 12, 13, and 28, 6. 2 Sa. 7, 13. 1 Ki. 5, 5.

p He. 1, 5.

q Vc. 16.

r Ex. 11c 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. 1 Ki. 3, 12. Ps. 72, 1.

s Ch. 28, 7. Jos. 1, 7, 8.

ξ (Nothing gives a man so much ability as to give up all worldly pleasures, to be able to bear the trial of command. Patrick. Ch. 28, 20. De. 31, 7. Jos. 1, 9.

τ Or perty (It a timorous ye go to of various troubles. Patrick)

for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver;^p and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.¹³ Moreover *there are* workmen with thee in abundance, hewers and workers^q of stone and timber, and all manner of cunning men for every manner of work:¹⁶ of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.¹⁷

¹⁷David also commanded all the princes of Israel to help Solomon his son, saying, ¹⁸“Is not the LORD your God with you? and hath He *not* given you rest^r on every side? for He hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before His people. ¹⁹Now set^s your heart and your soul to seek the LORD your God; arise *therefore*, and build ye the sanctuary of the LORD God, to bring^t the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name^u of the LORD.”

XXIII.] ¹So when David was old and full of days, he made^v Solomon his son king over Israel.

A.M. 1122. B.C. 1019.
The order of the Levites.

[34]

²AND he gathered^w together all the princes of Israel, with the priests and the Levites. ³Now the Levites were^x numbered from the age of thirty^y years and upward:^z and their number by their polls, man by man, was thirty and eight thousand. ⁴Of which, twenty and four thousand were to set^a forward the work of the house of the LORD; and six thousand were officers^b and judges: ⁵moreover four thousand were porters; and four thousand praised the LORD with the instruments^c “which I^a made,” said David, “to praise *therewith*.”

⁶And David divided^d them into courses^y among the sons of Levi, *namely*, Gershon, Kohath, and Merari. ⁷Of the Gershonites^z were, Laadan,^d and Shimei. ⁸The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. ⁹The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan. ¹⁰And the sons of Shimei were, Jahath, Ziuah,^e and Jeush, and Beriah. These four were the sons of Shimei. ¹¹And Jahath was the chief, and Zizah the second: but Jeush and Beriah had^f not many sons;^g therefore they were in one reckoning,^h according to *their* father's house.

¹²The sons of Kohath;^b Amram, Izhar, Hebron, and Uzziel, four. ¹³The sons of Amram;^c Aaron and Moses: and Aaron^d was separated, that he should sanctify^o the most holy things, he and his sons for ever, to burn^f incense before the LORD, to minister^g unto Him, and to bless^h in His name for ever.

¹⁴Now concerning Moses the man of God, his sons^b were named of the tribe of Levi. ¹⁵The sons of Mosesⁱ were, Gershom, and Eliezer. ¹⁶Of the sons of Gershom, Shebuel^k was the chief.^l ¹⁷And the sons of Eliezer were, Rehabiah^l the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.^m

¹⁸Of the sons of Izhar; Shelomithⁿ the chief. ¹⁹Of the sons of Hebron;^u Jeriah the first, Amariah the second, Jahaziel the third, and Jekamean the fourth. ²⁰Of the sons of Uzziel; Micah the first, and Jesiah the second.

²¹The sons of Merari;^o Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. ²²And Eleazar died, and had no sons,^p but daughters; and their brethren^q the sons of Kish took them. ²³The sons of Mushi;^r Mahli, and Eder, and Jeremoth, three.

²⁴These were the sons of Levi^r

^β (By the commandment of God. 2 Chr. 29, 25. These divisions were ever after retained. 2 Chr. 8, 14; 23, 18; and 35, 4. Ezz. 3, 10. 1 Pp. Rich. Ch. 6, 1. Ex. 6, 16. Nu. 26, 57.)

^γ Heb., divisions.

^z Ch. 26, 21.

^δ Or, Libni. Ch. 6, 17.

^ε Or, Zizah.

^ζ Heb., did not multiply.

^η (Accounted but as our family. Patrick.)

^b Ex. 6, 18.

^c Ex. 6, 20.

^d Ex. 28, 1. He. 5, 4.

^θ (That is, minister in a holy manner the most holy things. Patrick.)

^e Ex. 30, 7. Nu. 16, 40. 1 Sa. 2, 28.

^f De. 21, 5.

^g Nu. 6, 23.

^h Ch. 26, 23.

ⁱ Ex. 2, 22, and 18, 3.

^k Shubael. Ch. 24, 20.

^l Or, the first.

^m Ch. 26, 25.

ⁿ Heb., were highly multiplied.

^o Shelomoth. Ch. 24, 22.

^p Ch. 24, 23.

^q Ch. 24, 26.

^r Ch. 24, 28.

^A Or, kinsmen (Their cousin married them. Nu. 36, 6.)

^q Ch. 24, 30.

^r Nu. 10, 17.

^p (This sum, computed by Breewood, amounts to £41,125,000. Bishop Cumberland makes it somewhat less. Jos plus has only one-tenth part of the former incredible sum. Kennebett.)

^σ That is, masons and carpenters.

^t Ch. 23, 25. De. 12, 10. Jos. 22, 4. 2 Sa. 7, 1.

^u 2 Chr. 20, 3.

^v 1 Ki. 8, 6, 21. 2 Chr. 5, 7, and 6, 11.

^w Ye. 7. 1 Ki. 5, 3.

^x (Declared him his successor, but did not resign his throne, nor make him his colleague. First coronation, 1 Ki. 1, 33—39. Second, ch. 28, 5.)

^y (As at the first platforming of the people of Israel into a commonwealth, they are numbered, & the Levites appointed, much like does David here. Lightf.)

^φ (Perhaps, had been used to be. Wall.)

^χ Nu. 4, 3, 47. (In Nu. 8, 24, both Heb. and 8 pt. say twenty-five. Wall.)

^ψ (After fifty they were freed from the service of the temple, and kept in their several cities to teach and judge. Bishop Rich.)

^ω Or, oversee.

^z Ch. 26, 29. De. 16, 18. 2 Chr. 19, 8.

^y 2 Chr. 29, 25. Am. 6, 5.

^a (He. Sept. (Vat.) They. Sept. (Alex.) Comp. Ald.)

¹⁸ (Mere now being
useful, yet they
came not to their
fulfillment till
thirty. Bishop
Rich.)

^s Ch. 22, 18.

^v Or, and he
decideth in.

^ξ (As concerning
the. Patrick.)

^t Nu. 4, 5.

^π Heb., number.
(They were num-
bered twice as
they were in the
days of Moses.
Patrick.)

^ρ Heb., station
was at the head
of. Ne. 11, 21.

^u Thou shalt set
upon the table
shew-bread be-
fore Me always.
Ex. 25, 30.

^v Ch. 9, 29. Le.
6, 20.

^w Le. 2, 4.

^x Le. 2, 5.

^σ Or, flat plate.

^τ (Prepare the
sacrifices to the
hands of the
priests. Bishop
Rich.)

^y ...The day of
your gladness...
Nu. 10, 10. Ps.
81, 3.

^z In the four-
teenth day of
the first month
at even is the
Lord's passover.
Le. 23, 5. Pente-
cost, ve. 16...
Blowing of
trumpets, ve. 21.
The day of
atonement, ve.
28...The feast of
tabernacles, ve.
34.

^b Nu. 3, 6-9.

^c Le. 10, 1. Nu.
26, 60.

^d ...When they
offered strange
fire before the
Lord. Nu. 26,
60, and 3, 4.

after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty^u years and upward. ²⁵For David said, "The Lord God of Israel hath given rest^s unto His people, that^v they may dwell in Jerusalem for ever!" ²⁶and also^ξ unto the Levites; they shall no *more* carry^t the tabernacle, nor any vessels of it for the service thereof. ²⁷For by the last words of David the Levites were numbered^π from twenty years old and above: ²⁸because their office^ρ was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; ²⁹both for the shew-bread,^u and for the fine flour^v for meat-offering, and for the unleavened cakes,^o and for that which is baked^f in the pan,^σ and for that which is fried, and for all manner of measure and size; ³⁰and to stand every morning to thank and praise the Lord, and likewise at even; ³¹and to offer^τ all burnt-sacrifices unto the Lord in the sabbaths,^y in the new moons, and on the set feasts,^ξ by number, according to the order commanded unto them, continually before the Lord; ³²and that they should keep the charge of the tabernacle of the congregation, and the charge^b of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

XXIV.] *The order of the priests.*

NOW these are the divisions of the sons of Aaron. The sons^c of Aaron; Nadab, and Abihu, Eleazar, and Ithamar: ²but Nadab and Abihu died^d before their father, and had no children; therefore Eleazar and Ithamar excented the priest's office.

³And David distributed them, both

Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. ⁴And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers: ⁵thus were they divided by lot, one sort with another; for the governors of the sanctuary,^v and governors^ξ of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. ⁶And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites; one principal household being taken for Eleazar, and *one* taken for Ithamar.

⁷Now the first lot^ψ came forth to Jehoiarib, the second to Jedaiiah, ⁸the third to Harim, the fourth to Seorim, ⁹the fifth to Malehijah, the sixth to Mijamin, ¹⁰the seventh to Hakkoz, the eighth to Abijah,^ϕ ¹¹the ninth to Jeshuah, the tenth to Sheaniah, ¹²the eleventh to Eliashib, the twelfth to Jakim, ¹³the thirteenth to Huppah, the fourteenth to Jeshubear, ¹⁴the fifteenth to Bilgah, the sixteenth to Ithmer, ¹⁵the seventeenth to Hezir, the eighteenth to Aphses, ¹⁶the nineteenth to Pethahiah, the twentieth to Jehezkel, ¹⁷the one and twentieth to Jaehin, the two and twentieth to Gamul, ¹⁸the three and twentieth to Delaiah, the four and twentieth to Maaziah.

¹⁹These *were* the orderings of them in their service to come^f into the house of the Lord, according to their manner,^w under Aaron^a their father, as the Lord God of Israel had commanded him.

²⁰And the rest of the sons of Levi

^v (The principal ministers, as well holy things. Patrick.)

^ξ (Or, the chief. Patrick.)

^v Heb., house of the fathers. Lam. 4, 10. Manoy.

^ξ (They could not be distributed, as if they were as if they were in danger of being among themselves. Patrick.)

^ϕ These are the priests and the Levites that went up with Zerubbabel. Abijah. Ne. 12, 1-7. Zacharias was at the course of Abia. Lu. 1, 5.

^f ...After seven days from time to time. Ch. 9, 25.

^w (Come on a sabbath, and continue their services there for 10 weeks. 2 Ki. 11, 5.)

^a That is, the high priest, in succession from Aaron. 1 Pe. 1, 10.

g Shubael. Ch. 23, 16.

h Ch. 23, 17.

i Shelmith. Ch. 23, 18.

k Ch. 23, 19, and 24, 31.

l Ch. 23, 21. Ex. 6, 19.

β (A son of Merari, Jozabab's sons were Shobai and Zaccur,Sept., Wall, Tremell.)

m Ch. 23, 22.

n Ch. 23, 23.

γ (The older and younger had their places by lots, not by seniority of house. Patrick.)

α (The communities of priests. Thordike.)

δ (As a prophet.) 2 Chr. 29, 25.

η (Their service the sons of. Sept., Wall.)

θ (There was much music as it is David's service, voice, wind, and hand instruments, both stringed and struck with a harp, or beaten with the hand or a stick. 1 Sa. 10, 3; Nu. 10, 10, and 29, 1. 1 Chr. 9, 23; 16, 1-4; 13, 8; and 15, 16. 2 Chr. 5, 12; 7, 6; and 29, 30. 1 Ps. 68, 24; and 81, 1. 1 S. 20, 20. Bishop Rich.)

ι (Rather, men of the ministry. Patrick.)

ς (To which add 288. Vc. 7.)

ο Ch. 6, 33, 30, 11; 15, 17; and 16, 5.

ρ Jesharelah. Vc. 11.

κ Heb., by the hands of.

λ Or, I, vi. Vc. 11.

μ (With Shimej, in honour. Vc. 17.)

were these: of the sons of Amram; Shubael^g of the sons of Shubael; Jehoiach. ²¹Concerning Rehabiah:^h of the sons of Rehabiah, the first was Isshiah. ²²Of the Izharites; Shelomoth:ⁱ of the sons of Shelomoth; Jahath. ²³And the sons of Hebron,^k Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. ²⁴Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. ²⁵The brother of Michah was Isshiah: of the sons of Isshiah; Zeehariah. ²⁶The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.^β ²⁷The sons of Merari by Jaaziah; [Beno, and] Shoham, and Zaccur, and Ibri. ²⁸Of Mahli came Eleazar, who had no sons.²⁹ ²⁹Concerning Kish: the son of Kish was Jerahmeel. ³⁰The sons also of Mushi;^α Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.

³¹These likewise cast lots over^γ against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

XXV.] The order of the singers.

MOREOVER David and the captains of the host^ε separated^δ to the^η service, of the sons of Asaph, and of Heman, and of Jeduthum, who should prophesy^θ with harps, with psalteries, and with cymbals: and the number of the workmen^ι according to their service was: ⁵ ²of the sons^ο of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah,^ρ the sons of Asaph under the hands of Asaph, which prophesied according^κ to the order of the king. ³Of Jeduthum: the sons of Jeduthum; Gedaliah, and Zerib,^λ and Jeshaiah, Hashabiah, and Mattithiah, six;^μ under the hands of their father Jeduthum, who prophesied with a harp, to give thanks and

to praise the Lord. ⁴Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel,^ν Shebuel,^ξ and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: ⁶all these were the sons of Heman the king's seer in the words^π of God, to lift up the horn:^ρ and God gave to Heman fourteen sons and three daughters.

⁶All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according^σ to the king's order to Asaph, Jeduthum, and Heman. ⁷So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

⁸And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.⁹ ⁹Now the first lot^τ came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve: ¹⁰the third to Zaccur, he, his sons, and his brethren, were twelve: ¹¹the fourth to Izri, he, his sons, and his brethren, were twelve: ¹²the fifth to Nethaniah, he, his sons, and his brethren, were twelve: ¹³the sixth to Bukkiah, he, his sons, and his brethren, were twelve: ¹⁴the seventh to Jesharelah, he, his sons, and his brethren, were twelve: ¹⁵the eighth to Jeshaiah, he, his sons, and his brethren, were twelve: ¹⁶the ninth to Mattaniah, he, his sons, and his brethren, were twelve: ¹⁷the tenth to Shimei, he, his sons, and his brethren, were twelve: ¹⁸the eleventh to Azareel, he, his sons, and his brethren, were twelve: ¹⁹the twelfth to Hashabiah, he, his sons, and his brethren, were twelve: ²⁰the thirteenth to Shubael, he, his sons, and his brethren, were twelve: ²¹the fourteenth to Mattithiah, he, his sons, and his

ν Or, Azareel. Vc. 18.

ξ Or, Shubael. Vc. 20.

π Or, matters.

ρ (At set times to blow aloud with trumpets made of horns. Bochart, Patrick.)

σ Heb., by the hands of the king.

τ At the anointing of Joash all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. 2 Chr. 23, 13.

υ (Things were thus disposed for avoiding all disputes about precedence—no respect being had in this Divine distribution to their birth. Patrick.)

v (The singers and porters were fixed offices which they might not change, as Dr. Lightfoot observes; none of them being permitted to intrude into the office of the other, and neither of them into the priest-hood. Ch. 26, 20—26.)

ϕ (In number four thousand. Ch. 23, 5. Their office was, at the gates of the house of the Lord, that none which was unclean in anything should enter in. 2 Chr. 23, 19.)

λ Or, Shelemiah. Ve. 14.

ψ Or, Elisaph. Ch. 6, 37, and 9, 19. (Aisaph is mentioned as one of the sons of Korah. Ex. 6, 24.)

r That is, Obad-edom. The ark of God remained with the family of Obad-edom, in his house three months; and the Lord blessed the house of Obad-edom, and all that he had. Ch. 13, 11.

ω (Five they had to watch and guard the house of God night and day, and attend there to prevent anything that might be done to the prejudice of the peace, safety, and purity of the place. Patrick.)

brethren, were twelve: ²²the fifteenth to Jeremoth, *he*, his sons, and his brethren, were twelve: ²³the sixteenth to Hananiah, *he*, his sons, and his brethren, were twelve: ²⁴the seventeenth to Joshbekashah, *he*, his sons, and his brethren, were twelve: ²⁵the eighteenth to Hanani, *he*, his sons, and his brethren, were twelve: ²⁶the nineteenth to Mallothi, *he*, his sons, and his brethren, were twelve: ²⁷the twentieth to Eliathah, *he*, his sons, and his brethren, were twelve: ²⁸the one and twentieth to Hothir, *he*, his sons, and his brethren, were twelve: ²⁹the two and twentieth to Giddalti, *he*, his sons, and his brethren, were twelve: ³⁰the three and twentieth to Mahazioth, *he*, his sons, and his brethren, were twelve: ³¹the four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, were twelve.

XXVI.] *The order of the door-keepers.*

CONCERNING^v the divisions of the porters: ^ϕ the Korbites was Meshelemiah the son of Kore, of the sons of Asaph. ^ψ ²And the sons of Meshelemiah were, Zechariah the firstborn, Jedaiel the second, Zebadiah the third, Jathniel the fourth, ³Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

⁴Moreover the sons of Obad-edom were, Shemaiah the firstborn, Jeho-zabab the second, Joah the third, and Saear the fourth, and Nethanel the fifth, ⁵Ammiel the sixth, Issachar the seventh, Penlthai the eighth: for God blessed him. ⁶Also unto She-maiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour. ⁷The sons of Shemaiah; Othni, and Rephael, and Obel, Elzabad, whose brethren were strong men, Elibu, and Semachiah. ⁸All these of the sons of Obad-edom: they and their sons and their brethren, able men for strength for the service, were

threescore and two of Obad-edom. ⁹And Meshelemiah had sons and brethren, strong men, eighteen.

¹⁰Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief: ¹¹Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

¹²Among these were the divisions of the porters, even among the chief men, having wards^a one against another, to minister in the house of the Lord.

¹³And they cast lots, as well the small as the great,^β according to the house of their fathers, for every gate.

¹⁴And the lot eastward fell to Shelemiah.^γ Then for Zechariah his son, [a wise counsellor,]^δ they cast lots; and his lot came out northward. ¹⁵To Obad-edom southward; and to his sons the house of Asuppim.^e ¹⁶To Shuppim and Hosah the lot came forth westward, with the gate Shal-lecheth,^ζ by the cau-eway of the going^η up, ward against ward. ¹⁷Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. ¹⁸At Parbar westward, four at the cause-way, and two at Parbar. ¹⁹These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

²⁰And of the Levites, Ahijah^θ was over the treasures^ι of the house of God,^θ and over the treasures of the dedicated^κ things. ²¹As concerning the sons of Laadan;^λ the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehi-cheli.^A ²²The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the Lord. ²³Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: ²⁴and Shebuel the son of Gershom, the son of

a Ch. 16, 38.
α Charges and divisions of the porters, as in the text of 1 Chr. 23, 24.
β Or, as it were, the small and the great.
γ (X) Shelemiah. Ve. 14.
δ (X) in Sept. Wall.
ε Heb. gath-shuppim. (P) Gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
ζ Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
η Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
θ Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
ι Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
κ Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
λ Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.
A Heb. gath-shuppim, a city of the tribe of Judah, in the house of the Lord, and the house of the king, as in the text of 1 Chr. 23, 24.

Moses,^u was ruler of the treasures.
 25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith^w his son: 26 which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. 27 Out of the spoils^v won in battles did they dedicate to maintain the house of the Lord. 28 And all that Samuel the secr,^x and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons were for the outward^y business over Israel, for officers^z and judges. 30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers^z among them of Israel on this side Jordan westward in all the business of the Lord,^p and in the service of the king.

31 Among the Hebronites was Jerijah^z the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer^b of Gilead.^c 32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs^σ of the king.

XXVII.] The order of the captains.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and

hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. 2 Over the first course for the first month was Jashobeam^d the son of Zabdiel: and in his course were twenty and four thousand. 3 Of the children of Perez was the chief of all the captains of the host for the first month. 4 And over the course of the second month was Dodai^e an Ahohite, and of his course was Mikloth also the ruler:^f in his course likewise were twenty and four thousand. 5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. 6 This is that Benaiah,^g who was mighty among the thirty, and above the thirty: and in his course were Ammizabad his son. 7 The fourth captain for the fourth month was Asahel^h the brother^ψ of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. 8 The fifth captain for the fifth month was Shamluth the Izrabite: and in his course were twenty and four thousand. 9 The sixth captain for the sixth month was Iraⁱ the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. 10 The seventh captain for the seventh month was Helez^j the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. 11 The eighth captain for the eighth month was Sibbecai^k the Hushathite, of the Zarhites: and in his course were twenty and four thousand. 12 The ninth captain for the ninth month was Abiezer^l the Anetothite, of the Benjamites: and in his course were twenty and four thousand. 13 The tenth captain for the tenth month was Maharai^m the Netophathite, of the Zarhites: and in his course were

τ (The courses of the priests and Levites, and the singers, porters, &c., were alternated once a week, and being divided into twenty-four courses, each had its turn once in twenty-four weeks. The number of priests in each was perhaps twenty-four thousand (ch. 23, 4). This is worth to therefore one thousand a week. The players on instruments, in all two hundred and eighty-eight (ch. 25, 7), came twelve at a time, each course over in twenty-four weeks. Walt.)

d Ch. 11. 11. 2 Sa. 23, 8.

e Or, Dodo. 2 Sa. 23, 9.

φ (His lieutenant, perhaps mentioned because he was also a person of eminence. Patrick.)

χ Or, principal officer. So 2 Sa. 8. 18, and 24, 26. 1 Ki. 4, 5. 2 Ki. 10, 11.

ψ 2 Sa. 23, 20. Ch. 11, 22.

f ... Was as light of foot as a wild roe. 2 Sa. 2, 18, and 23, 24. Ch. 11, 26.

φ (This confirms the opinion of Elicius that these courses were instituted in the beginning of David's reign. Patrick.)

g Ch. 11, 28.

ω (One of the thirty mighty men. 2 Sa. 23, 26. Ch. 11, 27.)

h 2 Sa. 21, 18. Ch. 11, 29.

a (One of the thirty. 2 Sa. 23, 27. Ch. 11, 28.)

i Ch. 11, 33. 2 Sa. 23, 28.

u (Israel is this ascription of the parts mentioned in particular those of Moses's posterity, I have made them keepers of the treasures of God, and of those persons which kings should give. Jos., Ant., vii., xiv. 7.)

v Ch. 23, 18.

w Heb., out of the battles and spoils.

x 1 Sa. 9, 9.

y (Assessors with the ordinary judges. Patrick.)

z Ch. 23, 4.

ψ Heb., over the charge.

φ (A' things belonging to religion. 2 Chr. 19, 6.)

χ Ch. 23, 19.

ψ ... Unto the families of the children of Merari... were given out of the tribe of Gad... Jazer with her suburbs. Jos. 21, 31, 39.

ω ... The land of Jazer and the land of Gilead was a place for cattle. Nu. 32, 1, and 21, 32. Jos. 13, 25. 2 Sa. 24, 5. Is. 16, 8.

σ Heb., thing. 2 Chr. 19, 11.

k Ch. 11, 31. 2
Sa. 23, 30.

l Or, *Held.* Ch.
11, 30. *Haleb.*
2 Sa. 23, 29.

y (Commanders
in times of peace.
Rp. Rich.)

i Ch. 26, 30.

m Or, *Eliab.* Sam-
uel looked on
Eliab and said,
Surely the
Lord's anointed
is before Him.
1 Sa. 16, 6.

n ...His eldest
brother. 1 Sa.
17, 13, 28.

o (Contented him-
self) with an ac-
count of those
that were fit to
go to war. Pat-
rick.)

p The Lord
brought Abra-
ham forth a-
braod, and said,
Look now to-
ward heaven,
and tell the stars
if thou be able
to number them;
and He said unto
him, So shall thy
seed be. Ge.
15, 5.

q The Lord sent a
postilence upon
Israel, from the
morning even to
the time ap-
pointed: and
there died of the
people, from
Dan even to
Beer-sheba,
seventy thou-
sand men. 2 Sa.
24, 15. Ch. 21, 7.

e Heb., *ascended.*

s (Subterranean
granaries still
common in the
Levant. Che-
nicer.)

twenty and four thousand. ¹⁴The
eleventh captain for the eleventh
month was Benaiah^k the Pirathonite,
of the children of Ephraim: and in
his course were twenty and four thou-
sand. ¹⁵The twelfth captain for the
twelfth month was Heldai^l the Ne-
tophathite, of Othniel; and in his
course were twenty and four thou-
sand.

¹⁶Furthermore over^y the tribes of
Israel: the ruler of the Reubenites
was Eliezer the son of Zichri: of the
Simeonites, Shephatiah the son of
Maachah: ¹⁷of the Levites, Hasha-
biah^m the son of Kemuel: of the
Aaronites, Zadok: ¹⁸of Judah, Elihu,ⁿ
one of the brethren^o of David: of
Issachar, Omri the son of Michael:
¹⁹of Zebulun, Ishmaiah the son of
Obadiah: of Naphtali, Jerimoth the
son of Azriel: ²⁰of the children of
Ephraim, Hoshca the son of Aza-
ziah: of the half tribe of Manasseh,
Joel the son of Pedaiah: ²¹of the
half tribe of Manasseh in Gilead,
Iddo the son of Zechariah: of Ben-
jamin, Jaasiel the son of Abner:
²²of Dan, Azareel the son of Jero-
ham. These were the princes of the
tribes of Israel.

²³But David took^o not the number
of them from twenty years old and
under: because the Lord had said
He would increase Israel like to the
stars of the heavens.^q ²⁴Joab the
son of Zeruiah began to number, but
he finished not, because there fell
wrath^r for it against Israel; neither
was^s the number put in the account
of the chronicles of king David.

²⁵And over the king's treasures
was Azmaveth the son of Adiel: and
over the storehouses^s in the fields, in
the cities, and in the villages, and in
the castles, was Jehonathan the son
of Uzziah: ²⁶and over them that did
the work of the field for tillage of
the ground was Ezri the son of Che-
lub: ²⁷and over the vineyards was

Shimei the Ramathite: over the in-
crease^t of the vineyards for the wine-
cellars^u was Zabdi the Shiphunite:
²⁸and over the olive trees and the
sycamore trees that were in the low
plains was Baal-hanan the Gederite:
and over the cellars of oil was Joash:
²⁹and over the herds that fed in Sha-
ron^v was Shitrai the Sharonite: and
over the herds that were in the val-
leys was Shaphat the son of Adlai:
³⁰over the camels also was Obil the
Ishmaelite: and over the asses was
Jehdeiah the Meronothite: ³¹and
over the flocks was Jaziz the Ha-
gerite.

All these were the rulers of the
substance which was king David's.

³²Also Jonathan David's uncle was
a counsellor, a wise man, and a
scribe:^w and Jehiel the son^x of Hach-
moni was with the king's sons: ³³and
Ahithophel^y was the king's coun-
sellor: and Hushai the Archite was
the king's companion:^z ³⁴and after
Ahithophel was Jehoiada the son of
Benaiah, and Abiathar:^{aa} and the
general of the king's army was Joab.^{ab}

XXVIII.] A.M. 4422. B.C. 1019.
Parallel places, Ps. xci., [312
cxlv. (Townsend).
The nomination of Solomon as king.

AND David assembled all the
princes of Israel, the princes^c of
the tribes, and the captains^d of the
companies that ministered to the king
by course, and the captains over the
thousands, and captains over the hun-
dreds, and the stewards over all the
substance and possession^e of the king,
and of^f his sons, with the officers,^g
and with the mighty^h men, and with
all the valiant men, unto Jerusalem.

²Then David the king stoodⁱ up
upon his feet, and said, Hear me,
my brethren, and my people: As for
me, I had in mine heart^j to build an
house of rest for the ark of the cove-
nant of the Lord, and^k for the foot-
stool^l of our God, and had made
ready for the building: ³but God

q 11 b. 10
11 c. 11

h) *Teerour, &c.*
stems. For
Chandler says
the modern
Greek phrase
is in large
earthen jars sunk
in the ground in
the area before
their houses.)

i (Its wide undulations
and verdant valleys
for which which
winds-blown
flow down from
the mountains of
Ephraim, are
dotted with the
black tents and
white spreading
flocks of the Is-
raelites.) J. Porter

k Or, *secretary.*

l Or, *hachmoni.*

m The counsel of
Ahithophel was
as if a man had
inquired at the
oracle of God...
2 Sa. 16, 15, and
15, 12.

n ...Friend... 2 Sa.
15, 37, and 16,
16.

o One of the sons
of Ahimelch...
e capt and fled
after David. 1
Sa. 22, 20. 1 Ki.
1, 7.

p David's nephew
Ch. 2, 16, and
11, 6.

q Ch. 27, 16.

r Ch. 27, 1, 2.

s Or, *cutt.*

t Or, *and his sons*

u Or, *and his*

v Ch. 11, 10.

w (As at the time
of Adonijah's
reign.) Rp.
Rich.)

x 2 Sa. 7, 2. Ps.
132, 3, 5.

y Rather, that is,
Patrick. Even
for, Mele.

z Ps. 69, 5, and
132, 7.

v (Being employed continually in warlike actions he was not at leisure for such a building. 1 Ki. 5, 3. Osiander. Ch. 17, 4, and 22, 8. 2 Sa. 7, 5, 13.)

φ Heb., blood.
y 1 Sa. 16, 7—13.

z Of him came the chief ruler (or prince). Ch. 5, 2. Ge. 49, 8. Ps. 69, 7, and 78, 68.

b The Lord said unto Samu... Fill thine horn with oil, and go; I will send thee to Jesse the Beth-lehemite. 1 Sa. 16, 1.

c 1 Sa. 16, 12.

d ...Six were born unto him in Hebron...and...in Jerusalem...four...also nine...beside the sons of the concubines. 1 Chr. 3, 4—9, and 23, 1.

e Ch. 22, 9.

f 2 Sa. 7, 13. 2 Chr. 1, 9.

g Ch. 22, 13.

χ Heb., strong.

h ...That I...the Lord...exercising loving-kindness, righteousness, and judgment in the earth...Je. 9, 24. Ho. 1, 1. Jno. 17, 3.

i 2 Ki. 20, 3. Ps. 104, 2.

k Ch. 29, 17. 1 Sa. 16, 7. 1 Ki. 8, 29. Ps. 7, 9, and 133, 2. Pr. 17, 3. Je. 11, 20; 17, 10; and 29, 12. Re. 2, 23.

l 2 Chr. 15, 2.

m Ve. 19. Ex. 25, 10.

φ (...Temple and of the houses, Sept. Of the porch, and of the temple, and of the houses. Vulg.)

said unto me, Thou^u shalt not build an house for My name, because thou *hast been* a man of war, and hast shed blood.^φ ¹Howbeit the LORD God of Israel chose^v me before all the house of my father to be king over Israel for ever: for He hath chosen Judah^z to be the ruler; and of the house of Judah, the house^b of my father; and among the sons^c of my father He liked me to make me king over all Israel: ²and of all my sons, (for the LORD hath given me many^d sons,) He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. ³And He said unto me, Solomon^e thy son, he shall build^f My house and My courts: for I have chosen him to be My son, and I will be his Father: ⁴moreover I will establish his kingdom for ever, if^g he be constant^x to do My commandments and My judgments, as at this day. ⁵Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. ⁶And thou, Solomon my son, know thou the God^h of thy father, and serve Him with a perfect heartⁱ and with a willing mind: for the LORD searcheth^k all hearts, and understandeth all the imaginations of the thoughts: if thou seek^l Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. ⁷Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.^m

¹¹Then David gave to Solomon his son the patternⁿ of the porch,^φ and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. ¹²and the pattern of

all that he had^o by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries^a of the dedicated things: ¹³also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

¹⁴He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: ¹⁵even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver^a by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. ¹⁶And by weight he gave gold for the tables of shew-bread, for every table; and likewise silver for the tables of silver: ¹⁷also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: ¹⁸and for the altar of incense refined gold by weight; and gold for the pattern of the chariot^β of the cherubims,^g that spread out their wings, and covered the ark of the covenant of the LORD. ¹⁹All this,^h said David,ⁱ the LORD made me understand in writing by His hand upon me, even all the works of this pattern.^j

²⁰And David said to Solomon his son, "Be strong^g and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. ²¹And, behold, the courses^g of the

ω Heb., that was with him. (Pater-nam which he had in his mind. Sept. Also (a pattern) of all the courts, altars, &c., which he had conceived. Vulg.)

n Ch. 26, 20.

a (For the use of the courts, chambers, &c. Bishop Rich. The Sept. has not the latter part of the verse concerning those of silver. Wall.)

β (Or, vehicle, so spoken of because the symbol of the Divine Procession used to dwell on them. Parkhurst. Chariot-cherubim. Kitto.)

g Within the oracle he made two cherubim of olive-tree, each ten cubits high...and he overlaid the cherubim with gold... 1 Ki. 6, 23.

y (All these things David gave to Solomon in writing of the hand of the Lord, according to the understanding of the work of the pattern engrained into him. Sept. "All these things," says he, "came to me written by the hand of God, that I might understand all the works of the pattern. Vulg. He gave the description and pattern of the building of the temple." Solomon. Jos., Ant., vii., xiv., 2. Ex. 25, 40.)

p Ch. 22, 13. Compare De. 31, 7, 8, and Jos. 1, 6—9.

q Ch. xxiv., xxv., xxvi.

r...Wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work, for the service of the sanctuary. Ex. 36, 1, and 35, 25.

s...I am but a little child; I know not how to go out or come in. 1 Ki. 3, 7. Ch. 22, 5. Pr. 4, 3.

t (A marble called in Greek onyx-stones. Piny mentions it as a stone of Carmania. Doyley.)

u Is. 51, 11, 12. Re. 21, 18.

v (Brought from Thence by his feet in several voyages. Pridemux. 1 Ki. 9, 28.)

w (Here are seven-tens millions more besides the amount at ch. 22, 14. Wall. Three thousand talents of gold is our money twenty-one million six hundred thousand pounds. Pridemux. Josephus does not mention the silver, "of the proper goods of his own dominion two hundred talents, and three hundred other talents of pure gold." Ant., vii., xiv., 9.)

x Heb., fill his hand. (Make an offering. Patrick.)

y Ch. 27, 1.

z Ch. 27, 25.

aa (This makes above twenty-seven millions. Wall.)

priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be with thee* for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be wholly at thy commandment.*"

XXIX.] A.M. 1122. B.C. 1019. [313
Parall. 1 place, 1 Ki. i. 53. *The offerings for the temple.*

FURTHERMORE David the king said unto all the congregation, "Solomon my son, whom alone God hath chosen, *is yet young* and tender, and the work *is great*: for the palace is not for man, but for the Lord God. ²Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things of* silver, and the brass for *things of* brass, the iron for *things of* iron, and wood for *things of* wood; onyx⁸ stones, and *stones* to be set, glistening stones, and of divers colours,⁹ and all manner of precious stones, and marble stones in abundance. ³Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which I have given* to the house of my God, over and above all that I have prepared for the holy house, ⁴*even* three thousand talents of gold, of the gold of Ophir,⁶ and seven thousand talents⁵ of refined silver, to overlay the walls of the houses *withal*: ⁵the gold for *things of* gold, and the silver for *things of* silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate⁷ his service this day unto the Lord?"

⁶Then the chief^a of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers^b of the king's work, offered willingly,⁷ and gave for the service of the house of God of gold five⁸ thousand talents

and ten thousand draughts,⁹ and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron: ⁸and they with whom *precious stones* were found gave *them* to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

⁹Then the people rejoiced, for that they offered willingly,⁸ because with perfect heart they offered⁷ willingly to the Lord: and David the king also rejoiced with great joy.

¹⁰Wherefore David blessed the Lord before all the congregation: and David said,^a "Blessed be Thou, Lord God of Israel our father, for ever and ever. ¹¹Thine,^c O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is Thine*: Thine is the kingdom, O Lord, and Thou art exalted as head above all. ¹²Both riches^d and honour *come* of Thee, and Thou reignest over all: and in Thine hand *is* power and might; and in Thine hand *it is* to make great, and to give strength unto all. ¹³Now therefore, our God, we thank Thee, and praise Thy glorious name.

¹⁴But who *am* I, and what is my people, that we should be able^a to offer so willingly after this sort? for all things *come* of Thee, and of Thine^e own have we given Thee.

¹⁵For we *are* strangers^f before Thee, and sojourners, as *wee* all our fathers: our days^b on the earth *are* as a shadow, and *there is* none abiding.^g

¹⁶O Lord our God, all this store^h that we have prepared to build Thee an house for Thine holy name, *cometh* of Thine hand, and *is* all Thine own.

¹⁷I know also, my God, that Thou triest the heart,ⁱ and hast pleasure in uprightiness.^d As for me, in the uprightiness of mine heart I have willingly offered all these things:

q Heb., set on gold, and silver, and brass, and iron, and precious stones, and wood, and onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Piny. 1 Ki. 9, 28. Bekked Bernard. The Pridemux. Josephus. "of the proper goods of his own dominion two hundred talents, and three hundred other talents of pure gold." Ant., vii., xiv., 9.

r (That which is in the heaven and in the earth is Thine. Piny. mentions it as a stone of Carmania. Doyley.)

s Ch. 9, 7.

t (Brought from Thence by his feet in several voyages. Pridemux. 1 Ki. 9, 28.)

u Mat. 6, 13, 14. 1 Ti. 1, 17. Re. 5, 13.

v Re. 11, 33.

w Heb., retain or. Thine strength.

x Heb., of Thine hand.

y Ps. 39, 12. He. 11, 13. 1 Pe. 2, 11.

z Job. 14, 2. Ps. 90, 9; 102, 11; and 144, 3.

aa Heb., expectation.

ab (Would I have pleasure in Thine hand, the things of Thine hand. Pridemux.)

ac Ch. 28, 9. 1 Sa. 16, 7.

ad Pr. 11, 20.

p Or, found.

and now have I seen with joy Thy people, which are present^p here, to offer willingly unto Thee.

σ Or, stablish. Ps. 10, 17. (Dispos: their heart to fear Thee. Targum.)

¹⁸O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare^σ their heart unto Thee: ¹⁹and give unto Solomon my son a perfect heart,^τ to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all *these things*, and to build the palace, for the which I have made provision."^ε

τ (To have a due respect to all God's precepts, in the observance of every one of which perfectness of heart consists, David knew would be the best security for the performance of what he had designed. Patrick.)

²⁰And David said to all the congregation, "Now bless the LORD your God."

ε Ch. 22, 14.

And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. ²¹And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel: ²²and did eat and drink before the LORD on that day with great gladness.^υ

υ (For the greatest part of peace-offerings was given back to the persons that offered them, to entertain their friends withal. Patrick.)

And they made Solomon the son of David king the second^φ time, and anointed *him* unto the LORD to be the chief governor, and Zadok to be priest.

φ (The first was a time of tumult. 1 Ki. 1, 39. David was thrice anointed. 1 Sa. 16, 13. 2 Sa. 11, 4. 1 Chr. 11, 3.)

²³Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. ²⁴And all the princes, and the mighty men, and all the sons likewise of king David, submitted^χ themselves unto Solomon the king.^ε ²⁵And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.^ζ

A.M. 4422. B.C. 1019.
Parallel place, 1 Ki. ii. 1—11.

[344

Close of the reign of David.

²⁶THUS David the son of Jesse reigned over all Israel. ²⁷And the time that he reigned^η over Israel was forty years; seven years reigned he in Hebron,^κ and thirty and three years reigned he in Jerusalem. ²⁸And he died in a good old age,^ι full^κ of days, riches, and honour: and Solomon his son reigned in his stead.

χ Heb., gave the hand under Solomon. See Ge. 24, 2, and 47, 29. 2 Chr. 30, 8. Eze. 17, 8.

ε Keep the king's commandment. In regard of the oath of God. Ec. 8, 2.

ζ 1 Ki. 3, 13. 2 Chr. 1, 12. Ec. 2, 9.

η 2 Sa. 5, 4. 1 Ki. 2, 11.

κ 2 Sa. 5, 5.

ι Ge. 25, 8.

κ Ch. 23, 1.

φ Or, history. Heb., words.

ι Da. 2, 21.

THE
SECOND BOOK
OF
THE CHRONICLES.

"THE Second Book of Chronicles," says Dr. Gray, "contains a sketch of the Sacred History, from the accession of Solomon, B.C. 1019, to the return from the Captivity, B.C. 536. Great part is selected from some larger annals, to which frequent reference is made; Ch. xvi. 11; xx. 34; xxiv. 27; xxv. 26; xxviii. 26; xxxii. 32, xxxiii. 18; xxxv. 27."

Both present a lively picture of the state of the kingdom of Judah, and of the various vicissitudes and revolutions it sustained under different princes. They serve, as the author seems to have designed, to illustrate the advantage of obedience to God.

The Babylonian Gemara (Tr. Baba Baira fol. xiii. c. 1, and xv. c. 2) in enumerating the Books of the Law, Prophets, and Hagiographa, says, "Ezra wrote his book and the genealogies in the Chronicles, and Nehemiah finished the Chronicles."

With this internal evidence agrees; the style and language being substantially the same as that of Ezra, Nehemiah, and Esther.

Both books bear marks of the scrupulous fidelity with which the compilers adhered to ancient records.

"As respects their general character," says Havernick (*Introd. to O. T.*, p. 43), "the Chronicles are such an edition of original materials as would be required for completing the Canon." That Ezra had to do with this may be with great probability inferred, from the fact of his disappearance from history for thirteen years. The time is sufficiently long to admit of his collecting and copying the entire Scriptures; and as the efforts of Ezra and his coadjutors (Ne. viii. 1) were directed to the restoration of the entire ritual after the plan of David and Solomon (Ne. xii. 45, 46), not only the historical books would be required, but also the Psalms.

That the prophet Malachi, with whom, according to the unanimous testimony of the Jews, prophecy ceased, lived under Artaxerxes Longimanus, tends to strengthen the conclusion that it was in the time of Ezra and Nehemiah that the Canon was completed.

After their time we find the Canon, as a whole, treated as a sacred document, and regarded with the utmost veneration. (Comp. 2 Macc. vi. 23, with Ecclus. xxviii. 7; Wisdom xi. 1; xviii. 1; Baruch iii. 12; Tobit i. 6, 1 Macc. ii. 50-70; 1 Macc. xii. 9, with 2 Macc. vi. 23; Wisdom vii. 27; Baruch iv. 1; Ecclus. xvii. 12, xxiv. 23; xlv. 15; xlvi. 22.) The next oldest book we possess, Ecclesiasticus, written probably between 300 and 400 B.C., though, according to the author's own account, ch. xxiv. 33, 34; xxiii. 16-18; l. 28, worthy to be received into the Canon, was not admitted.

The Prologue of the translator of Ecclesiasticus cites the threefold division of the Canon as "the Law, the Prophets, and the rest of the Books," and in the Book itself, comp. xlv. 5; xlv. 3, 4; xlvii. 6, 17. The same division seems alluded to also in Philo, and very frequently in the Talmud (Baba Baira xiii. 2; Berach. fol. v. 1, Maceoth fol. x. 2). See also Josephus Con. Ap. I. § 8; Euseb. Eccl. Hist. iii. 10.

The matters contained in the Sacred Books are either confirmed by existing memorials of unquestionable authenticity, or by such clear and well-grounded tradition, as leave no room to doubt the knowledge and veracity of the writers; and "whoever duly considers," says Bp. Van Mildert (*Boyle Lec.* ii. 249), "the peculiar polity of the Jewish nation, and the interest which they had in taking care not to be deceived respecting the times, persons, and events referred to in their national history, will perceive the impossibility of any narratives being admitted which were not stamped with the clearest marks of authenticity." Further, the strong and remarkable testimony borne both by ancient literature and modern research to the existence of the Jewish nation, and the perfect agreement of its annals with the events in Persian and Grecian history, render the evidence of the truth of the facts on which revealed religion rests, perfectly irrefragable.

"If," says the same writer (ii. 259), "men will resolutely maintain that miracles are impossible, that prophecy is nothing but imagination, or that the very notion of a Divine revelation is absurd, what will avail the strongest body of evidence that can be added?"

Those facts, for the belief of which Revelation claims our acceptance, were a series of transactions evident to the senses of mankind, recorded by writers of unimpeachable credit, and accompanied with peculiar ordinances and

institutions, commencing with the transactions, and observed in memorial of them throughout all succeeding generations.

Facts of an extraordinary kind, indeed, require a greater *degree* of evidence, but still they are *capable* of evidence, and when submitted to scrutiny it will be found that such extraordinary evidence *has* been afforded as is fully proportioned to the nature of the facts. In receiving the Sacred Scriptures, therefore, we are relying on "the testimony of men who were eye-witnesses of what they related, and who gave such proof of competence in their evidence, and of veracity in their assertions, as it were perfect infatuation to disbelieve."

I.] A.M. 4422. B.C. 1019. [345
JERUSALEM
Parallel place, 1 Ki. ii. 12-46.
Solomon's reign.

AND Solomon the son of David was strengthened^b in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.^d

²Then 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. ³So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon;^e for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. ⁴But the ark^f of God had David brought up from Kirjath-jearim^g to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. ⁵Moreover the brasen altar^h that Bezaleel the son of Uri, the son of Hur, had made, he putⁱ before the tabernacle of the LORD: and Solomon and the congregation sought^j unto it.

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

A.M. 4422. B.C. 1019. [346
Parallel place, 1 Ki. iii.
Solomon's wisdom.

⁷IN that night did God appear unto Solomon, and said unto him, "Ask what I shall give thee"^l

⁸And Solomon said unto God, "Thou hast shewed great mercy unto David my father, and hast

made me to reign in his stead.^h ⁹Now, O LORD God, let Thy promise unto David my father be established: for Thou hast made me king over a people like^e the dust of the earth in multitude. ¹⁰Give me now wisdom and knowledge, that I may go^o out and come in before this people:ⁱ for who can judge this Thy people, *that is so great?*"

¹¹And 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: ¹²wisdom 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^k thee, neither shall there any after thee have the like."^l

1 Ki. iv. [347
Solomon's greatness.

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

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

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

h 1 Chr. 28, 5.

e Heb., much as.

f (Govern both at home and abroad — in peace and in war. Patrick.)

g may lead them out, and ...bring them in; that the congregation of the LORD be not as sheep which have no shepherd. Nu. 27. 17. De. 31, 2.

h I was great, and increased more than all that were before me in Jerusalem. Ec. 2. 9. (Ch. 9, 22. 1 Chr. 29, 25.

i (... from the high place. Sept., Vulg., Rabbi Jonas, Patrick.)

j Ch. 9, 25; 10, 26.

k (400 mares. Sept.)

l Heb., gave, Ch. 9, 27. 1 Ki. 10, 27.

m (N. ficus sycomorus, a coarse-gained wood Ryley.)

b The kingdom was established in the hands of Solomon. 1 Ki. 2, 46.

c Ge. 39, 2.

d 1 Chr. 29, 25.

e (The Gabao of Josephus, 50 furlongs distant from Jerusalem. Bell. H. xix. 1. 1 Ki. 3, 4. 1 Chr. 16, 39; 21, 29.)

f David ... went with all the people ... to bring up the ark ... and they set it in his place ... 2 Sa. 6, 2, 17.

g (Now, Kirjath-el-Ezab; stands on the right bank of a wady; the village consists of a number of substantial houses. J. L. Porter.)

h Ex. 27, 1; 38, 1.

i Or, was there.

j (Were wont to frequent it. Patrick.)

k 1 Ki. 3, 4.

A Heb., *the going forth of the horses which was Solomon's.*

a ("and the charge of the king's merchants for going." Sept. Jarchi says it signifies "a collection." No Professor S. Lee and Balthazar; "brought a company of horses" Gesen. strings of horses. Harris)

v (So S. pt. here, but at 1 Ki. 10, 29, where Heb. is as here, Sept. there is "a chariot for 100 shekels and a horse for 50." Wall.)

ξ (If estimated at 28, 3rd. per shekel, each horse would cost £17 28. 0d. Michaelis.)

π Heb., hand.

ρ Or, Hiram. (Munster cites the name, which was a common one among the Phœnicians. Euromos, and Smecltus Euromos.)

σ (Non Ras el-Ain, the Fountain-head, "Here a few hills cluster round the most remarkable reservoirs and fountains in Syria, and mark the site of Pales-tyrus." J.L. Porter.)

τ Heb., incense of spices. Ex. 30, 7.

m Ex. 25, 30. Le. 24, 8.

v Heb., hath retained, or, obtained strength.

n Ch. 6, 18. 1 Ki. 8, 27. Is. 66, 1.

16 And Solomon had^v 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^ξ 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.^π

II.] A.M. 4124. B.C. 1017. JERUSALEM. [348 Parallel place, 1 Ki. v. Preparations for the temple.

AND Solomon determined to build A 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 fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to Hiram^ρ the king of Tyre,^σ 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,^τ and for the continual shewbread,^m and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts 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^v to build Him an house, seeing the heavenⁿ 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^φ 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 algumy 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.^ψ

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

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, "Because the LORD hath loved His people, He hath made thee king over them."

12 Hiram said moreover, "Blessed be the LORD God of Israel, that made^φ heaven and earth, who hath given to David the king a wise son, endued with^δ 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 Hiram my father's, 14 the son^ν 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 the wine, which my lord hath spoken of, let him send unto his servants:

φ Heb., grave 291, 292

ψ 1 Chr. 22, 14

ω Or, amongst 1 Ki. 10, 11 (Ps. 137, 1) Sept. O. 11, 11 Perhaps the Hebrew Thyman from N. Africa

θ Heb., great and wonderful

ω (That is, "an account of" — designed, in part, for the subsistence of the workmen, and the rest set to the king. Pyle)

β (Cens. 10 baths or ephats, about 8 bushels. Josephus Ant. VIII. ii. 9, 8, 18 20,000 cors of wheat, 20,000 baths of oil, 20,000 baths of wine. This was for the workmen, that in 1 Ki. 5, 11, for Hiram's court and household. Bishop Rich.)

γ Scab. Gr. Salmon, about 2, 25, 121, 8; 130, 5. Ac. 1, 24, 11, 15. Re. 10, 6.

ρ Gen. 1 and n. Ps. 33, 6, 102, 25, 121, 8; 130, 5. Ac. 1, 24, 11, 15. Re. 10, 6.

σ Heb., knowing.

τ (Hiram my servant" Sept. Alex and Vul. in the v. has words. At the words at ch. 4, 16. Wall)

ν Solomon sent and fetched Hiram out of Tyre; he was a widow's son of the tribe of Naphtali, and his father was a man of Tyre. 1 Ki. 7, 13.

ζ Heb., according to all thy word.

η Heb., Japha, Jos. 19, 46. Ac. 9, 36 (now Yafa, beautifully situated on a little rounded hill dipping on the W. into the Mediterranean. It has no port, and it is only under favourable circumstances that a vessel can lie a mile or two from the shore. J. L. Porter.)

θ Heb., the men, the strangers, v. 2. Ch. 8, 7. 1 Ki. 5, 13; 9, 20.

ι 1 Chr. 22, 2.

κ As in v. 2.

λ (That is, 3300 overseers of the 150,000, and 300 overseers of them all. Lightfoot. These with 70,000 and 80,000 do just make up the number fore-mentioned; yet at some places (1 Ki. 5, 16, the, are reckoned but 3300, but Sept., there and here, has 3300. Wall.)

μ (Ge. 22, 14.

ν Or, which was seen of.

ξ Or, Araunah, 2 Sa. 24, 18; 1 Chr. 21, 18; 22, 1.

π (He was exactly 7 years and 6 months in building it. 1 Ki. 6, 37. Lightfoot.)

ρ Heb., founded. (These are the dimensions of the foundation of the Temple which Solomon began to build. Targum.)

σ (The height of the house itself is said in 1 Ki. 6, 3, to be 30 cubits (in Sept., 25.). Josephus (Ant. VIII, iii, 2) there was one building 60 cubits long, 20 broad, and 60 high; and another built above it of the same measures. Wall.)

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

17 And Solomon numbered all the strangers^θ that were in the land of Israel, after the numbering^ι 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^κ 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.

III.] A.M. 4425. B.C. 1016. [349
Parallet place. 1 Ki. vi.—vii. 12.

THEN Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where^κ the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan^λ the Jebusite. 2 And he began^μ 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^ν 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^ξ that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty; and he overlaid it within with pure gold.

5 And the greater^π house he ciled with fir^ρ tree, which he overlaid with fine gold, and set thereon palm trees and chains. 6 And he garnished^σ the house with precious stones

for beauty: and the gold was gold of Parvaim.^τ 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^υ was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most Holy house he made two cherubims of image^φ 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: and they stood on their feet, and their faces were inward.^χ

14 And he made the veil^ω of blue, and purple, and crimson, and fine linen, and wrought^ω cherubims thereon. 15 Also he made before the house two pillars of thirty and five cubits high,^α and the chapter 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^α 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,^β and the name of that on the left Boaz.^γ

τ (That is, the Sanctuary, or Holy Place. Patrick II was twice as big as the oracle, and four times as big as the porch. 1 Ki. 6, 3. Bp. Rich.)

υ (Cedar. 1 Ki. 6, 15, Sept. The walls, cedar, the floor, fir. v. 5 and 6 seem to relate to the floor. Bp. Richardson.)

φ Heb., covered.

τ (Tyrobauc, now Ceylon, called by the Phenicians Taph-parvan = the shore of Parvan. Borchart.)

υ (50 shekels to one unit. Sept. and Vulg.)

φ Or (as some think,) of movable work (Buxtorf, Beckius; of wood. Sept.)

χ Or, toward the house.

ω...the veil shall divide into you between the Holy place and the most Holy. Ex. 26, 33. Mat. 27, 51. He. 9, 3.

φ Heb., caused to ascend.

ω Heb., long. (Not each of them thus high, but both of them together, as 1 Ki. 7, 15. Patrick. Josephus (Ant. VIII, iii, 4) says they were 18, and so Je. 52, 21.)

α (So Je. 52, 23, 200, 1 Ki. 7, 20, 400, ch. 4, 33, 200 in two rows. Jos. (Ant. VIII, iii, 4) Perhaps on each pillar two rows; 100 in a row. Wall. Patrick)

β That is, It shall establish.

γ That is, In it is strength.

v Ex. 27, 1, 2 Ki.
16, 14. Comp.
Eze. 43, 13-17.

δ (G. water, but
of the same
materials as
the former. Ex.
27, 1, 8, 1. Nu
16, 38. Bp.
Rich.)

ε Heb., from his
brim to his
brim.

ζ (So Sept. here ;
"knops" in Ki.
7, 24 Protuber-
ances in the
figure of oxen.
Patrick.)

η (Kinchi un-
derstands, east
by one opera-
tion. Layard
(p 180) found
in the Assyrian
bas-reliefs re-
presentations
of large metal
caldrons, sup-
ported on bras-
sen oxen, and
in the mound
of Nimrod he
found two cir-
cular flat ves-
sels, nearly 6
ft. in diameter
and 2 ft. deep.)

θ Or, like a tily-
flower.

ι (At 1 Ki. 7, 26,
Sept. (Vat.)
has not this
passage. Heb.,
is there 2000
baths. Sept.
(Alex.), 2000
choans. Jose-
phus, 2000
baths. Wall.
Commonly had
2000, but could
hold 3000. Pat-
rick.)

κ Heb., the work
of the burnt-
offering.

λ Ex. 25, 31.
1 Chr. 28, 12, 19.

μ Or, bowls.

ν . . . the inner
court. 1 Ki. 6,
33.

ξ (An open
court for the
use of the
people. Grot.
Patrick.)

IV.] A.M. 4425. B.C. 1016. [350
Parallel place, 1 Ki. vii. 13-51. *The vessels of the temple.*

MOREOVER he made an altar¹ of brass,² twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

²Also he made a molten sea of ten cubits from brim³ to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. ³And under it *was* the similitude of oxen,⁴ which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.⁵ ⁴It 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. ⁵And the thick-ness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers⁶ of lilies; and it received and held three thousand baths.⁷

⁶He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered⁸ for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

⁷And he made ten candlesticks of gold according to their form,⁹ and set *them* in the temple, five on the right hand, and five on the left.

⁸He 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 basons¹⁰ of gold.

⁹Furthermore he made the court of the priests,¹¹ and the great¹² court, and doors for the court, and

overlaid the doors of them with brass.

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

¹¹And Hiram made the pots, and the shovels, and the basons.¹³ And Hiram finished¹⁴ the work that he was to make for king Solomon for the house of God: ¹²*to wit*, the two pillars, and the pommels,¹⁵ and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the top of the pillars; ¹³and four hundred pomegranates¹⁶ on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* upon¹⁷ the pillars. ¹⁴He made also bases, and lavers¹⁸ made he upon the bases; ¹⁵one sea, and twelve oxen under it. ¹⁶The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram¹⁹ his father make to king Solomon for the house of the LORD of bright²⁰ brass. ¹⁷In the plain of Jordan did the king cast them, in the clay²¹ ground between Succoth²² and Zeredathah.²³

¹⁸Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. ¹⁹And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shewbread *was set*; ²⁰moreover the candlesticks with their lamps, that they should burn after the manner before the oracle,²⁴ of pure gold; ²¹and the flowers,²⁵ and the lamps, and the tongs, *made he* of gold, and that perfect²⁶ gold; ²²and the snuffers,²⁷ and the basons,²⁸ 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.

ο Or, bowls

π Heb., finished to make

ρ (Citharus Tar-
gum.)

σ Ten golden
balls on the tem-
ple works; two
sorts of pome-
granates to
each Sept.

τ Heb., upon the
tops

υ Or, caldrons

φ (Either Hira-
m's son, or
Hiram and his
father. Patrick.
... did Hiram
make adhering
to king Solo-
mon Sept.)

χ Heb., made
bright, or,
scoured. (Patri-
ck) - bezors.
Et. aurichalco-
gram. Vule.
Such brass as
is in silver-
dust and be-
sely like gold.
Jos. Ant VIII
in. 7.

ψ Heb., thick-
nesses of the
ground

ω (Now S. & K.)

ξ (Van de Velde
thinks the mo-
den Mt Sarta-
leh. It is the
most promi-
nent hill in the
whole plain of
Jordan S. Dr.
H. S. n.
Lands n. 15)

θ (H. S. n. after
partus - Tar-
gum Ex. 27, 20)

ι Ex. 25, 31

κ Heb., perfect
bars of gold.

λ The vessels for
drawing up the
wick, and
pouring off a
portion. Killo

μ Or, bowls.

z David went and brought up the ark of God from the house of Obadedom into the city of David with gladness. 2 Sa. 6, 12.

ε (The Day of Atonement on the 10th of Tisri or Ethanim, part of Sept. and Oct. At this time of the year our Saviour was born, whom this Temple typified, Jun. 2, 19, and 29 years after was baptised. Light-foot.)

ζ (From Zion)

η (From Gibeon.)

θ (Nothing is more lovely than such concord as appeared among all orders of men: teachers and learners, magistrates, soldiers, and people, all combine to promote the service and honour of God. Strigelius.)

ι Or, they are there, as 1 Ki. 8, 8. 1 Chr. 4, 41. (Till Nebuzaradan burnt all, 2 Ki. 25, 9; perhaps a phrase to signify a long time. Bp. Rich.; "and they (the staves) were there to that present day" Sept.)

κ Or, where.

λ He wrote on the tables the Ten Commandments which the Lord spake in the Mount out of the midst of the fire and I put the tables in the ark De 10, 4, 5. Ch. 6, 11.

V.] 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.

A.M. 4433. B.C. 1008. [351
 Parallel place, 1 Ki. viii. 1-21.
 The dedication.

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 out² of the city of David, which is Zion. ³ Wherefore all the men of Israel assembled themselves unto the king in the feast^e which was in the seventh month. ⁴ And all the elders of Israel came; and the Levites took up the ark. 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^θ 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^ι 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^λ 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^μ were sanctified,^μ 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^ν were as one,^ν 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,^ξ and praised the LORD, saying,^π "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^δ of the LORD had filled the house of God.

VI.] Then said Solomon, "The LORD hath said that He would dwell in the thick^κ 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.^ρ 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^σ to be a ruler over My people Israel: ⁶ but I have chosen Jerusalem, that My name

λ Heb., found.

μ (That is, the whole person, by solemn washings. Patrick.)

ν 1 Chr. 23, 1.

ξ All the Levite musicians, v. 12 to 14, placed in their several desks, joined the priests in playing the sacred anthems. Pyle.)

π (Song, i. e. instruments which accompanied song. Jebb.)

ρ (Went to be sung on joyful occasions. Grotius.) Ps. 136, 1. 1 Chr. 16, 34.

δ Ch. 7, 2. Ex. 40, 35.

ε I will appear in the cloud on the mercy-seat. Le. 16, 2.

ρ (In the great court before the house. Patrick.)

σ (..... as I have chosen David, from whom a royal succession shall continue till the time of the Christ. Bp. Rich.)

f 1 Chr. 28, 4.

g 2 Sa. 7, 2. 1 Chr. 17, 1; 28, 2.

h The LORD said, ... Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children. De. 4, 10.

i Heb., the length thereof.

j Know therefore this day, and consider it in thine heart, that the LORD He is God in heaven above, and upon the earth beneath: there is none else. De. 4, 39. Ex. 15, 11.

k ... The faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations. De. 7, 9.

l 1 Chr. 22, 9.

might be there; and have chosen David^l to be over My people Israel." —⁷ Now it was in the heart^g 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 which 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^h of the LORD, that He made with the children of Israel."^j

A.M. 4433. B.C. 1008.
Parallel place, 1 Ki. viii 22-66.
Solomon's prayer.

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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,ⁱ 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, ¹⁴ and said, "O LORD God of Israel, *there is no God like Thee in the heaven, nor in the earth; which keepest covenant,^k and shewest mercy* unto Thy servants, that walk before Thee with all their hearts: ¹⁵ Thou which hast kept with Thy servant David^l 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,^m There shall not failⁿ thee a man in My sight to sit upon the throne of Israel; yetⁿ 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^o this place. ²¹ Hearken therefore unto the supplications of Thy servant, and of Thy people Israel, which they shall make^p 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^q 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 requiring 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^r before the enemy, because they have sinned against Thee; and shall return and confess Thy name, and pray and make supplication before Thee in^s this house: ²⁵ then hear Thou from the heavens,

m Ch. 7, 18. 2 Sa. 7, 12. 1 Ki. 2, 1, 6, 12.

n Heb., a man be cut off.

o If thy children will keep My covenant, and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore. Ps. 132, 12.

p 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? Is. 66, 1. Ac. 7, 49.

q Or, to.

r Heb., prtg.

s Heb., be require an oath of.

t Or, attend.

u Or, toward.

p 1 Ki. 17, 1.

q Ch. 29, 9.

β (The un-
edged
lucist. Sept.
Vulg. In the
East it is rarer
that a year
is free from a
scourge of this
description.
Chard. Harm.)

γ Heb., land of
their wives.

δ Or, toward.

ε For the Lord
searcheth all
hearts, and un-
derstandeth all
the imagina-
tions of the
thoughts. 1
Chr. 28, 9.

ζ Heb., all the
days which.

η Heb., upon the
care of.

θ (Solomon
knew the great-
ness of God to
be so great that
it could not be
a whit lessened
toward Israel,
how fit sweeter
it was extend-
ed toward other
people. Happy
had it been for
that nation if
their charity
had been like
this of their
Heavenly Fa-
ther! But it
was their seek-
ing to engross
God's promised
blessings to
wink at which
brought that
grievous curse
upon them un-
der which they
arose at this
day. Dr. Jack-
son.)

and forgive the sin of Thy people Is-
rael, and bring them again unto the
land which Thou gavest to them and
to their fathers.

²⁶ When the heaven is shut^p up,
and there is no rain, because they
have sinned against Thee; yet if
they pray toward this place, and con-
fess 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^q in the land,
if there be pestilence, if there be
blasting, or mildew, locusts, or cater-
pillers;^β if their enemies besiege
them in the cities^γ of their land;
whatsoever sore or whatsoever sick-
ness *there be*:²⁹ then what prayer
or what supplication soever shall be
made of any man, or of all Thy peo-
ple Israel, when every one shall know
his own sore and his own grief, and
shall spread forth his hands in^δ this
house: ³⁰ then hear Thou from hea-
ven Thy dwelling-place, and forgive,
and render unto every man accord-
ing unto all his ways, whose heart
Thou knowest; (for Thou only know-
est^ε the hearts of the children of
men:) ³¹ that they may fear Thee,
to walk in Thy ways, so long^ζ as
they live in^η the land which Thou
gavest unto our fathers.

³² Moreover concerning the
stranger,^θ which is not of Thy people
Israel, but is come from a far coun-
try 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^θ
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 sup-
plication, and maintain their cause.^ε

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* ene-
mies, and they carry^κ them away
captives unto a land far off or near;
³⁷ yet if they bethink^λ 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 to-
ward 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,^μ and forgive Thy people which
have sinned against Thee.

⁴⁰ Now, my God, let, I beseech
Thee, Thine eyes be open, and let
Thine ears be attent unto^ν the pray-
er that is made in this place.—⁴¹ Now
therefore arise.^ω O LORD God, into
Thy resting^υ 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.^ξ
—⁴² O LORD God, turn not away
the face of Thine anointed: remember
the mercies^ω of David Thy servant.

θ Heb., Thy
name is call-
ed upon this
house.

ε Or, right.

κ Who can say,
I have made my
heart clean, I
am pure from
my sin? Pr. 20,
9. Ec. 7, 20. Ja.
3, 2. 1 Jno. 1, 8.

λ Heb., they that
take them cap-
tives carry
them away.

λ Heb., bring
back to their
heart.

μ Or, right.

ν Heb., to the
prayer of this
place.

ξ Ps. 132, 8—16.

υ 1 Chr. 28, 2.

ξ No. 9, 25.

ω Ps. 132, 1. Is.
55, 3. See Ac.
13, 34.

VII.] ¹ Now when Solomon had made an end of praying, the fire^r came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory^o 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."^z

⁴ Then the king and all the people offered^b sacrifices before the LORD.

⁵ And king Solomon offered a sacrifice^e 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^c 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;^g and the priests sounded trumpets^d 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.

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^o unto the river^p of Egypt. ⁹ And in the eighth^q day they made

a solemn^r assembly: for they kept the dedication of the altar seven days, and the feast seven 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.

A.M. 4433. B.C. 1008. [373] Parallel place, 1 Ki. ix. 1-9. The LORD'S answer.

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^s are called by My name, shall humble^t 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^u thee a man to be ruler in Israel.

r Moses and Aaron... came out, and blessed the people; and the glory of the LORD appeared unto all the people. And there came fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat; which when all the people saw, they shouted, and fell on their faces. Le. 9, 23, 24. Ju. 6, 21. 1 Ki. 18, 38. 1 Chr. 21, 26.

y Ch. 5, 13. Eze. 10, 3.

z Ps. 136, 1.

b 1 Ki. 8, 62.

ε (Compare that with which Cræsus sought to propitiate the Delphic Apollo. Herod. 1. 51.)

c ... psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy 1 Chr. 15, 16.

g Heb., hand.

d Ch. 5, 12.

o (The pass at el-Husa, between Lebanon and the Nusairiyeh hills, identical with "the way of Hethlon," Eze. 47, 15. J. L. Porter.)

q (Near Rhinocorura, now El-Arish. See Ockley's Syria, p. 336. So the Sept.)

r (... of the Feast of Tabernacles, or, 22nd of the month.

u Heb., resten.

s Unto the place which the LORD shall choose: I shall choose thee: that there ye shall bring your offerings, and there ye shall eat before the LORD your God, and ye and your household. De. 12, 5.

t Heb., upon which in My name is to be done.

u Humble yourselves in the sight of the LORD, and He shall lift you up. Jas. 4, 10.

v Heb., to the presence of this place.

w Heb., to, and up to, here.

g ... despise My statutes, or ... abhor My judgments, so that ye will not do all My commandments; but ... break My covenant. Le. 26, 15. De. 28, 15, 36.

h I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. Le. 26, 31.

i What meaneth the heat of this great anger? De. 29, 24. Je. 22, 8.

k ... the cities which Solomon had given him; ... they pleased him not. 1 Ki. 9, 12.

l (Lying between the Euphrates and Damascus, Borchard. Bordered on Damascus, and extended to the Euphrates. J. L. Porter.)

m (The Greeks name it Palmyra." Jos. Ant. VIII. vi. 1; now Tadmur, between Damascus and the Euphrates. The Arabs call Palmyra in Spain Tadmir. The words equally refer to the palm-tree.)

n (Now Beit Ur el-Foka, situated on the summit of a conical tel. J. L. Porter.)

o (Now Beit Ur el-Tahita, a small miserable hamlet, with some foundations and heaps of large stones. J. L. Porter.)

p (A town in the S. of Judah in the tribe of Dan. Jos. 19,

19 But if ye turn^g 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; h 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, Whyⁱ 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."

VIII. [A.M. 4442. B.C. 999. Parallel place, 1 Ki. ix. 10—28. {354 The acts of Solomon.

AND it came to pass at the end of A twenty years, wherein Solomon had built the house of the LORD, and his own house, 2 that the cities which Hiram had restored^k to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-Zobah,^l and prevailed against it. 4 And he built Tadmor^m in the wilderness, and all the store cities, which he built in Hamath. 5 Also he built Beth-horonⁿ the upper, and Beth-horon the nether,^o fenced cities, with walls, gates, and bars; ^pand Baalath,^o and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all^q 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 Amor-

ites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, ^rbut 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^r of Pharaoh out of the city of David unto the house^s 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,^t whereunto the ark of the LORD hath come."

12 Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch, 13 even after a certain rate every day,^u offering according to the commandment of Moses, on the sabbaths, and on the new moons,^v and on the solemn feasts, three times in the year,^w 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^x of the priests to their service, and the Levites^y to their charges, to praise and minister before the priests, as the duty of every day required: the porters^z also by their courses at every gate: for so^a 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

44. So Joseph and the Tabnaid.)

* (In which he fed the horses he fetched from Egypt. Grot.) 1 Ki. 10, 28.

† Heb., the desire of Solomon which he desired to build.

‡ 550, which bare rule over the people that wrought in the work, 1 Ki. 9, 23, and so Josephus. Sept. (Alec.) 550, Sept. (Val.) has not this text.

§ Solomon made alliance with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David. 1 Ki. 3, 1; 9, 24.

m 1 Ki. 7, 8.

x Heb., holiness.

y two lambs of the first year, day by day continually ... Ex. 29, 38. Nu. 28, 3.

o Two young bullocks, and one ram, and seven lambs ... Nu. 28, 11, 26; 29, 1—40.

p ... shall all thy males appear before the LORD ... in the place which He shall choose ... De. 16, 16. Ex. 25, 14.

q 1 Chr. 24, 1.

r 1 Chr. 25, 1.

s 1 Chr. 9, 17; 26, 1.

t Heb., so was the commandment of David the man of God.

a (In the time of Josephus (Ant. VIII. vi. 4) called Barenice, Schüberr (Reise, ii. 379) suggests the little island Kureich as the site. Dr. Robinson conjectures a small sandy with brackish water of Ghudyan, opening into the Arabian from the western mountain.)

c Or, Elath, De. 2, S. 2 Ki. 14, 22. (Now Akabah, Abt ½ a mile N. of Akabah near the shore are some mounds of rubbish, which doubtless mark the site of the ancient city, J. L. Porter.)

g (Sophia, Sept.)

π (£3,210,000. Pridaour, The 30 reckoned here, more than at 1 Ki. 9, 28, seem to go for all manner of charges, for the navy and voyage. Bp. Rich. Joseph. (Ant. VIII. vi. 4), "about 10.")

ρ (The Greek name Saba and the Hebrew name, are the same as in Ge. 10, 7. Wall. Comp. Eze. 27, 22. The African Saba was famous for producing incense, spices, and gold, which Arabia did not and does not produce. See Is. 43, 3; 45, 11. Strabo mentions an Ethiopian port, called Saba, on the Red Sea. Traces of Jewish institutions are discovered in Abyssinia, but none in Arabia. Comp.

was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 Then went Solomon to Ezion-geber,^a and to Elath,^c at the sea-side in the land of Edom.

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

THE SONG OF SOLOMON. [355]

(After the building of the summer-house in the forest of Lebanon, Solomon pens the Book of Canticles. Ch. I, 8. Lightfoot.)

IX. A.M. 4443. B.C. 998. [356] Parallel place, 1 Ki. x. 1-13. The visit of the Queen of Sheba.

AND when the queen of Sheba^ρ 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, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his eunbearers^τ 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^ϑ which I heard in mine own land of thine acts,^φ 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 forever, therefore made He thee king over them, to do judgment and justice."

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 Hiram, and the servants of Solomon, which brought gold from Ophir,^ν brought alghum trees and precious stones. 11 And the king made of the alghum trees terraces^ξ to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

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

Parallel place, 1 Ki. x. 11-29. and with v. 28, ch. I. 11-17. [357] A.M. 1150. B.C. 991 The riches of Solomon

13 NOW the weight of gold that came to Solomon in one year was six hundred and threescore and six^ο talents of gold; 14 beside that which chapmen and merchants brought. And all the kings of Arabia and governors^α of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets^π of beaten gold: six hundred shekels of beaten gold went to one target. 16 And three hun-

also Cradock, Ac. Ann. 27. Katto, Jos. Ant. VIII. vi. 5.)

o Or, bath, etc.

τ (Dr. Robinson says this is strictly a step or stair, and collectively a staircase, as Eze. 40, 26.)

ν Heb., word ... but it related thy happiness offer a much lower manner than I now see it to be before my eyes." Jos. Ant. VIII. vi. 5.)

ξ Or, sayings.

χ Ch. 8, 18.

ψ Along, 1 Ki. 10, 11. (Perhaps the puns denude of India, Katto, Dr. Robt. peckers the santalum album.)

φ Or, stairs. Heb., highways.

ο £3,280,000. Wall.

α Or, captives (I send for the products of provinces in the Babylonian and Persian empires, less than a satrap. Beaufort thinks the word allud to the old Persian pakla, and the Sanscrit pakshin, and the modern pakha.)

CA *manah*, *man* or *pound* (*Comp.* 1 Ki. 10, 17), *was equal to 100 shekels* 5000, value about £175. Wall.)

Layard (p. 180) discovered "a royal throne for the most part made of wood overlaid with bronze, though the legs seem to have been made of ivory."

Heb., hands. (*Elbows*, Sept. About the place where the king sat, were several arms stretched out, which seemed to succour and protect him. He sat upon an ar looking backward. Jos. Ant. VIII. v. 2.)

Heb., shut up.

Or, there was no silver in them.

Perhaps Tartessus in Spain. *Comp.* Jon 1, 3. See 1 Ki. 22, 48. Ch. 20, 36.

(D'Anville, Huet, Montesquieu, Bruce, Robertson, for Ophir on the African coast N. of the Red Sea. Kitto, following Heeren, thinks Ophir a general name for the shores of Arabia, Africa, and India.)

Or, elephants' teeth.

(Kophim, a word of Indian origin. Kape, in Sanscrit and Malabar, signifies "an ape.")

(Tukkiyini, perhaps Togel, "peacocks." Malabar dialect. The Sept. renders it "peacocks." 1 Ki. 10, 22, but omits it here.)

dred shields made he of beaten gold: three hundred shekels^b 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^c of ivory, and overlaid it with pure gold. ¹⁸ And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays^d 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^e gold: none were of silver;^f it was not any thing accounted in the days of Solomon.

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

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^m year by year.

²⁵ And Solomon had four thousand stallsⁿ 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^o over all the kings from the river^p even unto the land of the Philistines, and to the border of Egypt.

²⁷ And the king made^π silver in

Jerusalem as stones, and cedar trees made he as the sycamore^q trees that are in the low plains in abundance.

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

THE BOOK OF PROVERBS. [358

1 Ki. xi. 1-13. [359
Solomon's Idolatry.

THE BOOK OF ECCLESIASTES. [360

[After his great fall, Solomon recovers again by repentance, and writes this Book as his penitential dirge for his folly. Lightfoot.]

A.M. 4422-4462. B.C. 1019-979. [361
Parallel place, 1 Ki. xii. 14-13.

The close of the reign of Solomon.

²⁹ NOW the rest of the acts of Solomon, first and last, are they not written in the book^r 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^s years.^t 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.

X.] A.M. 4462. B.C. 979. [362
Parallel place, 1 Ki. xii. 1-21.

The division of the kingdom.

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^u from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt; and^v 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.^w

⁵ And he said unto them, "Come again unto me after three days."

And the people departed.

μ (*Compare the picture in Wilkinson's Egypt, of the ambassadors of four nations bringing tribute to Thothmes III.*)

ν (40,000 horses in stalls, 10 in each stall Grot. Gesenius reads stables here, and stalls at 1 Ki. 4, 26; 10, 26. 4000 mares for chariots, Sept.)

α 1 Ki. 4, 21. Ge. 15, 18. Ps. 72, 8.

ξ That is, Euphrates.

π Heb., gave.

ρ (Ficus sycamorus. A-bounded in the plain from Joppa to Gaza. The wood was not fit for fine work, and yet strong and durable.)

σ Heb., words. (They severally gave an account of such things as occurred to their knowledge, out of which the authors of the Books of Chronicles took many things. Patrick.)

τ (Born after David's war with the Ammonites. 2 Sa. xi. and xii.; about 18 when he began to reign. Bp. Rich.)

υ (High in all the eminence and perfections that earth could afford did the Lord-salt him, and yet afterwards suffered him so foolishly to fall: that he, like Adam in happiness, might exemplify that no earthly felicity can be durable, and that nothing here is to be trusted; but all things are vanity, except the kingdom)

that is not of
this world.
Lightfoot.)

r. Solomon ...
sought to kill
Jeroboam: and
Jeroboam fled
into Egypt un-
to Shishak ... 1
Ki. 11, 40.

q (For Targum.
Patrick.)

x (The burdens
ought perhaps
to have been
borne more con-
tentedly by a
people enjoy-
ing so large a
share of peace
and plenty;
and from a
prince who
had brought
such vast
riches to his
subjects. Pat-
rick.)

↓ Heb., laded.

ω (It was the
will of. Grot.,

1
Ki. 12, 15, 24.

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 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.

XI.] 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.

Parallel place, 1 Ki. xii. 24. and xiv. 21-23. [363

A. M. 4462-4479. B. C. 979-962

The reign of Rehoboam

5 AND Rehoboam dwelt in Jerusalem, and built cities for defence

1 I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee Jeroboam ... because they have forsaken Me, and have worshipped Ashtoreth ... and Chemosh ... and Molech ... and have not walked in My ways: 1 Ki. 11, 31.

2 Compare the pride and jealousy of the tribe of Ephraim, Ju. 12, 1, and the reason of dissension between Judah and Israel, 2 Sa. 19, 41, now communicated in the person of Jeroboam an Ephraimite, made ruler over all the charge of the house of Joseph. 1 Ki. 12, 28.

3 Compare the same cry, 2 Sa. 20, 1.

4 Heb. strengthened himself.

5 Compare the Targum and Patrick.

• (Now Urtas, 50 stadia from Jerusalem, with ancient ruins. J. L. Porter.)

ξ (Tékia. The ruins are situated on the broad rounded summit of a ridge, and cover a space of 4 or 5 acres. J. L. Porter.)

η (A ruined tower has been found by Mr. Wilcoft, denominated Beit Sur. The reputed site of the baptism of the eunuch. Itin. Hiero. Wess. 599. Dr. Wilson, ii. 386.)

θ (Shuweikeh, now a terrace dotted with grey ruins. Jos. 15, 35. J. L. Porter.)

ι (The little tel Zik, a few miles E. of which lie the ruins. J. L. Porter.)

κ (Now Dala, Doru. Jos. Ant. XIV, v. 3. Rob. Bib. Res. iii. 1.)

λ (Now Um Jâ-kis. There is a low flat hill covered with heaps of stones, and here and there fragments of a considerable shaft. J. L. Porter.)

μ (Now Tel Zakaria. Ne. 11, 30. Je. 34, 7. J. L. Porter.)

ν (Now Sûrah, contains a cistern and some scattered rocks. J. L. Porter.)

ξ (Now Valo, situated on a projecting ridge of the mountain overlooking the plain of Merj Ibn 'Omair, about 2 miles E. of Amwas. J. L. Porter.)

π Heb. present of themselves.

σ Nu 35, 2.

ζ Ch. 13, 9.

η 1 Ki 12, 31: 13, 33; 14, 9 Ho. 13, 2.

in Judah. ⁹ He built even Beth-lehem, and Etam,⁶ and Tekoa,⁵ ⁷ and Beth-zur,⁸ and Shoco,⁹ and Adullam,⁸ and Gath, and Mareshah, and Ziph,⁸ and Adoraim,⁸ and Lachish,⁸ and Azekah,¹⁰ and Zorah,⁹ and Aijalon,⁸ 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 ^π to him out of all their coasts. ¹⁴ For the Levites left their suburbs^σ 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^τ for the high places, and for the devils,^ρ and for the calves which he had made. ¹⁶ And after^υ 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^ω Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihah the daughter of Eliab the son of Jesse: ¹⁹ which bare him children; Jeush, and Shamariah, and Zerah. ²⁰ And after her he took Maachab^φ 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.^b ²³ And he dealt wisely, and dispersed^α 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^x wives.

XII.] A.M. 4479. B.C. 962. Parallel place, 1 Ki. xii. 24; xiv. 25-31.

The invasion of Shishak.

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.

² And it came to pass, that in the fifth year of king Rehoboam Shishak^ψ 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,^ω the Sukkiims,^α 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^δ themselves; and they said, "The Lord is righteous."

⁷ And when the Lord saw that they humbled themselves, the word^θ of the Lord came to Shemaiah, saying, "They have humbled themselves; therefore I will not destroy

ρ (Idols, so called, Bp. Rich.: false gods, Patrick; for devils even for the ... Wells; the vain things, Sept. Le. 17, 7. 1 Co. 10, 20.)

σ (And he drove out of all the tribes of Israel, such as set their hearts ... and they came ... Sept., as in v. 11, and ch. 13, 9.)

τ (The corruptions of Judah and Israel began in the 4th year of Rehoboam, ch. 12, 1. Thence begin the 300 years of their iniquity, Eze. 4, 5, 6. C. 976 to 586, to the siege of Jerusalem under Nebuchadnezzar (Patrick).)

υ She is called Michaiah the daughter of Uriah, ch. 13, 2. 1 Ki. 15, 2.

φ 1 Ki. 15, 2, 16

χ Heb. a multitude of possibly for his children. Patrick. Demanded them for his sons, Maurer, De Wette.

ψ (Chempollion discovered at Karnak this name, Shesouk, Wilson, Luuds, 11, 90.)

ω (Lybians of A.E. Africa.)

α (Troglodites, Sept. Vulg. So called by the Greeks because they dwelt in caves. Suetich imports "care or den," Job 28, 10. Ps. 10, 9. From this people there was a town on the W. coast of the Red Sea, called Suetich (Pliny), and at this day Suetchen. (Bruce, Suetchen) Bochart Phal. iv. 29. Patrick.)

β Ja. 4, 10.

γ Ex. 9, 27.

δ 1 Ki. 21, 28.

β Or, a little while.

γ Is. 26, 13.

h Because thou servedst not the Lord thy God with joyfulness, therefore shall thou serve thine enemies. De. 28, 47.

γ After this Jerusalem was taken about 10 times. Bp. Rich.)

i Ch. 9, 16. 1 Ki. 10, 16.

δ Or, yet in Judah there were good things. See Ge. 18, 24. 1 Ki. 14, 13. Ch. 19, 3.

k 1 Ki. 14, 21.

(A fragment of the Sept. (Aldand Vat.) is inserted after 1 Ki. 12, 24. "He was 16 years old when he began to reign, and he reigned (Sept. Vat. 12), (Sept. Ald. 17 years in Jerusalem; and his mother's name was Naamah daughter of Ana (Ald. Amnon or Hanan), son of Nahash, king of the children of Ammon." Wall. Comp. Ch. 10, 8; 13, 7;)

ξ ... again, because he set not his heart sincerely. Wells)

η Or, fired.

θ Heb., words.

ι Ch. 9, 9; 13, 22.

μ 1 Ki. 14, 30.

Ϛ (Abijam, 1 Ki. 14, 31.

them, but I will grant them some^ρ deliverance; and My wrath shall not be poured out upon Jerusalem by the hand of Shishak. ^σNevertheless they shall be his servants; ^τthat they may know My service, and the service^δ of the kingdoms of the countries.^ζ

^ηSo 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.^ι

^κInstead 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.—^λAnd when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber.—^μAnd when he humbled himself, the wrath of the Lord turned from him, that He would not destroy him altogether; and also^ν in Judah things went well.

^ξSo king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam^κ was one and forty^λ 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.—^μAnd he did evil,^ν because he prepared^ξ not his heart to seek the Lord.

^ζNow the acts of Rehoboam, first and last, are they not written in the book^η of Shemaiah the prophet, and of Iddo^θ the seer concerning genealogies? — And there were wars^ι among Rehoboam and Jeroboam continually.

^κAnd Rehoboam slept with his fathers, and was buried in the city of David; and Abijah^λ his son reigned in his stead.

A.M. 4462. B.C. 979
Parallel place, 1 Ki. vii. 25. Am. 32 [365
Jeroboam's idolatry.

A.M. 4462. B.C. 979
Parallel place, 1 Ki. vii. 37—xv. 20 [366
The death of Jeroboam.

XIII.] A.M. 4479. B.C. 962. [367
JERUSALEM.
Parallel place, 1 Ki. xv. 1—8.
Prophet, Abijah
The reign of Abijah.

NOW in the eighteenth year of a king Jeroboam began Abijah to reign over Judah. ^βHe 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.—^γAnd Abijah set^α the battle in array with an army of valiant men of war, even four hundred^δ thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

^εAnd Abijah stood up upon mount Zemaraim,^ζ which is in mount Ephraim, and said, "Hear me, thou Jeroboam, and all Israel: ^ηought ye not to know that the Lord God of Israel gave^θ the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?^ι ^κYet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled^λ against his lord. ^μAnd there are gathered unto him vain^ν men, the children of Belial,^ξ and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. ^πAnd^ρ 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. ^σHave ye not cast^τ out the priests of the Lord, the sons of Aaron, and the Levites, and have

h Her name both Rehobah and Manahab, and her father's name Uriel as well as Absalon Grot. Patrick, Wells., Ch. 11, 20.

γ So the Sept. and Josephus, but the Vulg. has 40,000, 80,000, and 50,000.)

γ Jos. 18, 22.

γ A plausible speech to satisfy his opponents and encourage his own army. See 2 Ki. 15, 3. Grot.)

ο 2 Sa. 7, 12.

ε Symbol of purity, grace; symbol of friendship and fidelity. Wells; sign of the improbability of the covenant. Nu. 18, 19. Koller, a solemn covenant made by sacrifice, which was always called, Lev. 2, 13; unassailable and not to be revoked. Patrick, See Aug. to Calmet, and Russell's Allegory.

ρ 1 Ki. 11, 26; 12, 29

σ That is, without ye shall stand withal profit. De. 13, 14. Ju. 19, 22. 1 Sa. 2, 12. 19, 27, 28. 17. 1 Ki. 21, 13. Bp. Rich.

τ But Patrick.

ρ See Ch. 11, 14, 15.

v Ex. 24, 55.

p Heb. *fill his bowl*. Ex. 24, 1. Le. 8, 2. (*any one that will go to the expense may consecrate himself to be a priest.* Patrick.)

t ...twelve cakes ... in two rows, six on a row. Le. 24, 5, 6.

u ..., continually, without the veil of the testimony in the Tabernacle of the congregation...from the evening unto the morning... Le. 24, 2. Ex. 27, 20.

v If ye go to war... ye shall blow an alarm with the trumpets... and ye shall be remembered before the LORD your God. Nu. 10, 9.

w Ac. 5, 39.

x Ch. 14, 12.

y (The numbers are probably corrupt, and should be reduced to 10,000, 80,000, and 50,000, as in the Old Latin translation of Josephus. Hales.)

y 1 Chr. 5, 10. Ps. 22, 5.

made you priests after the manner of the nations of *other* lands? so that whosoever^r cometh to consecrate^s himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.^t ¹⁰But 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: ¹¹and they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the shewbread^u also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn^v every evening: for we keep the charge of the LORD our God; but ye have forsaken Him. ¹²And, 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^w of your fathers; for ye shall not prosper."^x

¹³But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them. ¹⁴And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. ¹⁵Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote^y Jeroboam and all Israel before Abijah and Judah. ¹⁶And the children of Israel fled before Judah: and God delivered them into their hand. ¹⁷And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five^z hundred thousand chosen men. ¹⁸Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied^z upon the LORD God of their fathers.

¹⁹And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim^z with the towns thereof. ²⁰Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck^z him, and he died.^z

²¹But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.—²²And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.^z

XIV.]

A.M. 4482. B.C. 959. JERUSALEM.

[368

Parallel place, 1 Ki. xv. 9, 10. The reign of Asa.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

²And Asa did *that which was* good and right in the eyes of the LORD his God: ³for he took away the altars of the strange *gods*, and the high^a places, and brake^b down the images,^c and cut down the groves:^d ⁴and commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. ⁵Also he took away out of all the cities of Judah the high places and the images:^e 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. ⁷Therefore 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.

z (Now Et Tai-yeheli, same as Ophrah, 1 Sa. 13, 17. Jos. 18, 23. Juo. 11, 54. Ephraim, Joseph. Bell. IV. ix. 9. Jos. 15, 9. According to Jerome, it stood 5 miles E. of Bethel. The village stands on a conical peak; on the top are the ruins of an ancient tower.)

z 1 Sa. 25, 38.

b 1 Ki. 14, 20.

v Or, commentary.

c Ch. 12, 15.

d Ch. 15, 17.

e Ye shall destroy their altars, break their images, (statues, mar.), and cut down their groves. Ex. 34, 13.

f Solomon built an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Moloch, the abomination of the children of Ammon... and likewise for all his strange wives. 1 Ki. 11, 7.

g Heb., statues.

x Heb., sun-images.

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.

1 Ki. xv. 10. [369] The invasion of Zerah.

9 AND there came out against them Zerah the Ethiopian with an host of a thousand^b thousand, and three hundred chariots; and came unto Mareshah.^a

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^q unto the LORD his God, and said, "LORD, it is nothing³ 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^h 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 destroyed³ before the LORD, and before His host; and they carried away very much spoil. 14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. 15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

XV.] A. M. 4497. / B. C. 944. [370] JERUSALEM

Paralled place, 1 Ki. xv. 11-15.

Asa's reform.

Prophet, Hanani the seer.

AND the Spirit^k 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^l 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^c God, and without a teaching priest, and without law. 4 But when they in their trouble did^m turn unto the LORD God of Israel, and sought Him, He was found of them. 5 And in thoseⁿ 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^v 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^o had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch^r 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,^q of

20 Twenty carriers on camels might have procured this number in a short space of time; these shepherds, carrying with them their provision of flour and water, as is their invariable custom, might have fought with Asa without eating a loaf of Zerah's bread, or drinking a pint of his water. Bruce.)

200,000 infantry, 100,000 cavalry, 300 chariots. Jos. Ant. VIII. xii. 1.)

The hostile armies met in the valley Zephathah, which may possibly have been Sebata, at the foot of Ghebel Mograh, due east from Khalsah, and which was also one of the frontier towns of Israel Stewart. Dr. Robinson thinks Tel es-Sâieb. Gath, bears some relation to this valley. It is in such a position as would form, when fortified, the key of Philistia. J. L. Porter. Jos. 15, 41)

Ch. 13, 14. Ex. 14, 19. Ps. 22, 5.

Whether with few or with many; strengthen us. O LORD Sept. Vulg. Whether with few or with many; with the mighty or with them that have no strength. Jos. There is none besides Thee that can help between the mighty and the weak. Bertheau.) 1 Sa. 14, 6.

h 1 Sa. 17, 5. Ps. 15, 10.

Or, in the man.

i Ge. 10, 19, 20.

Heb. broken.

k Ch. 20, 14; 24, 29. Nu. 23, 2. Ju. 3, 10.

Heb. before.

l V. 1, 15. Ch. 33, 12. 1 Chr. 23, 9. Je. 29, 13. Mat. 7, 7.

m True path towards God.

n Cf. in their trouble, they had turned to him; they should have... Patrick.) Ps. 4, 29.

o Cf. they continue to displease God, there shall be no peace. Patrick. See 1 Ki. xv. and xvi. Ju. 5, 6.

p Shall be, Mat. 24, 7. So Jos.)

q Heb. beaten in pieces.

r Shall set them one against another. Pat.)

s Azariah, Sept. (Alex. and Md. Azariah, the son of... Vulg. Syr. Arab. Sept. Vulg.) same as Heb.)

t Heb. abominations.

u That is, had been. Ch. 13, 19.)

v Temple Sept.)

w The Feast of Weeks, or Pentecost, in the month Sivan (May and June Targum. So Bys. Revision and Patrick.)

x Heb. in that day.

the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

¹²And they entered into a covenant^m to seek the LORD God of their fathers with all their heart and with all their soul: ¹³that whosoever would not seek the LORD God of Israel should be putⁿ to death, whether small or great, whether man or woman. ¹⁴And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets: ¹⁵and 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.

¹⁶And also concerning Maachah the mother^r of Asa the king, he removed^o her from being queen, because she had made an idol^p in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. ¹⁷But the high places^q were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. ¹⁸And 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.

¹⁹And there was no *more* war unto the five and thirtieth^r year of the reign of Asa.

XVI.]

A.M. 4518. B.C. 923.
JERUSALEM.

[371

Parallel place, 1 Ki. xv. 16-24.
The wars of Asa and Baasha.

IN the six and thirtieth year^s of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah,^t to the intent that he might let none go out or come in to Asa king of Judah.

²Then 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^v 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.*”

⁴And Ben-Hadad hearkened unto king Asa, and sent the captains of his^w armies against the cities of Israel; and they smote Ijon,^x and Dan, and Abel-maim,^y and all the store-cities of Naphthali.

⁵And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

⁶Then 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^z and Mizpah.^a

⁷And at that time Hanani^b 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.” ⁸Were not the Ethiopians and the Lubims a huge^c host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, He delivered them into thine hand. ⁹For the eyes^d of the LORD run to and fro throughout the whole earth, to shew^e 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.”

¹⁰Then 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^f some of the people the same time.

^β Heb., Darme-sek (now Dimishk-es-h-Sham.)

^γ (Let there be. Heubigant.)

^δ Heb., which were his.

^ε (No v Merj Ayin. The Merjis a small, elevated, and very beautiful plain, oral, and well watered. J. L. Porter.)

^ζ (Now Abil-el Kamh. On a tel which separates the Hâch from the plain called Merj Ayin J. L. Porter. 1 Ki. 15, 20.)

^η (Now Johâ, a small village, with half ruined houses, and some heavy stones. J. L. Porter.)

^λ (Now Neby Samuil. This village is the most conspicuous object in the whole surrounding country. It rises abruptly to a height of 500 or 600 ft. above the little plain of Gibeon. J. L. Porter.)

^θ (Father of the prophet Jehu, ch. 19, 2.) 1 Ki. 16, 1.

^ι (Whom God would have overthrown, if they had continued their league with Baasha, and come to his assistance against Asa. Patrick.)

^κ Heb., in abundance.

^ρ Job 31, 21. Ps. 5, 21; 15, 3. Je. 16, 17; 32, 19. Zec. 4, 10.

^μ Or, strongly to hold with.

^ν Heb., crushed.

^m Ch. 34, 31. 2 Ki. 23, 3. Ne. 10, 29.

ⁿ De 13, 5-15.

^r That is, grand-mother, 1 Ki. 15, 2, 10. (So the Targum, Ex 2, 18.)

^o (That she should not be a priestess to Astarte. Sept.)

^q Heb., horror. (So Tremellius, Astarte, or Asherah.)

^r In all probability, Astarte, the famous goddess of Syria, as Selden observes. (De Diis Syr. H. c. 2.) Patrick. So Abartanuel, The Isis of the Egyptians: the Greeks identified her with Juno, Diana, and Venus. She was the Moon, and Queen of heaven. Je. 7, 15; 44, 17.)

^x (In private property. Grot. Ch. 14, 3, 5. 1 Ki. 15, 14.)

^y (Twentieth. Hales.)

^z From the repelling of the ten tribes from Judah, over which Asa was now king. (So the Seder Olam Baba and Lightfoot Jos. Ant. VIII. xii 4) says 25, and that when he was by Beahadad, fetched away from building of Ramah, he was by death prevented returning thither.)

^a (Now Er-Râm. A small, poor village, with some fragments of columns and large bevelled stones. J. L. Porter.)

¹¹ And, behold, the acts of Asa, first and last, lo, they *are* written in the book^f 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.^g

¹³ And Asa slept with his fathers, and died in the one and fortieth year of his reign. ¹⁴ And they buried him in his own sepulchres, which he had made^h for himself in the city of David, and laid him in the bed which was filled with sweet odoursⁱ and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning^o for him.

A.M. 4186. B.C. 955. [372
The reigns of Nadab and of Baasha.

A.M. 1522. B.C. 919. [373
The reigns of Elah, Zimri, Omri, and Ahab.

XVII.] A.M. 1523. B.C. 918. [374
JERUSALEM.
1 Ki. xvi. 31.

The reign of Jehoshaphat.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. ² And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, 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 established the kingdom in his hand; and all Judah brought^h to Jehoshaphat presents; and he had riches and honour in abundance.

⁶ And his heart was lifted^h up in the ways of the LORD: moreover he took away the high places^l 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 Ohadiah, and to Zebachiah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah. ⁸ And with them *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 Elishama and Jehoram, priests: ⁹ and they taughtⁿ in Judah, and had the book^o 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^u 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,^l and tribute² 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,² and cities of store.

¹³ And he had much business³ 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* Jehohanan the captain, and with him two hundred and fourscore thousand. ¹⁶ And next him *was* Amasiah the son of Zichri, who willingly offeredⁿ 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

^f In those full-er books written by the prophets. Ch. 12, 15 Grotius.

^g Heathen charmers. Alliv

^h Heb., dign d (Those sepulchres, which hereditarily belonged to the principal families, were extensive caves, or vaults, excavated from the native rock. Bp. Lowth. Lect vii Jos 10, 27. Ge. xviii 2 Ki 13, 21. Is 22, 16 La. 3, 53 Jno. 11, 38)

ⁱ Ge. 50, 2 Ma. 16, 1. Jno. 19, 39

^o Burial. Sept if any burning, not of his body, but of odours and spices. Wall.)

^u Or, of his father, and of David. ("David" is omitted in Sept. and a few Hebrew MSS.)

² 1 Ki. 12, 28

³ Heb., gave. 1 Sa. 10, 27. 1 Ki 10, 25.

⁴ Ch. 18, 1. 1 Ki 10, 27.

^h That is, was encouraged. Chad very generous resolutions to promote... Patrick; became bold in compelling the people to ... Grotius.

^l Ch 15, 17; 19, 3; 20, 33 1 Ki. 22, 43

^x That is, require the people to come in, procure instruction, and to be obedient to what they heard. Patrick (See Jericho)

² Or, ed perhaps by the apostasy of Asa to Baal, which may have begun at this time 1 Ki 16, 31, and x. 1 Brown. Ordo Sacr.)

^u Ch 35, 3. No. 8, 7

^o The copy which was of towards, lost in the reign of Manasse, and found again in the reign of Josiah, therefore it was written before the third year of Jehoshaphat. Ch 31, 14. 2 Ki 17, 27.

² Heb., was

² 2 Sa. 8, 2.

³ Much silver, fit a burden of ... Berthou

² Or, palaces, (strongholds, Jereh.)

^h In settling religion, pursuing out idolatry, and providing what was necessary for the preservation of public tranquillity. Patrick

² Heb., at his head

² Ju 5, 2, 9

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.

1 Ki. xvii. [375
The mission of Elijah.

1 Ki. xviii. [376
Execution of the prophets of Baal.

1 Ki. xix. [377
The flight of Elijah.

1 Ki. xvi. [378
The murder of Naboth.

1 Ki. xx. [379
The invasion of Benhadad.

XVIII.] A.M. 4544. B.C. 897. [380
Parallel place, 1 Ki. xxii.
1-10.

SAMARIA.

Prophets, *Jehu* (in Judah), and *Elijah* and *Micaiah* (in Israel).
The death of Ahab.

NOW Jehoshaphat had riches and honour in abundance,^r and joined affinity^y with Ahab. ² And after^z certain years he wentⁿ down to Ahab to Samaria.^o 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.

³ And Ahab king of Israel said unto Jehoshaphat king of Judah, "Wilt 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,^z 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,^c 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,^x and said, "Fetch^h 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^h place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

¹⁰ And Zedekiah the son of Chebananah had made him horns^v of iron, and said, "Thus saith the LORD, With these thou shalt push Syria until they be consumed."^z

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;^z 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."^z

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?"

^x Or, eunuchs.
^h Heb., hasten

^h Or, floor.

^v (Zedekiah had them perhaps, like the modern dervishes, as part of his equipage. Harmer.)

^z Heb., (thou consume them.

^z Heb., mouth.

^z Balaam... said ... If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God to do less or more. Nu. 22, 18, 21, 35; 23, 12, 26; 24, 13.

^r Ch. 17, 5.

^y 2 Ki. 8, 18.

^z Heb., at the end of years.

ⁿ (In the 20th and last year of Ahab's reign and life, and in the 18th year of Jehoshaphat. Bp. Rich.)

^o (It was situated on three flatish oval-shaped hills, about 300 feet in height. On the summit is a long level plateau. The modern village is called Sebastich, and contains about 60 houses; population, 400. J. L. Porter.)

^z 1 Sa. 23, 2-9. 2 Sa. 2, 1.

^c Heb., yet, or more

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 Che-naanah came near, and smote Micaiah upon the check, and said, "Which way went the Spirit of the LORD from me to speak unto thee?"

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 cer-

tainly 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.

XIX.] A.M. 4514. B.C. 877. [381
JERUSALEM

Parallel place. I KI. xvii. 41.
The reign of Jehoshaphat
Prophets, Jehu and Elizer (in Judah), Eljah (in Israel).

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

p Or, but for evil?

b Comp. Is. vi.

c ... when the sons of God came to present themselves ... Satan (the adversary, mar.) came also ... Job 1, 6.

d If the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet. Eze. 14, 9. Job 12, 16. Is. 19, 14.

e Pashur smote Jeremiah the prophet, and put him in the stocks.... Je 20, 2. Ma. 14, 65. Ac. 23, 2.

f (Was this the way? Berth)

g Or, from chamber to chamber. Heb., a chamber in a chamber.

f Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him. ... Ch. 16, 10.

c I will change my dress, and will thus go to the battle. Vulg. Manner

e Heb., from after.

f Heb., in his simplicity

g Heb., ... joints and between the breastplate

h Heb., made sick.

• (This name is characteristic of a time when prophesying was not common, but when the Spirit of God impelled this or the other individual to prophesy. Havernick.)
1 Sa 9, 9.
q Ps. 139, 21.
h Ch. 32, 25.
i Ch. 12, 12; 17, 4, 6.

• (Langes of Astarte.)
k Ch. 30, 19 Ezr. 7, 10
β Heb., he returned and went out

γ (Xoc Bir-es-Schā. Above the wells are heaps of stones, traces of foundations, and fragments of pottery extending over a space $\frac{1}{2}$ a mile long by $\frac{1}{2}$ broad. J. L. Porter.)
l ... ye shall hear the small as well as the great; ye shall not be afraid of the face of man. ... De. 1, 17.

δ (And may He be. Berth.) Ps. 82, 1. Ec. 5, 8.
e Heb., in the matter of judgment.

m De. 32, 4. Ro. 9, 14.
n De. 10, 17. Job. 31, 19.
p Ch. 17, 8. De. 16, 18.

ξ (... and to judge the inhabitants of Jerusalem. Sept. Vulg. Cast.; then returning to Jerusalem, he charged. Syr. Arab.; and he and those with him returned. Berth.)
q 2 Sa. 23, 3.

r (By way of appeal. Patrick. De. 17, 8.)
θ (Succession. Patrick... Shedding Mant.)
r Nu. 16, 46.
s Eze. 3, 18.

• (Such as were defined by the law of God. Grot. Patrick. 1 Chr. 26, 20.)

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, "Shouldst thou help the ungodly, and love^v them that hate the LORD? therefore is wrath^h upon thee from before the LORD. ³ Nevertheless there are good things found in thee, in that thou hast taken away the groves^v out of the land, and hast prepared^v thine heart to seek God."

4 And Jehoshaphat dwelt at Jerusalem: and he went out again^β through the people from Beer-sheba^v 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^v for ye judge not for man, but for the LORD, who^δ is with you in the judgment.^ε ⁷ Wherefore now let the fear of the LORD be upon you; take heed and do it; for there is no iniquity^m with the LORD our God, nor respect^a of persons, nor taking of gifts."

8 Moreover in Jerusalem did Jehoshaphat setⁿ 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^β they returned to Jerusalem.

9 And he charged them, saying, "Thus shall ye do in the fear^q of the LORD, faithfully, and with a perfect heart.

10 And what cause^r soever shall come to you of your brethren that dwell in their cities, between blood and blood,^θ between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath^r come upon you,^s 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 Zeba-

diah the son of Ishmael, the ruler of the house of Judah, for all the king's^κ matters; also the Levites shall be officers before you. Deal^v courageously, and the LORD shall be with the good."

XX. A.M. 4545. B.C. 696. [382]
THE WILDERNESS OF TEKOA. [A large town near Bethlehem.]

Jehoshaphat's victory over the Moabites.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them other^π 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;^ξ and, behold, they be in Hazazon-tamar,^τ which is En-gedi."

3 And Jehoshaphat feared, and set himself^σ to seek^t the LORD, and proclaimed a fast^u throughout all Judah. ⁴ And Judah gathered themselves together, to ask help^v 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,^z and said, "O LORD God of our fathers, art not Thou God in heaven?^z and rulest^u not Thou over all the kingdoms of the heathen? and in Thine hand^x is there not power and might, so that none is able to withstand Thee? ⁷ Art not Thou our God, who^δ didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend^u for ever? ⁸ And they dwelt therein, and have built Thee a sanctuary therein for Thy name, saying, ⁹ If^s when evil cometh upon us, as the sword, judgment^φ or pestilence, or famine, we stand before this house, and in Thy presence, (for Thy name is in this house,) and

κ (Such as were left to the judgment of the king. Grot. Patrick.)

λ Heb., Take courage and do.

μ (Lit., "of the Ammonites." And with them the Moabites (Boch. Phal. ii c. 22), Patrick, and so Sept. Sometimes rendered "Me-hunims," and sometimes "mingled people." Wall. Jos. 15, 55. 1 Sa. 23, 24, 25. The inhabitants of Mt. Seir that lay on the borders of Ammon; elsewhere called "Maonites." Ju. 10, 12, and "Me-hunims," ch. 26, 7, and so should be expressed, 1 Chr. 4, 41. Light-foot.)

ν (The Dead Sea.)

ξ (From the remote parts of the Red Sea. Syr.)

π (An ancient name for Engedi, Ge. 14, 7. Patrick; lay on the S. point of the Dead Sea.)

ρ (Now Ain Jiddiy. Traces of the ancient city exist on the lower declivity of the mountain, on the S. side of the brook. J. L. Porter. Jos. 15, 62.)

σ Heb., his face. t Ch. 19, 3.

u Ezra 8, 21. Eze. 36, 9. Jonah 3, 5.

τ (... of the Tabernacle. Sept. (Ald.) Some think it was the court of the women, which was now made distinct from that of the men. Patrick.)

v De. 4, 39. Jos. 2, 11. 1 Ki 8, 23. Mat. 6, 9.

w Ps. 47, 2. Da. 4, 17.

x 1 Ch. 29, 12. Ps. 62, 11. Mat. 6, 13.

v Heb., *Thou.*

y Is. 41, 8. Ja. 2, 23.
z Ch. 6, 28. 1 Ki 8, 33.

φ Or, *any other judgment even ... Wells Sward of judgment.* (Patrick.)

b De. 2, 4, 19.

c Nu. 20, 21.

d Ps. 83, 12.

x (*Punish, as* Ex. 6, 6. Ps. 9, 16. 1 Sa. 3, 13.)

e Ps. 25, 15; 121, 1; 123, 1; 141, 8.

f Ch. 15, 1; 24, 20. Nu. 11, 25; 24, 2.

g Ch. 32, 7. Ex. 14, 13. De. 1, 29; 31, 6.

ψ Heb., *ascent. (the wilderness of Jeruel, in the tribe of Judah, near Tekoah and Berekah, v. 26.* Bp. Rich.)

ω Or, *valley.*

h Ex. 14, 13, 14.

i Ch. 15, 2; 32, 8. Nu. 19, 9.

k ... when (the people) heard that the LORD ... had looked upon their affliction, then they bowed their heads and worshipped. Ex. 4, 31.

a (*The sons of Korah, one of three choirs of Israel.* J. J. bb.)

cry unto Thee in our affliction, then Thou wilt hear and help.

¹⁰And now, behold, the children of Ammon and Moab and mount Seir, whom Thou wouldest not let Israel invade,^b when they came out of the land of Egypt, but they turned^c from them, and destroyed them not; ¹¹behold, *I say, how* they reward us, to come to east^d us out of Thy possession, which Thou hast given us to inherit.

¹²O our God, wilt Thou not judge^x them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes^e are upon Thee.^f

¹³And all Judah stood before the LORD, with their little ones, their wives, and their children.

¹⁴Then 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^g of the LORD in the midst of the congregation; ¹⁵and he said, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be^h not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's. ¹⁶To-morrow go ye down against them: behold, they come up by the cliff^ψ of Ziz; and ye shall find them at the end of the brook,^ω before the wilderness of Jeruel. ¹⁷Ye shall not need^h 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."ⁱ

¹⁸And Jehoshaphat bowed^k his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. ¹⁹And the Levites, of the children of the Kohathites, and of the children of the Korhites,^a stood up to praise the

LORD God of Israel with a loud voice on high.

²⁰And 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^l in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper."^j

²¹And when he had consulted with the people, he appointed singers unto the LORD, and^m that shouldⁿ praise the beauty of holiness, as they went out before the army, and to say, "Praise the LORD; for His mercy *endureth* for ever."^o

²²And when^p they began to sing^q and to praise, the LORD^r set ambushments^s against the children of Ammon, Moab, and mount Seir, which were smitten.^t ²³For 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^u another: ²⁴and 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.^v

²⁵And 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.

²⁶And on the fourth day they assembled themselves in the valley of Berekah: for there they blessed the LORD: therefore the name of the same place was called, The valley

l Is. 7, 9.

m 1 Chr. 16, 29.

n Heb., *praisers (in the same habit, and in that order and magnificence, whereon they appeared in the Holy Place.* Patrick.)

o Ch. 5, 13, 7, 3. 1 Chr. 16, 5, 41. Ps. 150, 1.

p Heb., *in the time that.*

q Heb., *in singing and praise.*

r Ju. 7, 22. 1 Sa. 13, 29.

s (*The ambushments which they had laid against Judah, by a confusion among themselves fall upon a part of their own army, mistaking them for enemies.* Patrick.)

t Or, *they smote one another.* (T. K. A.)

u Heb., *for the destruction.*

v Heb., *there was not an escaping.*

w That is Blessing. (A. A. Berekah, Stowart, Berekah, Dr. Wilson, J. L. Porter. The ruins are situated on the western side of a valley of the same name, which falls into the Wady Jehor. They are 3 or 4 acres in extent. Among them are 8 or 10 cisterns hewn in the rock. J. L. Porter.)

n Heb., head.

q Ne. 12, 43.

r Ch. 17, 10.

s Ch 15, 15. Job
34, 20.

t Ch. 17, 6.

θ Heb., words.
(out of which,
in part, those
Books of Chron-
icles were col-
lected. Patrick.)

ι Heb., was
made to ascend.
1 Ki. 16, 1, 7.

κ (Commenta-
ries of what
daily passed.
Huet. Dem.
Evan. p. 202.
Patrick.)

λ (Ahab's 22nd
year is parallel
with Jehoshaphat's 18th. It
is thought that
Ahab admitted
Jehoshaphat into
partnership a
year, or part of
a year, before
he died. Wall.)

μ At first Jeho-
shaphat was
unwilling. 1 Ki.
22, 49.

ν (At obitum
occuram.
Gesenius
understands
"made a dis-
tant voyage".
Sept. (Alex.)
has at 1 Ki. 22,
48... to go to
Ophir for gold
... and has no
mention of Tar-
shish. Bochart
(Phal. III. c 7)
thinks there
was a place in
the Indian
Ocean near
Ophir (Tapro-
bane) called
also Tarshish,
because the
same commodi-
ties came from
both. Patrick.
It is of Tarsh-
sus in Spain
Homer speaks
in the Odyssy.
Ch. 9, 21.)

of Berachah, unto this day. ²⁷Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefrontⁿ of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice^r over their enemies: ²⁸and they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

²⁹And the fear^r of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. ³⁰So the realm of Jehoshaphat was quiet: for his God gave him rest^r round about.

A.M. 4523. B.C. 918 to A.M. 4548. B.C. 893. [383]
JERUSALEM.
Parallel place, 1 Ki. xxii. 41—50.
The close of Jehoshaphat's reign.

³¹AND 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. ³²And 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. ³³Howbeit the high^t places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

³⁴Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book^θ of Jehu the son of Hanani, who is mentioned^ι in the book^κ of the kings of Israel.

³⁵And after this did Jehoshaphat king of Judah join himself with Ahaziah^λ king of Israel, who did very wickedly: ³⁶and he joined^μ himself with him to make ships to go to Tarshish: ^νand they made the ships in Ezion-gaber.

³⁷Then 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 Ki. xxii. 51—55, and 2 Ki. i.
The reign and death of Ahaziah. [384-5]

2 Ki. ii.
The translation of Elijah. [386]

2 Ki. iii
The conquest of Moab. [387]

2 Ki. iv—viii. 15.
The acts of Elisha. [388-92]

XXI.] A.M. 4548. B.C. 893 [393]
JERUSALEM.

[5th year of Joram, king of Israel.]

Parallel place, 2 Ki. viii. 16—24.

The reign of Jehoram.

Prophets, Jehu (in Judah), Elisha (in Israel)

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned^ξ in his stead. ²And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah,^π and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.^ρ ³And their father gave them great gifts of silver, and of gold, and of precious^σ things, with fenced cities in Judah: but the kingdom gave^r he to Jehoram;^ν because he was the first-born.

⁴Now 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.

⁵Jehoram was thirty and two years old when he began to reign,^φ and he reigned eight years in Jerusalem. ⁶And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab^ψ to wife: and he wrought that which was evil in the eyes of the LORD. ⁷Howbeit the LORD would not destroy the house of David, because of the covenant that He had made with David, and

ξ At ne.

π (Heb., Azari-
ahu. Patrick.)

ρ (Judah, Sept.
Vulg. No al-
most all the
ancient MSS.
Houbigant;
and so 50 of
Kennicott's
MSS.)

σ (Heb., any-
thing that is
excellent in its
kind, — jewels,
garments, &c.
Abu Metech,
Beckius. Pat-
rick.)

τ (Transmitted,
Selden.)

ν ... made part-
ner of the king-
dom with his
father, 2 Ki. 8,
16.

φ In consort, 2
Ki. 8, 17. (Bp.
Lloyd. He was
designated king
in the 17th year
of Jehosha-
phat, crowned
in the 23rd, and
reigned eight;
thrice with his
father and five
alone. Patrick.)

ψ Ch. 22, 2.

v Heb., lamp, or candle.

v Thine house and thy kingdom shall be established for ever ... 2 Sa. 7, 16. 1 Ki. 11, 34. 2 Ki. 8, 19. Ps. 132, 11.

ic 2 Ki. 8, 20.

u Heb., hand.

w (Critic. Sept.)

x Le. 17, 7; 20, 5.

y Which was writ before his death, 2 Ki. 2, 1. (Perceiving the wickedness of Jehoram. Kimchi. Perhaps foresaw the wickedness of Jehoram, and spoke the word here, and delivered to one of the prophets, charging him to convey it in a letter to Jehoram, when he arrived at this pitch of wickedness. Patrick. Pyle.)

z (Some other prophet of that name then living. Wall. Elisha: so Michal for Merab, 2 Sa. 21, 8. Hales. Kennicott considers the correction to "Elisha" absolutely necessary, though it is not confirmed by any one MS. or ancient version. J. Jebb.)

1 Ex. 34, 15. De. 31, 16.

2 1 Ki. 16, 31. 2 Ki. 9, 22.

3 Heb., stroke.

A (Which has happened in some cases of prolonged dysentery. Grot. So Dr. Mead (Med. Sac. c. 4) and Jabn.)

B (Two years, v. 19.)

b 1 Ki. 11, 14.

c Heb., captive, ch. 22, 1.

c Ch. 24, 7.

as He promised to give a light to him and to his sons' for ever.

8 In his days the Edomites^v revolted from under the dominion^w 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.

11 Moreover he made high places in the mountains^x of Judah, and caused the inhabitants of Jerusalem to commit fornication,^y and compelled Judah thereto.

12 And there came a writing^z to him from Elijah^z the prophet, saying, "Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, 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,¹ like to the whoredoms of the house of Ahab,² and also hast slain thy brethren of thy father's house, which were better than thyself: 14 behold, with a great plague³ 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 bowels,⁴ until thy bowels fall out by reason of the sickness day by day."⁵

16 Moreover the Lord stirred⁶ 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 away⁷ 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 Jehozabab,⁸ the youngest of his sons.

18 And after all this the Lord smote⁹ 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 burning¹⁰ of his fathers. 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.¹¹ Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

XXII.] A.M. 4544. B.C. 897. [394
JERUSALEM.
(12th year of Joram, king of Israel)
Parallel place, 2 Ki. viii. 25—29.
The reign of Ahaziah.

AND the inhabitants of Jerusalem made Ahaziah¹ his youngest son king in his stead: for the band² 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 Forty³ and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah⁴ 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.

6 And he returned⁵ to be healed in Jezreel⁶ because of the wounds which⁷ were given him at Ramah,

n Or, Ahaziah, ch. 22, 1, and 2 Ki. 8, 24. The *Ch.* name Kennicott, *Ezrah*, ch. 22, 6.

o His son Ahaziah *Israh.* 2 Ki. 9, 29, soon after.

p (Heb., days. So "days" prefixed for one year. 1 Sa. 27, 7. T. K. V.)

q Ch. 16, 11.

r Heb., desire. Je. 22, 18.

s Ch. 21, 17.

t (Who noted by themselves and killed those in cold blood whom the Arabians had carried captive, ch. 21, 17. Patrick.)

u (The 12th year of the continuance of the crown in Omri and his race, 2 Ki. 8, 18, 26. Bp. Rich. Camp, ch. 16, l. 1. 1 Sa. 20, 16. Ezra 10, 17. No. 32, 22. Twenty - two years old, but the 12th of the kingdom of his mother Athaliah's family. Lightfoot, 20. Sept. Vat. and Alex., 22. Vul. *Id.*, at 2 Ki. 8, 26. Heb. and Sept. are 22. Wall. Twenty-two is the right number, as 2 Ki. 8, 16, for Jehoram was but forty when he died, and Ahaziah immediately succeeded him. Kenn. Syr. and Arab. have 22. Ch. 21, 6.

v (Grand-daughter, 2 Ki. 8, 26.)

w 2 Ki. 9, 15.

x (Near Zer'm, on the crest of a low spur which projects some distance into the plain from Gethon J. E. Porter.)

y Heb., where-with they wounded him.

Otherwise called, *Ahaziah*, v. 1, and *Jehoiabaz*, ch. 21, 17. (*Ahaziah*, Sept.)

when he fought with Hazael king of Syria. And Azariah^o the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

^o Heb., *treading down*.

1 Ki. ix. 1—25. [395]
The death of Joram.

⁷And the destruction^o of Ahaziah was of God^h 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.

A.M. 4558. B.C. 583. [396]
2 Ki. ix. 27—29.
The death of Ahaziah.

⁸AND it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons⁷ of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

⁹And he sought Ahaziah: and they caught him, (for he was hid in Samaria,^o) and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he is the son^o of Jehoshaphat, who sought^t the LORD with all his heart."

So the house of Ahaziah had no power to keep still the kingdom.

⁷ (Sept. omits, and so 2 Ki. 10, 13.)

^o (2 Ki. 9, 27, at *Megiddo* in the kingdom of Samaria. Bp. Rich. Wall.)

^o (*Grandson*, Bp. Rich.)

ⁱ Ch. 17, 1.

A.M. 4558. B.C. 583. [397]
2 Ki. ix. 30—37.
The death of Jezebel.

2 Ki. x. [398]
The reign of Jehu.

A.M. 4563. B.C. 578. [399]
JERUSALEM.
Parallel place, 2 Ki. xi.
The accession of Joash.
Propbet, *Elisha* (in *Israel*).

¹⁰BUT when Athaliah^o the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal^o of the house of Judah. ¹¹But Jehoshabeath,^a 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 Jeho-

^o (*Likely by another woman*, Bp. Rich.)

^a (*Jehoshaba*, 2 Ki. 11, 2.)

shabeath, the daughter of king³ Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. ¹²And he was with them hid in the house of God six years: and Athaliah reigned over the land.

XXIII.] ¹And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jehoram, 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: ²and 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.

³And 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." ⁴This is the thing that ye shall do; a third part of you entering^o on the sabbath, of the priests and of the Levites, shall be porters of the doors; ⁵and a third part shall be at the king's house; and a third part at the gate of the foundation:⁶ and all the people shall be in the courts of the house of the LORD. ⁶But let none come into the house of the LORD, save the priests, and they that minister^o of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD. ⁷And 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."

⁸So the Levites and all Judah did according to all things that Jehoiada

³ (*The former king*, Patrick.)

^k Ch. 6, 16; 7, 18; 21, 7. 2 Sa. 7, 12. 1 Ki. 2, 4; 9, 5.

^l...were to come after seven days from time to time... certain had the charge of the ministering vessels... some of them also... the fine flour, and the wine, and the oil, and the frankincense, and the spices. 1 Chr. 9, 25, 28, 29.

⁷ Heb., *thresh-olds*.

⁸ (*So called because situated on a declivity, and by which they ascended from the palace to the Temple. Grot. Called Shur, 2 Ki. 11, 6. The high or higher gate. 2 Ki. 15, 35. 2 Chr. 27, 3. Bp. Richard. Middle gate. Sept.*)

^m For these Levites... were in their set office, and were over the chambers and treasures of the house of God, And... the Kohathites were over the showbread, to prepare it every sabbath. 1 Chr. 23, 26, 32.

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: and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, "Treason, Treason."

13 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.

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.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

XXIV. A.M. 4563. B.C. 878. JERUSALEM. [400
Parallel place, 2 Ki. xii.
(The 7th year of Jehu, king of Israel.)
The reign of Joash.

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.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 And it came to pass after this,

(Detained those who in ordinary circumstances would have gone off duly when their week of service had expired. (Kitt.) See 1 Chr. xxiv. and xxv.

g Heb., shoulder.

n Heb., house.

n And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Law in a book, out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God. De. 17, 18, 19.

o Heb., Let the king live.

o ... instructed in the songs of the Lord, ... all that were singing ... 1 Chr. 25, 8, 9.

r Heb., Conspiracy. (You rebels! you rebels! do you? Sept.)

s (Have her out of the house; and go you out after her; and let her be slain with the sword. Sept.)

x (They gave her respite Sept.)

y (In the vicinity of the Hippodrome, near the S.E. corner of the Temple wall. Ne. 3, 28. 2 Ki. 11, 16. Je. 31, 40. Barclay, Jos. Ant. XVII. c. 2. Bell. II. iii. 1.)

p Thou shalt ... stone him with stones, that he die: ... because he hath sought to thrust thee away from the Lord thy God. ... De. 13, 10.

q And the ... Heb. And he settled the courses of the priests and the Levites which ... Sept.)

r David divided them into courses ... that they should keep the charge of the Holy place. 1 Chr. 23, 6, 20; 24, 1.

s ... My sacrifices made by fire, for a sweet savour unto Me ... in their due season Nu. 28, 2.

t Heb., the hands of ... 1 Chr. 25, 2, 6.

u 1 Chr. 26, 1.

v (Inner gate. Sept. Upper gate. Vulg.)

t Ch. 26, 5

o That is, recommended to the king's Wells

e Heb., *renew*

that Joash was minded to repair^e the house of the LORD. ⁵And 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.

⁶And the king called for Jehoiada the chief, and said unto him, "Why hast thou not required of the Levites to bring^r in out of Judah and out of Jerusalem the collection, according to the commandment of Moses^s the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?" ⁷φ

r (...the money appointed by Moses, the man of God, when he assembled all Israel to the tabernacle of witness. Sept.) Ex. 30, 12—16.

s (Such as Moses used, Ex. 25, 2, of every man that giveth it willingly...and 30, 12—16, somewhat like. Bp. Rich. "Half a shekel for every man, as an oblation to God...given by such as were above 20 and under 50." Jos. Ant. III. viii. 2. 2 Ki. 12, 4. No. 10, 32. See Mat. 17, 24. Sichel's autem, id est stater, habet drachmas quatuor. Jerome on Ezekiel: so Josephus.)

⁷For the sons^a 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.

⁸And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. ⁹And they made a proclamation^x through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness. ¹⁰And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.^ψ

φ (The Two Tables which witnessed the covenant between God and the Israelites. Patrick.) Nu. 1, 50. Ac. 7, 44.

ψ Ch. 21, 17.
x Heb., *voice*.

¹¹Now 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. ¹²And the king and Jehoiada gave it to such as did the work of the service of the house of the

ψ Ch. 21, 17.
x Heb., *voice*.
ψ (It was full. Sept. Vulg.)

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. ¹³So the workmen wrought, and the work was perfected^ω by them, and they set the house of God in his state, and strengthened it. ¹⁴And 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^a withal, and spoons, and vessels^s of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

ω Heb., *the healing went up upon the work.*

a Or, *pestils*.
v See 2 Ki. 12, 13.

¹⁵But Jehoiada waxed old, and was full of days when he died; and a hundred and thirty years old was he when he died. ¹⁶And 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.

¹⁷Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. ¹⁸And they left the house of the LORD God of their fathers, and served groves^β and idols: and wrath^ω came upon Judah and Jerusalem for this their trespass. ¹⁹Yet He sent prophets^r to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

β (Astartes, or, Ashtaroth. Sept.) 1 Ki. 14, 25.

ω Ch. 19, 2; 28, 15; 29, 8; 32, 25. Ju. 5, 8.

r 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: yet they hearkened not... Je. 7, 25, 26, and 25, 4. Ch. 36, 15.

²⁰And the Spirit^γ of God came^r upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, "Thus saith God, Why transgress^z ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He hath also forsaken you."^z

γ Ch. 15, 1; 20, 14.

z Nu. 11, 4.

²¹And they conspired against

z Nu. 11, 4.
b Ch. 15, 2.

c Mat. 23, 35. Ac.
7, 58, 59.

him, and stoned^d 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^e upon it, and require it."

d (That is, will look Pyle, Bp. Hall.)

e Heb., in the revolution of.

²³ And it came to pass at the end of the year, that the host of Syria came⁵ 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.⁹ ²⁴ For the army of the Syrians came with a small company of men, and the Lord delivered^d a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment⁹ against Joash.

f (A distinct war from that mentioned 2 Ki. 12, 18; there, it is said, Joash diverted Hazael from him by presents. Patrick.)

g Heb., Dar-mesek.

d O that they were wise!..... how should one chase a thousand, and two put ten thousand to flight.... De. 32, 30. Le. 26, 8, 25. De. 28, 25. Is 30, 17.

²⁵ And when they were departed from him, (for they left him in great discases.) his own servants conspired against him for the blood of the sons^e 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.

g That is, grievously tortured; everything of the nature of vengeance is signified by the word "judgment" by the Hebrews. (Grot.)

e (Son, Sept. Volg.)

²⁶ And these are they that conspired against him; Zabab^d the son of Shimmeath an Ammonitess, and Jehoazabab the son of Shimrith^h a Moabitess.

f Or, Jozuchar. 2 Ki. 12, 21.

h Or, Shomer.

²⁷ Now concerning his sons, and the greatness of the burdens^e laid upon him, and the repairing^g of the house of God, behold, they are written in the story⁵ of the book of the kings. And Amaziah his son reigned in his stead.

g (The sum of money gathered by him. Sept. (Comp.))

h Heb., founding.

e Or, commentary.

2 Ki. xiii. 1-9. [401
The reign of Jehoshaphat.

2 Ki. xiii. 10-25. [402
The reign of Joash.

XV.] A.M. 1663. B.C. 838. [403
JERUSALEM

Parallel place, 2 Ki. xiv. 1-21.

The reign of Amaziah

(Third year of Joash, king of Israel.)

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 established⁷ 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,^f "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."⁹

e ... the high places were not taken away 2 Ki. 14, 4

f Heb., confirmed upon.

g Is. 21, 16

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^h 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.

g Every one shall die for his own iniquity: every man that catcheth the sour grape, his teeth shall be set on edge. Je. 31, 30. 2 Ki. 14, 6. Eze. 18, 20.

h Num. 1, 3

⁷ But there came a man^g 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 power⁷ to help, and to cast down."

g Amaz, the father of Amaziah, according to Kouché. Grot.

h ch. 24, 6

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^o of Israel?"

And the man of God answered, "The Lord is able to give thee much more than this."^k

¹⁰Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home⁷ again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.⁹

¹¹And Amaziah strengthened himself, and led forth his people, and went to the valley of salt,⁸ and smote of the children of Seir ten thousand. ¹²And *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,^x that they all were broken in pieces.

¹³But the soldiers⁵ 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,⁶ and smote three thousand of them, and took much spoil.

¹⁴Now 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 incense³ unto them.

¹⁵Wherefore 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^l of the people, which could not deliver their own people out of thine hand?"

¹⁶And 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 shoulddest thou be smitten?"

Then the prophet forbore, and said, "I know that God hath determined³ to destroy^m thee, because thou hast done this, and hast not hearkened unto my counsel."

¹⁷Then 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."

¹⁸And Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle⁷ 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 wild⁸ beast that *was* in Lebanon, and trode down the thistle. ¹⁹Thou 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?"

²⁰But Amaziah would not hear; for it *came*ⁿ of God, that He might deliver them into the hand of *their* enemies, because they sought⁹ after the gods of Edom.

²¹So 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,^e which *belongeth* to Judah.

²²And Judah was put to the worse⁵ before Israel, and they fled every man to his tent.

²³And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz,⁹ at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim⁹ to the corner⁶ gate, four hundred cubits. ²⁴And *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

^o Heb., *band*.

^k The blessing of the Lord, it maketh rich; and He addeth no sorrow with it. Pr. 10, 22.

⁷ Heb., *to their place*.

⁹ Heb., *heat of anger*.

⁸ (A marshy flat, called El Gohr, at the N. extremity of the Dead Sea. V. de Veldt, ii. 119.)

^x Selah = Petra, "Rock." 2 Ki. 14, 7. The valley in which the town of Petra stands is surrounded by steep mountains and rocky cliffs, from which no one could be precipitated without being broken in pieces.

⁵ Heb., *sons of the band*.

⁶ (Fortified by Solomon, 1 Ki. 9, 17. 2 Chr. 8, 5. According to Eusebius and Jerome, 12 Roman miles from Jerusalem.)

^e (Sacrificed, Sept.)

^l For all the gods of the nations are idols; but the Lord made the heavens. Ps. 95, 5. Ex. 20, 5.

^β Heb., *counselled*.

^m If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? 1 Sa. 2, 25.

⁷ Or, *ζ. zez-bush, or, thorn*.

^δ Heb., *a beast of the field*.

ⁿ Ch. 22, 7.

^o V. 14.

^e (Now 'Ain esh-Shems, beautifully situated on the rounded point of a low ridge, having the great Wady Sarar on the one side and a smaller Wady, which comes down from Farnah, on the other. J. L. Porter.)

^ζ Heb., *smitten*.

⁹ Ch. 21, 17; 22, 1, 6.

ⁿ (Now Bab ez Zahar, Herod's Gate, J. T. Barclay, Damascus Gate (Mus. of Clas. Ant. No. 8) on the N. of the city.)

⁶ Heb., *the gate of it that looketh*. (At the Tower of Bannuel, N. E. extremity of the city. Je. 31, 38, Zec. 14, 10. Barclay.)

(*Scas of the principal men of the city. Targum.*)

treasures of the king's house, the hostages' also, and returned to Samaria.

²⁵And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

²⁶Now 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?

²⁷Now after the time that Amaziah did turn away from following^s the LORD they made^a a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. ²⁸And they brought him upon horses, and buried him with his fathers in the city of Judah.^h

^s Heb., after.

^a Heb., conspired a conspiracy.

^h That is, the city of David, as it is 2 Ki. 14, 20. *So Sept. and Vulg., and the old versions.*

^s (After an interregnum of 11 years. Capellus. Patrick.)

^h Or, Azariah.

^q De. 2, 8; 1 Ki. 9, 26; 2 Chr. 8, 17; called Eloth, 2 Ki. 11, 22; 16, 6.

^r Ch. 24, 2.

^π (Was a teacher in the fear of God. Sept. Syr Jarchi; instructed him in religion. Dalry. So most of the Mss. and Vss.)

^p Heb., in the seeing of. (In the Palatine Ms. in timore, Keon.)

^s ... the ... rod... that smote ... Is. 41, 29.

^α (Tel es-Salih stands on the side of the plain of Philistia - the Shiphath of De. 1, 7; Jos. 10, 40; 15, 33. J. L. Porter.)

^r (Or, Jamma, now Yeha, situated on a gentle eminence on the W bank of the Wady Sirir, about twomiles from the sea. J. L. Porter.)

A.M. 4619. B.C. 822.
Parallel place, 2 Ki. XIV 23-29
The reign of Jeroboam II.

[401

THE BOOK OF JONAH.

[405

XXVI.] A.M. 4672. B.C. 809
JERUSALEM.

[406

Parallel place, 2 Ki. XV. 1-7
[Era of the Olympiads; about 776 B.C.]
(Sixteenth year of Jeroboam II king of Israel.)

The reign of Azariah

WHEN all the people of Judah took^v Uzziah,^h who was sixteen years old, and made him king in the room of his father Amaziah. ²He built Eloth,^q and restored it to Judah, after that the king slept with his fathers. ³Sixteen 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. ⁴And he did that which was right in the sight of the LORD, according to all that his father Amaziah did. ⁵And he sought^r God in the days of Zechariah, who had understanding^π in the visions^p of God: and as long as he sought^r the LORD, God made him to prosper.

⁶And he^r went forth and warred

against the Philistines, and brake down the wall of Gath,^q and the wall of Jabneh,^r and the wall of Ashdod, and built cities about^v Ashdod, and among the Philistines. ⁷And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal,^h and the Mehumims.^s ⁸And the Ammonites^h gave gifts to Uzziah: and his name spread^q abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

⁹Moreover Uzziah built towers in Jerusalem at the corner^r gate, and at the valley^a gate, and at the turning of the wall, and fortified^h them. ¹⁰Also he built towers in the desert, and digge^h many wells; for he had much cattle, both in the low country, and in the plains; husbandmen^r also, and vine dressers in the mountains, and in Carmel;^s for he loved husbandry.^t

¹¹Moreover 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. ¹²The whole number of the chief of the fathers, of the mighty men of valour were two thousand and six hundred. ¹³And under their hand was an army,^h three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. ¹⁴And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons,^q and bows, and slings^h to cast stones.

¹⁵And he made in Jerusalem engines,^h invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread^r far abroad: for he was marvellously helped, till he was strong.

^q Or, in the town of Esdod, a fortified city, of which the site is still to be seen, situated on the eastern declivity of a hill, flattened hill (J. L. Porter.)

^h Petra Sept. At Maan, 6 or 6 miles distant from Petra, are several springs, to which the town owes its origin. Burekhardt.

^s There is a place of the name of Meon, S of the Wady Mousa, on the Syrian pilgrimage route to Mecca, in a desolate tract full of ruins. Rosen.

^t M. Leunius Sept. and so V of Kennicott's Mss. J. Jarchi.

^u Heb., went.

^v Ch. 25, 23; 2 Ki. 14, 13. Ne. 3, 13, 19, 32. Zec. 14, 10.

^π (Upper portion of the Targum on Ch. 32, 6. Jos. (Bel.) V. iv. 2. The "first" gate of Zec. 14, 10.)

^h Or, repaired.

ⁱ Or, cut out many cisterns.

^j Or, fruitful fields.

^k Heb., ground.

^l Heb., the power of an army.

^m (An ancient piece of defensive armour. Catalogue of the British Museum, vol. 2, p. 23, No. 4, 16.)

ⁿ Heb., cast stones.

^o (See the description of stones (Bib. Phil. c. 7, and Canaan. I. c. 7.) Patrick. The earliest mention of such a stone is in Gen. 31, 11.)

^p Heb., went forth.

a De. 32, 15.

¹⁶But when he was strong,^a 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.

b 1 Chr 6, 10.

¹⁷And Azariah^b the priest went in after him, and with him four score priests of the LORD, *that were* valiant men: ¹⁸and 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^c 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."

c (...) that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD... Nu. 16, 40; 18, 7.

d Aaron shall burn ... sweet incense every morning ... and at even ... a perpetual incense before the LORD... Ex 30, 7, 8.

e Nu. 12, 10, 2 Ki. 5, 27.

¹⁹Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy^d even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

f ("In the mean time," says Jos. (Ant. IX. x. 4), "a great earthquake shook the ground, and a great noise was made in the Temple.")

g (This befell him in the last year of his reign, 2 Ki. 15, 39.)

²⁰And 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 hastened also to go out, because the LORD had smitten him.^e

h Heb., free. (House of Freedom, so called because such as were there were exempt from common affairs and shut up from the conversation of men. Harmer. Comp. Ps. 85, 5.)

²¹And Uzziah the king was a leper unto^h the day of his death, and dwelt in a severalⁱ house, *being* a leper;^g 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.

i Le. 13, 16, Nu. 5, 2.

²²Now the rest of the acts of Uzziah, first and last, did Isaiah^b the prophet, the son of Amoz, write.—

b Is. 1, 1.

²³So Uzziah^c 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.

c Is. 6, 1.

THE BOOK OF JOEL. (Light foot.)	[407
THE BOOK OF AMOS (Light foot.)	[408
THE BOOK OF HOSEA. (Light foot.)	[409
ISAIAH 1—V.	[410
2 Ki. xv. 8—31. <i>The reigns of Zachariah, &c.</i>	[411
XXVII.] A. M. 4684. B. C. 757. JERUSALEM.	[412
Parall-ol place, 2 Ki. xv. 32—38. [Rome founded, B. C. 753.] <i>(2nd year of Pekah, king of Israel.)</i> <i>The reign of Jotham.</i>	

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. ²And 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^k the people did yet corruptly. ³He built the high gate of the house of the LORD, and on the wall of Ophel^l he built much: ⁴moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

k (Yet still the people did corruptly. Pyle.)

l Or, the tower. Ch. 33, 14. Ne. 3, 26. The tongue of land S. of the Temple, over against the Water Gate where the Nethinims dwelt. Ch. 33, 14. Ne. 3, 26; 11, 21.

⁵He 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^m much did the children of Ammon pay unto him, both the second year, and the third. ⁶So Jotham became mighty, because he preparedⁿ his ways before the LORD his God.

m Heb., this.

n Or, establish-ed.

⁷Now 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.

⁸He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.^o

o (This verse is not in the Sept.)

⁹And Jotham slept with his fathers, and they buried him in the

city of David: and Ahaz his son reigned in his stead.

THE BOOK OF MICAH. [413

XXVIII.] A.M. 4700. B.C. 741. [414
JERUSALEM.

Parallel place, 2 Ki. xvi.

Prophets, *Isaiah and Micah (in Judah), Oded*
(in Israel).

(18th year of Pekah, king of Israel.)

The reign of Ahaz.

AHAZ was twenty^v 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: ²for he walked in the ways of the kings of Israel, and made also molten images^d for Baalim.^e ³Moreover he burnt^f incense in the valley of the son of Hinnom, and burnt^g his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. ⁴He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. ⁵Wherefore the LORD his God delivered^h himⁱ into the hand of the king of Syria;^g and they smote him, and carried away a great multitude of them captives, and brought them to Damascus.^a And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

⁶For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were all valiant^b men*; because they had forsaken the LORD God of their fathers.

⁷And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was next^c to the king.*

⁸And 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.

⁹But 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^h with Judah, He hath delivered them into your hand, and ye have slain them in a rage *that reacheth up unto heaven.*" ¹⁰And 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?* ¹¹Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrathⁱ of the LORD is upon you."

¹²Then 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, ¹³and 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."

¹⁴So the armed men left^h the captives and the spoil before the princes and all the congregation.

¹⁵And 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^m and to drink,ⁿ and anointed^o them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees,^o to their bre-

^v (Twenty-five. Sept. (Vat.) Syr. Arab. In the 6th year of Tiglath Pileser. Prideaux.)

^d Ex. 34, 17. Le. 19, 4.

^e Ju 10, 11.

^f Or, offered sacrifice.

^g (A pleasant valley on the S.W. of Jerusalem, 2 Ki. 23, 10.)

^h (Sept. here the same as in 2 Ki. 16, 3, that is, made his children "pass through" the fire. So the Vulg. "purged.")

^a (The next year. Prid.)

^b ... and his heart was moved, and the heart of his people, as the trees of the wood are with the wind. Is 7, 2.

^c Rezin, 2 Ki 16, 5. Is. 7, 1.

^d Heb., Darmesek.

^e Heb., sons of colour.

^f Heb., the second to the king (successor, Sept.; one of the royal family, Berth.)

^h Ps. 69, 26, 18, 16, 5, 47, 6. Lxx. 25, 12, 26, 2. Obad. 10. Zec 1, 15.

ⁱ Ezra 9, 6. Ro. 18, 5.

^k Le. 25, 39, 16.

^l Ja 2, 13.

^m (In sign of penitence, not only dismissed the captives, but restored the spoil taken in war. Grot.)

ⁿ If thine enemy give him bread to eat, and if he be thirsty, give him water to drink. Pr. 25, 21. 2 Ki 6, 25. 22. Lu. 6, 27. Ro. 12, 20.

^o (Johanan prepared great provision for the Syrians, and when they had eaten and drunk, he sent them away, and they went to their master. Berhad. d. l. c. So the bands of Syria came no more into the land of Israel. 2 Ki 6, 24.)

^p (The next day. Grot.)

^q De. 34, 3. Ju 1, 16.

ζ Heb., a captivity.

p Eze. 16, 27, 57.

q (Now Tibneh; perhaps the Phoenicia of Josephus, or Tinnath - struth. Jos. 19. 70. J. L. Porter.)

r (Dr. Robinson discovered a village named Gimzo, abt. 2 miles SE. of Lydda (Ludd).)

s (Judah. Targum. Sept. Vulg.)

t (Licentious, Gerson. Acted licentiously in Judah. Bertheau. Ex. 32, 25.)

u (Pal's elder son. He ruled at Nineveh. Newton. Habes. The younger Sennas. Euseb. Chron. p. 16.)

v (Did not make his condition better, but so much the worse, 2 Ki. 15, 8, the land being almost as much exhausted by presents and subsidies to his potent ally. Priol.)

w Heb., Darneseck.

x 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, Je. 44, 18.

y (In the 14th year of Ahaz Tiglath died, and Salmanser came into Syria, and made Hoshea his vassal. Prideaux.)

z See ch. 29, 3, 7.

aa Or, offer.

thren: then they returned to Samaria.

¹⁶At that time did king Ahaz send unto the kings of Assyria to help him. ¹⁷For again the Edomites had come and smitten Judah, and carried away captives. ¹⁸The Philistines^p also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Tinnah^q with the villages thereof, Gimzo^r also and the villages thereof: and they dwelt there.

¹⁹For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked,^s and transgressed sore against the Lord.

²⁰And Tilgath-pilneser^t king of Assyria came unto him, and distressed him, but strengthened him not. ²¹For 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.^u

²²And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

²³For he sacrificed unto the gods of Damascus,^v which smote him: and he said, "Because the gods of the kings of Syria help^w them, therefore will I sacrifice to them, that they may help me."—But they were the ruin of him, and of all Israel.^x

²⁴And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut^y up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. ²⁵And in every several city of Judah he made high places to burn^z incense unto other gods, and provoked to anger the Lord God of his fathers.

²⁶Now the rest of his acts and of

all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

²⁷And^p 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.

2 Ki. xvii. 1—23. [415
Captivity of the Ten Tribes.

2 Ki. xvii. 24—41. [416
Origin of the Samaritans.

XXIX.] A.M. 4716. B.C. 725. [417
JERUSALEM.

Parallel place, 2 Ki. xviii. 1—12.

Prophets, Isaiah and Micah (in Judah).
The reign of Hezekiah.

HEZEKIAH^σ 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.^σ ²And he did that which was right in the sight of the Lord, according to all that David his father had done.

³He in the first year of his reign, in the first month, opened^τ the doors of the house of the Lord, and repaired them. ⁴And he brought in the priests and the Levites, and gathered them together into the east^τ street, ⁵and said unto them, "Hear me, ye Levites, sanctify^τ now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the Holy place. ⁶For 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^υ away their faces from the habitation of the Lord, and turned^υ their backs. ⁷Also they have shut up the doors of the porch,^φ and put out the lamps, and have not burned incense nor offered burnt-offerings in the Holy place unto the God of Israel. ⁸Wherefore the wrath of the Lord was upon Judah and Jerusalem, and He hath

p (At the end of the year. Sept. Prideaux.)

σ (Born when his father was but ten years old, reigneth in the third year of Hoshea; and so it is evident that he reigned in his father's lifetime. For Hoshea began in the 12th of Ahaz, 2 Ki. 17, 1, and Hezekiah began in the 3rd of Hoshea, 2 Ki. 18, 1: then Hezekiah began in the 14th of Ahaz. Light-foot.)

τ Ch. 26, 5.
υ Ver. 7; ch. 28, 24.

φ (Near the Temple.)

υ Ch. 35, 6. 1 Chr. 15, 12.

υ Je. 2, 27. Eze. 8, 16.

υ Heb., given the neck.

φ (Temple. Sept.) Ch. 28, 24.

χ Heb. *commo-
tion*. De. 28, 25.

ω 1 Ki. 9, 8, Je.
18, 16; 19, 8;
25, 9, 18; 29, 18.

ϛ Ch. 28, 5, 6, 17.

Ϝ (*...out of our
own country,
even to this
day*. Sept.)

γ Ch. 15, 12.

ω Or, *deceived*.

z Nu. 3, 6; 8, 14;
18, 2, 6.

α Or, *offer sacri-
fice*.

β v. 7.

β Or, *in the busi-
ness*, ch. 30,
12.

ε Because their
office *was* to
wait on the
sons of Aaron,
for the service
of the house of
the LORD, in
the courts, and
in the cham-
bers, and in the
purifying of all
holy things,
and the work
of the service
of the house of
God. 1 Chr. 23,
28.

γ (*Abih*, or *Ni-
san* (part of
March and
April), *nine*
months after
his father's
death. Usher.)

δ (*Thirteenth*.
Sept.)

ε (*Defile* Sept.)

ζ (*The word*
Tsapir *was*
never used in
the Jews till
*after the Cap-
tivity*: see Da.
8, 21.)

delivered them to trouble, x to
astonishment, and to hissing, y 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, z for this.
—10 Now it is in mine heart to make
a covenant, a with the LORD God of
Israel, that His fierce wrath may
turn away from us. 11 My sons, be
not now negligent, a for the LORD
hath chosen, r you to stand before
Him, to serve Him, and that ye
should minister unto Him, and burn
incense. 12 a

12 Then the Levites arose, Mahath
the son of Amasai, and Jeel the son
of Azariah, of the sons of the Ko-
hathites: 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 Zim-
mah, and Eden the son of Joah: 13 and
of the sons of Elizaphan; Shimri,
and Jeiel: and of the sons of
Asaph; Zechariah, and Mattaniah:
14 and of the sons of Heman; Je-
hiel, and Shimei: and of the sons of
Jeduthun; Shemaiah, and Uzziel.
15 And they gathered their brethren,
and sanctified, b themselves, and
came, according to the command-
ment of the king, by the words, b of
the LORD, c to cleanse the house of
the LORD, d 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 sancti-
fify, 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, e 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 Abaz in his transgression, had
cast away in his transgression, have
we prepared and sanctified, and, be-
hold, they are before the altar of
the LORD. 20

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, f
for a sin-offering for the kingdom, g
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, h the he-goats
for the sin-offering before the king
and the congregation; and they
laid their hands, i upon them;
24 and the priests killed them;
and they made reconciliation with
their blood upon the altar, to make
an atonement, j for all Israel: for the
king commanded that the burnt-
offering, k and the sin-offering, l should
be made for all Israel. 25

25 And he set the Levites in the
house of the LORD with cymbals,
with psalteries, and with harps, ac-
cording, k to the commandment of
David, and of Gad the king's seer,
and Nathan the prophet: for so was
the commandment of, l the LORD
by, m His prophets. 26 And the Le-
vites stood with the instruments, n of
David, and the priests with the
trumpets.

δ If the whole
of the congregation
had been present,
through their
sin, who the
sin is known,
then the con-
gregation shall
offer a young
bullock, and
bring him be-
fore the taber-
nacle, and the
cohens shall
lay their hands
upon the head
of the bullock
Le. 4, 14, 14,
15.

ε Le. 8, 14, 21.

ζ Le. 9, 21.

η Heb. *in it*.

θ Le. 4, 15, 24.

ι Le. 11, 29.

κ *It is made by
the LORD
to be the only
God*. Patrick.

λ *An expiation
for their
sins*. *It
is a holy city*.
Patrick.

μ And it shall
be forgiven all
the congregation
of the
children of Is-
rael, and the
stranger that
sojourneth a-
mong them,
seeing all the
people were in
agreement. Nu.
15, 26.

ν 1 Chr. 16, 4,
25, 6.

ξ Ch. 8, 13, 1
Chr. 23, 5, 25, 1.

ζ Heb. *by the
hand of Gad
by the word of
the LORD his
seer, or a seer,
which by the
prophets*. Bar-
num.

η Heb. *by the
hand of David
and Nathan*.
*The prophets
approved, and
the prophets
of God settled
the course of
David's service*.
1 Chr. 23, 5, 25,
1, 24 for 8, 14,
23, 18 Patrick.

θ 1 Chr. 23, 5
Am. 6, 5.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when^u the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the instruments^v ordained by David king of Israel. 28 And all the congregation worshipped, and the singers^z 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^π 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^ρ 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;^σ and, as many as were of a free heart, burnt-offerings.^τ 32 And the number of the burnt-offerings, which the congregation brought, was three-score 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 *were* hundred sheep.

34 But the priests were too few, so that they could not flay^χ all the burnt-offerings: wherefore their brethren the Levites did help^ψ 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.^ξ

35 And also the burnt-offerings *were* in abundance, with the fat^ω of

the peace-offerings, and the drink-offeringsⁿ 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.

XXX.] A.M. 4716. B.C. 725. [418
JERUSALEM
Hezekiah's Passover.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim^ψ 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^ω in Jerusalem, to keep the passover in the second^ω month. 3 For they could not keep it at that^π time, because the priests had not sanctified themselves sufficiently,^β neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased^γ 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^δ time in such sort as it was written. 6 So the posts went with the letters from^ε the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "Ye children of Israel, turn^θ 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^ς of Assyria. 7 And be not ye like your fathers,^ζ and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation,^ς as ye see. 8 Now be ye not

n Nu. 15, 5, 7, 10.

ψ (*Hoshea did not forbid the messengers of Hezekiah to invite them, nor refuse his people leave to go.* Capellius.)

ω (*The Great Synagogue. Græc. The Consistory, as in Je. 26, 10. Thornlike.*)

π (*They thought that what was allowed, Nu. 9, 10, to particular persons might be allowed to the whole congregation of Israel.* Patrick.)

ρ Ex. 12, 6, 18.

β (*There was not enough of the priests that were sanctified.* Sept.) Ch 29, 34.

γ Heb., *was right in the eyes of.*

δ (*That is, in a body.* Berth.)

ε Heb., *the hand* (of).

θ Je. 4, 1. Jos 2, 13.

ζ (*Put and Tiglath - Pileser.* 2 Ki. 15, 19, 21 Chr. 5, 26.

ρ Eze. 20, 18.

ς Ch. 29, 8.

u Heb., *in the time.*

v Heb., *hands of instruments.*

z Heb., *song.*

π Heb., *found.*

ρ Or, *filled your hand,* Ch. 13, 9.

σ (*In great part eaten by the officers.* Kimchi.) Le. 7, 12.

τ (*Which were entirely consumed: if therefore argued largeness of heart to offer them.* Patrick.)

ω (*This could not be done but by those who were skilful in the business.* Patrick. See Borchard, Hieroz. I. ii. 33.)

ψ Heb., *strengthened.*

χ (*Are sanctified by a more easy (or ready) way than the...* Sept.)

ω Le. 5, 16.

n Heb., *harden not your necks.* De. 10, 16.
 o Heb., *give the hand.* 1 Chr. 29, 24. Ezra 10, 19 (that is, *swear allegiance, expressed by the phrase derived from the ancient custom.* Ge. 24, 2; 47, 29).
 t Ps 106, 46.
 u Ch. 36, 16.
 v v. 18, 21. Ch. 11, 16.
 w Ph 2, 13.
 x Ch. 29, 25.
 y Ch. 28, 24.
 (Whereon they had burnt incense to false gods. Sept. ...idols. Vulg.)
 z Ch. 29, 34.
 k Heb., *standing.*

stiffnecked,⁷ as your fathers *were*, but yield⁸ 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. ⁹For if ye turn again unto the LORD, your brethren and your children *shall find* compassion⁷ 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.”

¹⁰So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed⁹ them to scorn, and mocked them. ¹¹Nevertheless divers⁹ of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem: ¹²also in Judah the hand of God¹⁰ was to give them one heart to do the commandment of the king and of the princes, by the word⁷ of the LORD.

¹³And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. ¹⁴And they arose and took away the altars⁷ that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron. ¹⁵Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed,² and sanctified themselves, and brought in the burnt-offerings into the house of the LORD. ¹⁶And they stood in their place⁶ 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. ¹⁷For *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. ¹⁸For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed⁵ 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* prepareth⁷ his heart to seek God, the LORD God of his fathers, though *he be* not cleansed according to the purification of the sanctuary.” —²⁰And the LORD hearkened to Hezekiah, and healed the people.

²¹And the children of Israel that were present⁴ at Jerusalem kept the feast⁴ of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud² instruments unto the LORD. ²²And Hezekiah spake comfortably⁷ unto all the Levites that taught⁷ the good knowledge of the LORD: and they did eat⁵ throughout the feast seven days, offering peace-offerings, and making confession⁷ to the LORD God of their fathers.

²³And the whole assembly took counsel to keep other⁴ seven days: and they kept *other* seven days with gladness. ²⁴For Hezekiah king of Judah did give⁶ 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 sanctified⁷ themselves. ²⁵And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel,⁴ and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. ²⁶So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like⁷ in Jerusalem.

b (Seven days shall there be no heaven found in your houses. In one house shall it be eaten, thou shalt not carry forth ought of the flesh-drag out of the house; neither shall ye break a bone thereof. Ex. 12, 10, 11.)
 c Ch. 19, 3.
 d Heb., *found.*
 d Ex. 12, 15, 13, 6.
 e Heb., *instruments of strength.*
 f Heb., *to the heart of.* Is. 40, 2.
 e (The Levites shall teach Jacob Thy judgments, and Israel Thy law: they shall or, let (them) put incense, and whole burnt-sacrifice upon Thine altar. De. 33, 10. Ch. 17, 9, 35, 3.)
 f (Kept the feast of unleavened bread. Sept.)
 g (Aken-ach-dying He great goodness to them. 14 br. 16, 23. O crying praise. Berth.)
 f See 1 Ki. 8, 65.
 o Heb., *lifted up, or, raised.* Ch. 35, 7, 8.
 g Ch. 29, 34.
 h v. 11, 18.
 e (Such a feast Sept.)

i Nu. 6, 23.

† Heb., the habitation of His holiness. Ps. 68, 5.

v Heb., found.

φ Heb., statues, Ch. 30, 14. 2 Ki. 18, 1.

χ Heb., until to make an end.

κ 1 Chr. 23, 6; 24, 1.

ι 1 Chr. 23, 30, 31.

ψ (The courts of the house, Sept. (Alex.); in the gates and in the courts, Sept. (Ald.); in the gates of the court ... Sept. (Comp.); in the gates of the camp. Vulg., i.e. the LORD'S house, which anciently was a tent. 2 Sa 7, 6. Ps. 69, 25. Patrick.)

ω (That is, made an allowance out of his own estate for the ordinary and extraordinary expenses of the altar. Patrick.)

m Nu 28 and 29.

α (They who minister to the community ought, by the law of Nature, to be maintained by the community. Estius.)

n Nu. 18, 8. Ne. 13, 19.

p Mal 2, 7.

β Heb., brake forth.

γ Or, dates. (So the Targum.)

δ (The inhabitants in the cities of Judah ... Sept.)

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.

XXXI.] A.M. 4716. B.C. 725. [419
JERUSALEM.

Restoration of the worship of God.

NOW when all this was finished, all Israel that were present^v went out to the cities of Judah, and brake the images^φ in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 And Hezekiah appointed the courses^κ of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings^ι and for peace-offerings, to minister, and to give thanks, and to praise in the gates^ψ of the tents of the LORD: ³he appointed also the king's portion of his substance^ω 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^m of the LORD. ⁴Moreover he commanded the people that dwelt in Jerusalem to give the portionⁿ of the priests^α and the Levites, that they might be encouraged in the Law^p of the LORD.

5 And as soon as the commandment came abroad,^β the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey,^γ and of all the increase of the field; and the tithe of all things brought they in abundantly. ⁶And concerning^δ 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^ε things which were^ε consecrated unto the LORD their God, and laid them by heaps.^η ⁷In the third^θ month they began to lay the foundation of the heaps, and finished them in the seventh^ι month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed^κ 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^λ 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^λ in the house of the LORD; and they prepared them. ¹²and brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah^ρ the Levite was ruler, and Shimei his brother was the next. ¹³And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under^μ the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah^ν the ruler of the house of God. ¹⁴And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things: ¹⁵and next^ξ him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Sheaniah, in the cities^ς of the priests, in their set^π office, to give to their brethren by courses, as well to the great as to the small: ¹⁶be-

ε (Goo's Sept.)

ξ (And consecrated them. Sept.)

η Heb., heaps, heaps.

θ (Pentecost.)

ι (Feast of In-gathering.) Ex. 23, 16.

κ (Commended the people, and prayed God to reward them. Patrick.)

λ Mal. 3, 10.

λ Or, store-houses.

ρ Ne. 13, 13.

μ Heb., at the hand.

ν (If the Azariah, ch. 26, 17, were then a young man, he might continue in the high priesthood till this time. Wall.)

ξ Heb., at his hand.

ς Jos. 21, 9.

π Or, trust. 1 Chr. 9, 22.

side their genealogy^p 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; ¹⁷both to the genealogy^q of the priests by the house of their fathers, and the Levites from twenty^r years old and upward, in their charges by their courses; ¹⁸and to the genealogy^r of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office^s they sanctified themselves in holiness: ¹⁹also of the sons of Aaron the priests, *which were* in the fields^t 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^u by genealogies among the Levites.

²⁰And thus did Hezekiah throughout all Judah, and wrought that *which was* good and right and truth before the Lord his God: ²¹and 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.

XXXII.] A.M. 4728. B.C. 713. [420
JERUSALEM.

Parallel places, 2 Ki. xviii. 13-37. Is. xxxvi.

The invasion of Sennacherib.

AFTER^x these things, and the establishment thereof, Sennacherib^y king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win^z them for himself.

²And when Hezekiah saw that Sennacherib was come, and that he was purposed^a to fight against Jerusalem. ³he took counsel with his princes and his mighty men to stop^b the waters of the fountains^c which *were* without the city; and they did help him. ⁴So there was

gathered much people together, who stopped all the fountains, and the brook^d that ran through the midst of the land,^e saying, "Why should the kings of Assyria come, and find much water?" ⁵Also he strengthened^f himself, and built up all the wall that was broken,^g and raised it up to^h the towers, and another wall without, and repaired Milloⁱ in the city of David, and made darts^j and shields in abundance. ⁶And he set captains of war over the people, and gathered them together to him in the street of the gate^k of the city, and spake comfortably^l to them, saying, "Be strong and courageous,^m be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* moreⁿ with us than with him: ⁷with 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^o themselves upon the words of Hezekiah king of Judah.

⁹After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid* siege against Lachish,^p and all his power^q 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^r in Jerusalem? ¹¹Doth 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? ¹²Hath 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? ¹³Know 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

^a (Gibon, Heb. ch.)
^b Heb., over-brook.
^c (City, Sept.)
^d Is. 22, 9, 10
^e Ch. 25, 23
^f (Not in Sept. Revised the text, see Gesenius.)
^g (City, Heb., Sept., the, Cer. italicized, Vulg. Trem., et alii.) Jos. 2 Sa. 5, 9, 1 Ki. 9, 21
^h Or, servants, or, weapons.
ⁱ (Street of the wall, Sept.)
^j Heb., the, or, he, Ch. 39, 22, 18, 19, 2.
^k De. 31, 6.
^l 2 Ki. 6, 16
^m J. 17, 5, 1 Jno. 1, 1.
ⁿ Heb., to meet.
^o (Or, one of the bas-reliefs at Koum, is the following: "Sennacherib, the mighty king, king of Assyria, sitting on my throne of judgment at the entrance of the city of Lachish, I give provisions for its slaughter." Layard, 152.)
^p Heb., dominion.
^q Or, strength, he, it.

^p (Offspring, Sept. Male children of three years old, or more, were permitted to come into the temple with their parents, and receive a share in the distribution. Selden.)
^q (This was the share by the houses of their families. Sept.)
^r 1 Chr. 23, 21, 27.
^s (To allow a share for all their family, their sons and their daughters. Sept.)
^t Or, trust, (for they faithfully sanctified, i. e. distributed) the holy things, Sept. For they were faithfully allowed (their share of the things that were sanctified. Vulg.)
^u Le. 25, 34. Nu. 35, 2.
^v (... reckoned among the Levites. Sept.) See v. 17.
^w (In the 11th year of Hezekiah's reign. 2 Ki. 18, 13. Prid.)
^x (Sargon, Is. xx. 1; he was the son of Salmanser, and reigned eight years. Prid.)
^y Heb., break them up.
^z Heb., his face was to war.
^a (Heb., hide, i. e. cover. Berthieu.)
^b (Wells. The streamlet that flowed from Sibaam. Harmer.)

of mine hand? ¹⁴Who 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? ¹⁵Now 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?—¹⁶And his servants spake yet more against the LORD God, and against his servant Hezekiah.

¹⁷He wrote also letters to rail on the LORD God of Israel, and to speak against Him, saying, “As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver His people out of mine hand.”

¹⁸Then^p 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. ¹⁹And 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.

A.M. 4729. B.C. 712. [421
JERUSALEM.

Parallel places, 2 Ki. xix. Is. xxxvii.
The destruction of the Assyrians.

²⁰AND for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

²¹And the LORD sent an Angel,^σ 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^r he was come into the house of his god, they that came forth of his own bowels slew^v him there with the sword.

²²Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria,^φ and from the hand of all other, and guided^x them on every side. ²³And many brought gifts unto the LORD to Jerusalem, and presents^ψ to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

A.M. 4729. B.C. 712. [422
JERUSALEM.

Parallel places, 2 Ki. xx. Is. xxxviii. and xxxix.
Hezekiah's sickness.

²⁴IN those days Hezekiah was sick^ω to the death, and prayed unto the LORD: and He spake unto him, and He gave^a him a sign. ²⁵But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted^β up: therefore there was wrath^b upon him, and upon Judah and Jerusalem. ²⁶Notwithstanding Hezekiah humbled himself for the pride^γ 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.

²⁷And 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;^δ ²⁸storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

²⁹Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

³⁰This same Hezekiah also stopped the upper^ε watercourse of Gihon, and brought it straight down

^v Heb., made him full

^φ (At this favourable juncture the Babylonians revolted, and also the Medes; and Merodach-Baladan sent to congratulate Hezekiah on his recovery, v. 25, 26 Hales ii. 430.)

^x (Gave rest. Sept. Vulg.)

^ψ Heb., precious things. Ch. 17, 5.

^ω (with the worst kind of ulcer, — Schechin.)

^a Or, wrought a miracle for.

^β (Nothing is more displeasing to God than pride, nothing on the contrary more pleasing than humility. Grot.) Ch. 25, 16 Ha. 2, 4.

^b Ch. 21, 18.

^γ Heb., the lifting up.

^δ Heb., instruments of desire.

^ε (Stopped the upper^ε going out of the waters of Gihon, i. e. Siloam, and directed it underneath to the west. Kitto. Covered and brought underneath. Berth.) Is. 22, 9, 11.

^p (Probably at the same place where Titus pitched his camp, on the rising ground NW. of the Damascus gate, opposite the great tower of Psephians. J. L. Porter.)

^σ (Gabriel — who in the Passover night smote them with lightning. Targum. So the Beta Talmud. The hot pestilential south wind blowing from the deserts of Libya, called the Sannun or Simoon, described by Bruce. Usually it blows in the day-time. Hales ii. 429.)

^τ (Fifty — five days after, Tobit i. 18. L. med. (Ninveh, 147) thinks that he continued to reign for some time after this destruction. His annals — for some time after — preserved on the monuments.

g Heb., inter-
preters.

n (Mardoc-
em-bus-of-Plat-
ony)

o (The shadow
of the sun
which went
back ten steps.
Wall. No Bo-
chart Canaan,
I. c. 14, p. 4,
who strongly
opposes. The
opinion of the
sun itself going
back. Patrick.)

p (As He did
Abraham, Ge.
XVII.; the Isra-
elites, Ex 15, 25;
16, 5; Elijah
and others, that
it might ap-
pear how they
stood affected
to Him. Pat-
rick De. 8, 2.)

q Heb., kind-
nesses.

r Or, Highest,
c. At the top of
the... De Welle,
in the high
place of the ...
Maurer.)

s The memory
of the just is
blessed. Pr. 10,
7.

t (Born three
years after He-
zekiah's life
was prolong-
ed.)

u (He left no-
thing undone
by which he
could overturn
the Law and
worship of
God. Grot.)

v De. 18, 9, 2
Chr. 25, 3.

w Heb., return-
ed and built.

x Ch. 30, 14; 31,
1; 32, 12. 2 Ki.
18, 4.

y (Asheroth—
images of As-
terte. Wall
De. 16, 21.

z Ch. 6, 6; 7, 16,
De. 12, 11. 1 Ki.
8, 23; 9, 3.

to the west side of the city of Da-
vid. And Hezekiah prospered in
all his works.

³¹Howbeit in the business of
the ambassadors^s of the princes^o of
Babylon, who sent unto him to
enquire of the wonder^p that was
done in the land, God left him, to
try^q him, that He might know all
that was in his heart.

³²Now the rest of the acts of
Hezekiah, and his goodness,^r be-
hold, 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.—³³And Heze-
kiah slept with his fathers, and they
buried him in the chiefest^v of the
sepulchres of the sons of David:
and all Judah and the inhabitants
of Jerusalem did him honour^w at
his death. And Manassch his son
reigned in his stead.

THE BOOK OF NAHUM. [423

THE BOOK OF HABAKKUK [424

XXXIII.] A.M. 4745. B.C. 696. [425

JERUSALEM.
Parallel place, 2 Ki. xxi.
The reign of Manassch.

MANASSEH was twelve^a years
old when he began to reign,
and he reigned fifty and five years
in Jerusalem: ²but did^b that
which was evil^c in the sight of the
LORD, like unto the abominations
of the heathen,^d whom the LORD
had cast out before the children of
Israel. ³For he built again^e the
high places which Hezekiah his fa-
ther had broken^f down, and he
reared up altars for Baalim, and
made groves,^g and worshipped all
the host of heaven, and served
them: ⁴also he built altars in the
house of the LORD, whereof the
LORD had said,^h "In Jerusalem
shall My name be for ever." ⁵And
he built altars for all the host of hea-
ven in the twoⁱ courts of the house

of the LORD. ⁶And he caused his
children to pass^j through the fir-
in the valley of the son of Hinnem;
also he observed times,^k and used
enchancements, and used witchcraft,
and dealt with a familiar spirit, and
with wizards: he wrought much evil
in the sight of the LORD, to pro-
voke Him to anger.

⁷And 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 Jerusa-
lem, which I have chosen before all
the tribes of Israel, will I put My
name for ever: ⁸neither will I any
more remove the foot of Israel from
out of the land which I have ap-
pointed 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."

⁹So Manassch made Judah and
the inhabitants of Jerusalem to err,
and to do worse than the heathen,
whom the LORD had destroyed be-
fore the children of Israel.

¹⁰And the LORD spake to Manas-
sch, and to his people; but they
would not hearken. ¹¹Wherefore
the LORD brought^l upon them the
captains of the host of^m the kingⁿ
of Assyria, which took Manassch
among the thorns,^o and bound him
with fetters,^p and carried him to
Babylon.

¹²And when he was in affliction,
he besought the LORD his God, and
humbled himself greatly before the
God of his fathers,^q and prayed
unto Him: and He was intreated of
him, and heard his supplication, and
brought him again to Jerusalem
into his kingdom.^r Then Manassch
knew that the LORD He was good.

¹³Now after this he built a wal-

a The Captivity
of the Jews
in the Valley of
Hinnem, Gen.
Ch. 19

b Ch. 28, 3, 1,
18, 21, De. 1,
10, 2 Ki. 23, 10
1Co. 2, 37.

c De. 18, 10

d De. 28, 36.

e (In the 22d
verse of this
chapter, and Ex.
37, is a notice of
the Seder of the
Fathers of the
Law of Moses.
See Gen. 1, p.
55. H. 10, 4,
43.)

f Heb., which
were the keys.

g (As the Law
of Moses, which
was given to
Moses, was
not given to
Moses, but to
the people of
Israel, and was
not given to
Moses, but to
the people of
Israel.)

h Heb., which
were the keys.

i Heb., which
were the keys.

j Heb., which
were the keys.

k Heb., which
were the keys.

l Heb., which
were the keys.

m Heb., which
were the keys.

without the city of David, on the west side of Gihon,^k in the valley,^o even to the entering in at the fish gate, and compassed about Ophel,^a and raised it up a very great height, and put captains of war in all the fenced cities of Judah. ¹⁵And 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. ¹⁶And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings,^l and commanded Judah to serve the LORD God of Israel.

¹⁷Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

¹⁸Now 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^β of the kings of Israel: ¹⁹his 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^γ and graven images, before he was humbled: behold, they are written among the sayings of the seers.^δ

²⁰So Manasseh slept with his fathers, and they buried him in his own house:^ε and Amon his son reigned in his stead.

²¹Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. ²²But 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; ²³and humbled not himself before the LORD, as Manasseh his father had

humbled himself; but Amon trespassed^ζ more and more.

²⁴And his servants conspired against him, and slew him in his own house: ²⁵but 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.

JEREMIAH I.—XII. [426

THE BOOK OF ZEPHANIAH. [427

XXXIV.] A.M. 4802. B.C. 639. [428

JERUSALEM.
Parallel place, 2 Ki. xxii.
The reign of Josiah.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years: ²and 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.

³For in the eighth^η year of his reign, while he was yet young, he began to seek^κ after the God of David his father: and in the twelfth^θ year he began to purge^ν Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

⁴And they brake^π down the altars of Baalim in his presence: and the images,^κ that were on high above them, he cut down; and the groves,^λ and the carved images, and the molten images, he brake in pieces, and made dust of *them*, and strowed *it* upon the graves^μ of them that had sacrificed unto them.

⁵And he burnt^α the bones of the priests upon their altars, and cleansed Judah and Jerusalem: ⁶and so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with^ξ their mattocks^ξ round about.

⁷And when he had broken down the altars and the groves, and had beaten the graven images into powder,^π and cut down all the idols

ζ Heb., multiplied *tre pass.*

η (Being then 36 years old, and the father of Eliakim or Jehoiakim. 2 Ki. 33, 36. Ch. 22, 1. Bp. Rich.)

μ Ch. 15, 2.

θ (From this time begins the reckoning of the sin of Judah, Eze. 4, 6. At this time too Zephaniah began to prophesy. Je. 1, 2; 25, 3. Ch. 3, 6. Bp. Rich.)

η 1 Ki. 13, 2; ch. 33, 17, 22.

π Le. 26, 50. 2 Ki. 23, 1.

λ (And the high places that were upon them, and he cut the groves to pieces. Sept.)

κ Or, sun-images. (Houses made for the worship of the sun. Aben Ezra. Among the Gentiles the altars frequently served as footstools to the idols which were placed upon, or above, them. Mede.)

λ (Asherim — idols.)

μ Heb., face of the (common cemetery. Kitto.)

η 1 Ki. 13, 2.

ξ (And their places round about, Sept.; in desert places round about everywhere. Cast. Ar. Mont.)

ξ Or, mats. (He searched out their houses. Gesen. Maurer; in the ruins he destroyed the altars. Berth.)

π Heb., to make powder.

k 1 Ki. 1, 35.

o (Running between Siloam and the fish-gate. Barclay.)

a Or, the Tower. Ch. 27, 3.

l Le. 7, 12.

β (Not the books which we now have, but others that were lost in the Captivity. Patrick.)

γ (Asherim — images, or, statues. Patr.)

δ Or, Hozaï

ε (In the garden of his ... Sept. In the king's garden, that is, in some garden. Grot.)

throughout all the land of Israel, he returned to Jerusalem.

⁸Now in the eighteenth year of his reign, when he had 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 Joabaz the recorder, to repair the house of the Lord his God.

⁹And 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^p they returned to Jerusalem.

¹⁰And 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: ¹¹even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor^σ the houses which the kings of Judah had destroyed.

¹²And 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. ¹³Also *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.

¹⁴And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book^τ of the Law of the Lord *given* by^υ Moses. ¹⁵And Hilkiah answered and said to Sha-

phan the scribe, "I have found the book of the Law in the house of the Lord;"—and Hilkiah delivered the book to Shaphan.

¹⁶And Shaphan carried the book to the king, and brought the king word back again, saying, "All that was committed to^δ thy servants, they do *it*:" ¹⁷and they have gathered^κ 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."

¹⁸Then Shaphan the scribe told the king, saying, "Hilkiah the priest hath given me a book;"—and Shaphan read it^ϕ before the king.

¹⁹And it came to pass, when the king had heard the words of the Law, that he rent his clothes. ²⁰And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon^ω 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."

²²And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess,^α the wife of Shalhum the son of Tikvath, the son of Hasrah,^β keeper of the wardrobe; (now she dwelt in Jerusalem in the college;^δ) and they spake to her to that effect.

²³And she answered them, "Thus saith the Lord God of Israel, Tell ye the man that sent you to me, ²⁴Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even*

^δ Heb., to the hand of

^κ Heb., poured out, or, melted, counted. See the scribe. Sept Vulg.

^ϕ Heb., in it.

^ω Or, Ashhor, 2 Ki 22, 12.

^α (Jeremiah might be at this time at Beth-both, where he prophesied till his exile to Babylon, ch. 11, 22, 12, 5. He began to prophesy in Jerusalem in the 11th year of Josiah's reign.)

^β Or, Harhas.

^γ Heb., garments.

^δ Or, in the school, or, in the school part, of the city No 11, 2, in the Meshich Sept., the suburb between the inner and outer walls Jerich.

^ρ (And of the inhabitants of Jerusalem. Sept.)

^σ Or, rafters.

^τ (That is, the book of the Law now extant, lost since the time of Manasseh. Ch. 33, 5, 6, 7. Sir I. Newton.)

^υ Heb., the hand of *v*, by the ministry of Moses. Ex. 35, 29, Le 19, 14; 26, 45 2 Ki 18, 8, 1 Chr. 35, 6, Patr.). (There are 15 places in the Old Test which mention the words "law of Moses" and "book of Moses," yet this one place only mentions the book of the Law in or by the hand of Moses. The reason seems to be that the other places seem to speak of that law in general, this of one particular *Ms.*, viz. the original. Kennicott)

all the curses that are written in the book which they have read before the king of Judah: ²⁵because 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. ²⁶And 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; ²⁷Because 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. ²⁸Behold, 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.

A.M. 4820. B.C. 621. [429]
Parallel place, 2 Ki. xxiii. 1-20.
The renewal of the covenant.

²⁹THEN^e the king sent and gathered together all the elders of Judah and Jerusalem. ³⁰And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great⁵ 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.

³¹And the king stood in his place,⁷ and made a covenant before the LORD, to walk after the LORD, and to keep His commandments, and His testimonies, and His sta-

tutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. ³²And he caused⁹ all that were present^t in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did⁸ according to the covenant^r of God, the God of their fathers.

³³And Josiah took away all the abominations⁴ 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,^λ following the LORD, the God of their fathers.

XXXV.] A.M. 4820. B.C. 621. [430]
Parallel place, 2 Ki. xxiii. 21-30.

Josiah's Passover.

MOREOVER Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth^t day of the first month. ²And he set the priests in their charges, and encouraged them to the service of the house of the LORD, ³and said unto the Levites that taught^u 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^v upon your shoulders; serve^w now the LORD your God, and His people Israel, and prepare yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. ⁵And stand^x in the holy *place* according to the divisions of the families^y of the fathers of your brethren the people,⁵ and *after* the division of the families of the Levites. ⁶So kill the passover, and sanctify^z yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses."

θ (That is, *th* u offered themselves freely on his persuasion to renew their covenant with God. Patrick.)

t Heb., *found*.

κ (Made a Sept.)

r Her treacherous sister Judah hath not turned to Me with her whole heart, but feignedly, saith the LORD. Je. 3, 10.)

s 1 Ki. 11, 5.

λ Heb., *from after*.

t Ex. 12, 6. Ezra 6, 19.

u Ch. 30, 22. De. 33, 10. Mal. 2, 7.

v 1 Chr. 23, 26.

w (That is, *in singing and playing on instruments, when the sacrifices of God's people are offered.* Patrick.)

x Ps. 134, 1.

y Heb., *houses of the fathers*.

z Heb., *the sons of the people*.

α Ch. 29, 5, 15; 30, 3, 15. Ezra 6, 20.

e (From his 13th year, when Judah began to enter into conversation with God to walk wholly in His ways, to the last captivity by Nebuzaradan. B.C. 586, is exactly 49 years. Prid.)

5 Heb., *from great even to small*.

n (By the pillar. Sept. So 2 Ki. 23, 3. Ch. 6, 13; 2 Ki. 11, 14.)

* Heb., offered
p Heb., offered.
s (The High-priest.)
r (Chief among the second priests of the race of Eleazar, who was properly called Nazil, the Captain of the Temple. Bertram.) He was over the Kohathites.
v (Chief of the second priests who were the progeny of Ithamar, and was properly called Pakil; he was over the Gershonites and Merarites. Patrick.)
q (Sheep, lambs, and kids, 2000... Sept., and so in the next verse.)
x Heb., offered.
y Ezra 6, 18.
z Ch. 23, 22.
b Ch. 29, 34.
c 1 Co. 13, 3.
d Ex. 12, 8. De. 16, 7.
e (The other eucharistical sacrifices, as the Targum expounds, might be boiled. Patrick.)
a Heb., made them run.
b Heb., station.

7 And Josiah gave^r 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: ^sand his princes gave^p willingly unto the people, to the priests, and to the Levites. Hilkiah^q and Zechariah^r and Jehiel,^v rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*,^φ and three hundred oxen. ⁹Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave^x unto the Levites for passover-offerings five thousand *small cattle*,^φ and five hundred oxen.
¹⁰So the service was prepared, and the priests stood^y in their place, and the Levites in their courses, according to the king's commandment. ¹¹And they killed the passover, and the priests sprinkled^z the blood from their hands, and the Levites flayed^b them. ¹²And 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^c in the book of Moses, And so *did they* with the oxen.^φ
¹³And they roasted^d the passover with fire according to the ordinance; but the *other holy offerings* sod^e they in pots, and in caldrons, and in pans, and divided^a them speedily among all the people. ¹⁴And 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.
¹⁵And the singers the sons of Asaph were in their place,^β accord-

ing 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.
¹⁶So 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.
¹⁷And the children of Israel that were present^γ kept the passover at that time, and the feast of unleavened bread seven days. ¹⁸And 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.
¹⁹In the eighteenth year of the reign of Josiah was this passover kept.^δ
²⁰After^e all this, when Josiah had prepared the temple,^ς Necho king of Egypt came up to fight against Charchemish^η by Euphrates; and Josiah went out against him. ²¹But 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:^θ for God commanded me to make haste: forbear thee from meddling with God, who is with me, that He destroy thee not."
²²Nevertheless Josiah would not turn his face from him, but disguised^κ 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^λ of Megiddo.^μ
²³And the archers shot at king

* 1 Chr. 25, 1.
γ Heb., found.
δ 1 Kings 18, 21.
ε 2 Ki. 23, 34, 27, 35.
ς 1 Chr. 23, 26.
ζ 1 Chr. 23, 29.
η 2 Ki. 23, 29.
θ 1 Chr. 23, 29.
ι Heb., house.
κ 1 Chr. 23, 29.
λ 2 Ki. 23, 29.
μ 2 Ki. 23, 29.
ν Heb., the house of my wife.
ξ (The speech) perished. Necho, it would have been a revelation of that speech, which he had in the name of God against the kings of Babylon.
ο Strengthened. 809.
π (The name of Eschalon is found in the name of Eschalon in the name of Eschalon.)
ρ A Nabozin...
σ J. L. Porter.

• (Necho invading the Syrians overthrew them at Magdolun, and then took Cadzifis, a great city in Syria." Herodotus II 159.)

ε Heb., made sick, 1 Ki. 22, 31.

π Or, among the sepulchres.

ρ Heb., kindness, (great love to his people. Patrick.)

σ (After this verse and v. 1, the Sept., but no other ancient version, supplies the corresponding passages found in 2 Ki. 23, 31.)

τ Heb., removed.

υ Heb., deleted.

φ (Here Sept. has a paragraph from 2 Ki. 23, 35, and then adds, "This was the first time that the land was taxed.")

Josiah; and the king said to his servants, "Have me away; for I am sore wounded."^ε

²¹His 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*^π of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

²⁵And 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.

²⁶Now the rest of the acts of Josiah, and his goodness,^ρ according to that which was written in the law of the LORD, ²⁷and his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

JEREMIAH XIII.—XX. and XXII. [431

XXXVI.] A.M. 4833. B.C. 608. [432
JERUSALEM.

Parallel places, 2 Ki. xxiii. 31, xxiv. 1—17.

[In the latter part of the third year of Jehoiakim, which was the first of Nebuchadnezzar. (Comp. Da. 1, 1, with Je 25, 1.) Lightfoot. Eusebius represents this expedition of Nebuchadnezzar as having taken place before his father Nabopolassar's death; having heard of which Nebuchadnezzar left his Syrian, Phœnician, Egyptian, and Jewish captives, with his heavy-armed troops and baggage, to the care of his friends or "officers," and himself travelled with a small party across the desert, to take possession of his kingdom. Jos. Ant. X. vi. 3. Hales ii. 119.]

[Nineveh destroyed by the Medes and Babylonians, about B.C. 612.]

The reigns of Jehoa-haz, Jehoiakim, and Jehoiachin.

WHEN the people of the land took Jehoa-haz the son of Josiah, and made him king in his father's stead in Jerusalem. ²Jehoa-haz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.^σ

³And the king of Egypt put him down^τ at Jerusalem, and condemn-

ed^υ the land in an hundred talents of silver and a talent of gold. ⁴And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim.^φ And Necho took Jehoa-haz his brother, and carried him to Egypt.

⁵Jehoiakim 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.

⁶Against^x him came up Nebuchadnezzar king of Babylon, and bound him in fetters,^ω to^α carry him to Babylon. ⁷Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

⁸Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him,^β behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin^γ his son reigned in his stead.

⁹Jehoiachin was eight^δ 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.

¹⁰And when the year was expired,^ε king Nebuchadnezzar sent, and brought him to Babylon, with the goodly^ς vessels of the house of the LORD, and made Zedekiah^η his brother king over Judah and Jerusalem.

A.M. 4814. B.C. 597.
Parallel place, 2 Ki. xxv. 18—20. [433

The reign of Zedekiah.

ZEDEKIAH was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. ¹²And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speak-*ing* from the mouth of the LORD.

• (Foretold, Hab. I, 6.)

ω Or, chains.

α (But restored him again, and Jehoiakim became his servant three years. Here begins the 70 years' captivity. Je. 25, 11, 12; 29, 10. In this captivity were carried away David and others; and now is fulfilled 2 Ki. 20, 18. Zeph. I, 8. Lightfoot.)

β (He was buried with the burial of an ass. Je. 22, 19. See Jos. Ant. X. vi. 3.)

γ Or, Jeconiah, 1 Chr. 3, 16, or Coniah, Je. 22, 24. (His three months are to be taken into Jehoiakim's last year. Lightfoot.)

δ (Eighteen. Sept. (Alex. and Akl.) Syr. and Arab. So Abarbanel, Houb., Hales. Lightfoot thinks the 8th of the Captivity and of Nebuchadnezzar.)

ε Heb., at the return of the year. (Moyse-cai was carried away in this captivity, Est. 2, 6, and so was Ezekiel, and therefore he dates his times from this date. Ec. 2, 1, and 40, 1. Lightf.)

ζ Heb., vessels of desire.

η Or, Mattaniah, his father's brother 2 Ki. 24, 17. (So Sept., i. e. his king-mau; "his son," 1 Chr. 3, 15, because he succeeded him.) Je. 37, 1.

¹³And he also rebelled^θ 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.

JEREMIAH XXI.—LIII. [434

A.M. 4855. B.C. 586.
Parallel place, 2 Ki. xxv. 1—21. [435
The captivity of Judah.

¹⁴MOREOVER 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.

¹⁵And the Lord God of their fathers sent^ϑ to them by His messengers,^κ rising up betimes,^κ and sending; because He had compassion on His people, and on His dwelling-place: ¹⁶but they mocked^β 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.^λ ¹⁷Therefore He brought^ι 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 *them* all into his hand.^μ ¹⁸And 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. ¹⁹And they burnt^κ 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. ²⁰And them that had escaped^ρ from the sword carried he away to Babylon; where they were servants^ι to him and his sons until the reign of^ς the kingdom of Persia: ²¹to fulfil the word of the Lord by the mouth of Jeremiah,^π until the land had enjoyed her sabbaths:^ν for as long as she lay desolate she kept^π sabbath, to fulfil threescore and ten years.

PSALMS LXXIX., LXXIV., [436-39
LXXXIII., XCIV.

THE LAMENTATIONS. [440

THE BOOK OF EZEKIEL. [441

2 Ki. xxv. 22—30. Je. xl.
The death of Gedaliah. [442

THE FIRST BOOK
OF CHRONICLES. I.—IX [443

THE BOOK OF DANIEL. [444

CONCLUSION OF
THE CHRONICLES. See Ezra i. 1. [445

²²NOW^π in the first^θ 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, ²³Thus 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."

^θ (*In his 5th year; comp. Je. 28, 1, with Eze. 17, 15. Je. 52, 3. Light.*)

^ϑ Je. 25, 3; 35, 15; 44, 4.

^κ Heb., *by the hand of His messengers.*

^λ That is, *continually and carefully.*

^μ Je. 5, 12; 32, 3; 38, 6.

^ν Heb., *healing.*

^π De. 28, 19 2 Ki. 25, 1. Ezra 9, 7.

^ρ (*In the 11th of Zedekiah, 3th month, 9th day of Thammuz, about our Midsummer-day.* Greswell.)

^ς 2 Ki. 25, 9.

^κ Heb., *the remainder.*

^ι Je. 27, 7.

^ς (*the Medes* Sept.)

^ν Je. 25, 9, 26, 6, 29, 10.

^π Le. 26, 34, 43. Da. 9, 2.

^ρ Le. 25, 4, 5

^π *These words are the same as those which which I, as commander, has history. It is an ancient custom of copying books, which Cyrus also follows in his history at the end of the 1st and 2nd beginning of the 11th of Zedekiah.*

^ι Ezra 1, 1.

^ν Je. 25, 13, 29, 10, 33, 10, 11, 11.

^ς Is. 45, 8.

THE BOOK

OF

E Z R A .

THIS Book and that of Nehemiah were formerly reckoned but one, and are both inscribed in the Greek and Latin Bibles with the name of Ezra.

It is in the highest degree probable that Ezra was, at least, the arranger of this particular Book, from his beginning with a repetition of the last two verses of the Second Book of Chronicles, universally ascribed to him, precisely (as Grotius observes) as Procopius has done in two chapters of his History.

Although placed first, as it ought to be, since the events recorded in it were prior to those in the Book of Nehemiah, yet it is probable that it was written or compiled after the latter; some other hand, as is likely, writing the first six chapters. Into the narrative of that writer Ezra inserted the chronological anticipations, ch. iv. 6—23; vi. 14, and added to it the last four chapters, containing the history of one year, the seventh of Artaxerxes. Ch. vii. 7—9; viii. 15, 21, 31; x. 8, 9, 16, 17.

The Book contains the history of about 80 years.

If Ezra was by four descents the son of Seraiah, slain at Riblah (2 Ki. xxv. 18), he might be about 40 years of age in the seventh of Artaxerxes. In this year he came up from Babylon, in succession to Zerubbabel, with a commission (ch. vii.—x.) which lasted twelve years, B.C. 457 to B.C. 445. He was with Nehemiah after the building of the walls, B.C. 444, and at that solemn reading of the Law and keeping of the Feast of Tabernacles, Ne. vii. 1—13, and at the Dedication of the walls, Ne. xii. 26—36.

On the expiration of his commission Ezra might be about 53 years of age, a time of life highly suitable for that great work generally ascribed to him, the settling the Canon of Scripture; which he is said to have done with the assistance of the Great Council. (*Baba Saabed*, ii. 21.) "He is generally reputed," says Bishop Richardson, "to be the restorer and orderer of all the Books of the O. T. in that sort, posture, and character in which we now find them;" and Havernick (*Intro.*, p. 39) says, "We have the best authority for maintaining that the closing of the Canon, and the editing of its latest writings, was the work of the time of Ezra." "The great business," says Prideaux (*Comm.*, Book V. 4), effected by Ezra, was his collecting and setting forth a correct edition of the Sacred Scriptures. I. He corrected all the errors which had crept into the copies. II. He collected all the Books of which the Sacred Scriptures then consisted, and disposed them in their proper order. III. He added in several places throughout the Books what appeared necessary for their illustration, connection, or completion. IV. He changed the old names of several places that were grown out of use." In the labours of Ezra would be necessarily included the rejection of all writings which had no claim to the character of Inspiration, a matter of analogous importance to the keeping distinct the ancient Church: for, "the intermixture of the Samaritans," says Dean Graves (*Part iii. Lec. v.*), "with the Jews (Ezra iv. 3), might have rendered the accomplishment of the prophecies concerning the family and birth of the Messiah less clear, might have introduced idolatry among the restored Jews, and in various ways have defeated the objects of Providence."

In receiving these ancient documents then as a revelation from above, we may feel perfectly assured that everything needful has been done both for their preservation and their purity.

"Ezra," says Josephus (*Ant. XI. v. 5*), "died an old man, and was buried in a magnificent manner at Jerusalem."

[1.]

A. D. 1906. B. C. 535.
BABYLON.

[445]

This famous city was the metropolis of the province of Babylon and of the Babylonian-Chaldean Empire. It was situated in a wide plain on the Euphrates, which divided it into two nearly equal parts. According to the Book of Genesis, its foundations were laid at the same time with those of the Tower of Babel. In the revolutions of centuries it underwent many changes, and received successive reparations and additions. Semiramis and Nebuchadnezzar are those to whom the city was indebted for its greatest augmenta-

tions and its chief splendour. Its site is near Hillah, about 40 miles from Bagdad. *Killo's Bib. Cyc.*]

[*The Captivity commenced* A. M. 436, and lasted 70 years. 2 Chr. 36, 21. Je. 25, 11, 12; 29, 10. Da. 9, 2.]

Cyrus restores the Jews to their own land.

NOW in the first^a year of Cyrus King of Persia, that the word of the LORD by^b the mouth of Jeremiah might be fulfilled, the LORD

a (*After his conquest of Babylon.*)

b 2 Chr. 36, 22. Je. 25, 12; 29, 10.

stirred up the spirit of Cyrus king of Persia, that he made a proclamation^b throughout all his kingdom, and put it also in writing, saying, ²“Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged^c me to build Him an house at Jerusalem, which *is* in Judah.—³Who *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^d *is* the God,) which *is* in Jerusalem. ⁴And whosoever remaineth in any place where he sojourneth, let the men^e of his place help^f 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.”

⁵Then rose up the chief^e of the fathers of Judah and Benjamin, and the priests, and the Levites, with all^f *them* whose spirit God had raised, to go up to build the house of the Lord which *is* in Jerusalem. ⁶And all they that *were* about them strengthened^g their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

⁷Also Cyrus the king brought forth the vessels of the house of the Lord, which^h Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; ⁸even those did Cyrus king of Persia bring forth by the hand of Mithredathⁱ the treasurer, and numbered them unto Sheshbazzar,^o the prince of Judah.

⁹And 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,^k and other vessels a thousand.¹¹ All the vessels of gold and of silver *were* five thousand and four hundred.¹² All these did Sheshbazzar bring up with *them* of the captivity¹³ that were brought up from Babylon unto Jerusalem.

II.] A.M. 4906. B.C. 535. [446
JERUSALEM.
Parallel place, No. vii. 4-30, and with v. 61, Ac.,
No. xii. 1-26.

Nisan March and April.
Enumeration of the Jews who returned from the Captivity.

NOW these¹⁴ 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; ²which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reeliah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah.

The number of the men of the people of Israel:

³The children of Parosh, two thousand an hundred seventy and two.—⁴The children of Sheplathiah, three hundred seventy and two.—⁵The children of Arah, seven⁶ hundred seventy and five.—⁶The children of Pahath-moab,⁷ of the children of Jeshua and Joab, two thousand eight hundred and twelve.—⁷The children of Elam, a thousand two hundred fifty and four.—⁸The children of Zaitu, nine hundred forty and five.—⁹The children of Zaecai, seven hundred and three-score.—¹⁰The children of Bani,⁹ six hundred forty and two.—¹¹The children of Bebai, six hundred twenty and three.—¹²The children of Azgad, a thousand two hundred twenty and two.—¹³The children of Adonikam, six hundred sixty and six.—¹⁴The children of Bigvai, two thousand fifty and six.—¹⁵The children of Adin, four hundred fifty

(No first sort is mentioned. In Esdras 2, 15, the number is 2410. There is some corruption of the numeral letters. Kenn. ii. 213.)

^k (By thousands. Kenn.)

A. 5469, Esdras, ii 15 5210, Jos. Ant. XI. 1. 3. The sum total, ch. 7, 9, 8, 25, 27. Houbt. Bip. Rich. The text particularises only those that were of greater size, but sums up both the great and the little. Lightf.

ⁿ Heb., transportation

^s (In the 3 catalogues there is the same sum total, 42,550, but the largest of the three sets of numbers (at present) is not more than 8000 of that sum. Kenn. The variation may arise from the diversity of names; also that this list was taken at their first setting out from Babylon, the other, No. vii, upon their coming to Jerusalem; some might come who had not registered, and some might register and not come. Pat. This is the genealogy settled by Zerubbabel, that in No vii is the same revised, such as were omitted being left out. Bip. Willson.)

(The list in Nehemiah might be of those who were then living. Patrick.
^y No. 7, 11.
^z Or, Binnau, No. 7, 15.

² Heb., caused a voice to pass.

^c Is. 44, 28; 45, 1, 13.

^d He is the living God, and steadfast for ever, ... He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth... Da. 6, 26.

^e (My officers there. Wells.)

^f Heb., lift him up.

^g (Masters of families. Sept.)

^h (Comp. 1 Chr. 3, 3.)

ⁱ That is, helped them.

^f 2 Ki 24, 13. 2 Chr. 36, 7.

ⁿ (A common name among the Persians, from their god Mithra. Grot.)

^o (The court-name of Zerubbabel. Com. Da. 1, 7. Grot. Bip. Rich. Wall. Ch. 3, 10; 5, 2, 14, 16. Zec. 4, 9.)

r. Or. *Hrip*,
No. 7, 21.

o. Or. *Gihon*,
No. 7, 25. (This
is the name of a
place, and so
are several
that follow.
Hence some
think that the
following are
names of cities
or countries
Patrick.)

n. (Near Beit
Lahm, situated
on a narrow
ridge which
protects east-
ward from the
central moun-
tain range, and
breaks down in
abrupt terraced
slopes to
deep valleys on
the NE. and S.
J. L. Porter.)

m. (Near 'Anata,
a village of 20
houses, about 3½
miles from Jeru-
salem. The
leaves of its
figs were impor-
tant here, a
wall built of
large heavy
stones, frag-
ments of col-
umns, and a
spacious cis-
tern. J. L. Por-
ter.)

l. Or. *Beth-az-
marith*, No. 7,
28.

k. (Near Kefir,
J. L. Porter.)

j. (Near Birch,
A large village,
containing 800
Muslims. Many
heavy stones
and solid sub-
structions testify
to the
antiquity of
the site. J. L.
Porter.)

i. (Near Mukh-
mas Eusebius
describes it
as 9 miles N.
of Jerusalem.
It is a small
hamlet situated
on a shelving
ridge, between
two shallow
valleys that run
southward into
the Sarviall.
J. L. Porter.)

h. (Elam-ar,
Houb. see v. 7.)

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

¹⁷The children of Bezaï, three hun-
dred twenty and three.—¹⁸The
children of Jorah, ^σ an hundred and
two.—¹⁹The children of Hashum,
two hundred twenty and three.—

²⁰The children of Gibbar, ^ρ ninety
and five.—²¹The children of Beth-
lehem, ^σ an hundred twenty and
three.—²²The men of Netophah,
fifty and six.—²³The men of Ana-
thoth, ^τ an hundred twenty and
eight.—²⁴The children of Azma-
veth, ^ν forty and two.—²⁵The chil-
dren of Kirjath-arim, Chephirah, ^φ

and Beeroth, ^λ seven hundred and
forty and three.—²⁶The children of
Ramah and Gaba, six hundred
twenty and one.—²⁷The men of
Michmas, ^ψ an hundred twenty and
two.—²⁸The men of Beth-el and
Ai, two hundred twenty and three.

²⁹The children of Nebo, fifty and
two.—³⁰The children of Magbish,
an hundred fifty and six.—³¹The
children of the other Elam, ^ω a thou-
sand two hundred fifty and four.—

³²The children of Harim, three
hundred and twenty.—³³The chil-
dren of Lod, ^α Hadid, ^β and Ono,
seven hundred twenty and five.—

³⁴The children of Jericho, ^γ three
hundred forty and five.—³⁵The chil-
dren of Senaah, three thousand and
six hundred and thirty.

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

³⁷The children of Immer, ^ε a thou-
sand fifty and two. ³⁸The children of
Pashur, ^κ a thousand two hundred
forty and seven.—³⁹The children of
Harim, ^ι a thousand and seventeen.

⁴⁰The Levites: the children of
Jeshua and Kadmiel, of the chil-
dren of Hodaviah, ^δ seventy and four.

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

⁴²The children of the porters:
the children of Shallum, the chil-
dren of Ater, the children of Tal-
mon, the children of Akkub, the
children of Hatita, the children of
Shobai, in all an hundred thirty
and nine.

⁴³The Nethinims: ^ε the children of
Ziha, the children of Hasupha, the
children of Tabbaoth, ⁴⁴the children
of Keros, the children of Siaha, ^ς
the children of Padon, ⁴⁵the chil-
dren of Lebanah, the children of
Hagabah, the children of Akkub,
⁴⁶the children of Hagab, the children
of Shalmai, ^ζ the children of Hanan,
⁴⁷the children of Giddel, the chil-
dren of Gahar, the children of
Reaiab, ⁴⁸the children of Rezin, the
children of Nekoda, the children of
Gazzam, ⁴⁹the children of Uzza,
the children of Paseah, the children
of Besai, ⁵⁰the children of Asnah,
the children of Mehunim, the chil-
dren of Nephusim, ^θ ⁵¹the children
of Bakbuk, the children of Haku-
pha, the children of Harhur, ⁵²the
children of Bazluth, ^ε the children
of Mehida, the children of Harsha,
⁵³the children of Barkos, the chil-
dren of Sisera, the children of Tha-
mah, ⁵⁴the children of Nezhiah, the
children of Hatipha.

⁵⁵The children of Solomon's ser-
vants: ^κ the children of Sotai, the
children of Sophereth, the children
of Peruda, ^λ ⁵⁶the children of Jaalah,
the children of Darkon, the children
of Giddel, ⁵⁷the children of Shepha-
tiah, the children of Hattil, the
children of Pochereth of Zebaim,
the children of Ami. ^μ

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

⁵⁹And these were they which
went up from ^ξ Tel-melah, Tel-harsa,
Cherub, Addan, ^π and Immer: but
they could not shew their father's
house, and their seed, ^ρ whether they
were of Israel: ⁶⁰the children of

a (Or, *Diospoli*,
now Ludd,
about two miles
from Ramleh.
J. L. Porter.)

β Or, *Harid*,
as it is in some
copies.

γ (The ruins
round the fine
fountain of
'Ain-es-Sultân,
near Rîha, are
the only rem-
nant of Jeri-
cho. The water,
though slightly
tepid, is sweet.
J. L. Porter.)

h 1 Chr. 24, 7.

i 1 Chr. 24, 14.

k 1 Chr. 9, 12.

l 1 Chr. 24, 8.

δ Or, *Judah*,
ch. 3, 9. *Hole-
voh*, No. 7, 13.

ε (Those whom
David gave to
help the Le-
vites. Patrick.)
1 Chr. 9, 2.

ζ Or, *Sia*.

η Or, *Shantai*.

θ Or, *Nephishe-
sia*.

ι Or, *Bazlith*,
No. 7, 54.

κ (Such Cana-
nites as deliv-
ered themselves
up to Solomon,
and had like
employments
as the Nethi-
nims. Wells.)
1 Ki. 9, 21.

λ Or, *Perida*.

μ Or, *Amon*.

ν Jos. 9, 21, 27.

ω 1 Chr. 9, 2.

π 1 Ki. 9, 21.

ρ (These went
up also: *Mithal*,
Melath *Thel*,
Horsu, *Chorub*,
Addan, and
Immer. Cov.)

ξ (Cities in Me-
sopotamia;
some think they
were Jews, or
proselytes, car-
ried captive by
Salmanczer.
Patrick.)

π Or, *Addon*.

ρ Or, *pedigree*.

o 2 Sa. 17, 27.

α (...of their pedigree. Bish.; writing of their genealogies. Gen.; these being numbered among the priests sought the record of it but could not find it. Patr.)

τ Heb., were polluted from the...Nu. 3, 10.

ε Or, governor, No. 8, 9; (the king's commissioner. Rainolds; a Persian word, signifying "severe." Gesenius. Zerubbabel is meant. Capellus. Bp. Rich. Wells.)

p Le. 22, 2-16.

φ (The Light and Perfectness. Cov. Matt. Ex. 28, 30. Nu. 27, 21. By wearing the breast-plate, the High Priest asked counsel of the LORD, and received answers. Bp. Rich.)

χ (The number falls far short of the total sum. The rest, according to Seder Olam Rabba, c. 29, were of the other tribes of Israel; 2 Chr. 11, 3, 16; 31, 6. Ezra 2, 70, and 6, 16, 17. Mat. 4, 15. Lu. 2, 36. Ac. 2, 5; 26, 7. The whole with servants were nearly 50,000.)

q Ne. 7, 70.

δ (Daraconim The gold Daric had a figure representing an archer. It was a Median coin struck previous to Hyaspes. Wilkinson (ii. 151) says "worth 21s. 6d.")

Delaiab, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

⁶¹And 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^o the Gileadite, and was called after their name: ⁶²these sought their register among^σ those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.⁷ ⁶³And the Tirshatha^ν said unto them, that they should not eat^ρ of the most holy things, till there stood up a priest with Urim and with Thummim.^δ

⁶⁴The whole congregation together was forty and two thousand three hundred and threescore,^χ ⁶⁵beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women.

⁶⁶Their horses were seven hundred thirty and six; their mules, two hundred forty and five; ⁶⁷their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

⁶⁸And some of the chief^θ 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: ⁶⁹they gave after their ability unto the treasure of the work threescore and one thousand drams^ψ of gold, and five thousand pound of silver, and one hundred priests' garments.

⁷⁰So 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.

III.]

A.M. 4907. B.C. 534. JERUSALEM.

[117

[Tisri (Sept. and Oct.). Beginning of the Civil Year. Le. XXIII. 24. Hag. II. 1-9

The foundation of the second Temple laid.

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.

²Then stood up Jeshua^ρ the son of Jozadak, and his brethren the priests, and Zerubbabel^ε the son of Shealtiel,^α and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written^τ in the law of Moses the man of God. ³And they set the altar upon his bases; for^δ 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. ⁴They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according^γ to the custom, as the duty of every day required;^δ ⁵and afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts^τ of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. ⁶From the first^δ 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.^ρ

⁷They gave money also unto the masons, and to the carpenters;^θ and meat, and drink, and oil, unto them of Zidon,^ι and to them of Tyre, to bring cedar trees from Lebanon to the sea of^κ Joppa, according to the grant that they had of Cyrus king of Persia.

⁸Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Sheal-

ρ Or, Jeshua Hag. I. 1, 2, 2 Lev. 3, 1

ε Zerubbabel Mat. 1, 12. Lu. 3, 2.

α Shealtiel Mat. 1, 12. Lu. 3, 27.

δ De. 12, 5

τ Although Doubt. Patric.

γ Custom to the custom day by day. Cran. Bish. Ex. 23, 16. Nu. 29, 12

δ Heb., the matter of the day in his day.

ε Consecrated, that were consecrated to ... Cran. Bish. Gen. Ex. 29, 38 Nu. 28, 26, 29, 2, 13

τ On which there was a holy convocation, Nu. 29, 1, and on the 10th the great Day of Atonement, Nu. 29, 7, and on the 15th the Feast of Tabernacles

ρ Heb., the temple of the LORD was not yet founded.

θ Or, workmen

ι Near Saida Great Zidon, situated on the N.W. slope of a little promontory, which projects obliquely into the sea toward the S.W. Population 5000. Near about without a wall. J. E. Porter.

κ Joppa Mat. Cran. Bish. 2 Chr. 2, 16. Ac. 9, 36

tiel, 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^a the work of the house of the LORD.

⁹Then stood Jeshua^a with his sons and his brethren, Kadmiel and his sons, the sons of Judah,^u together,^v to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. ¹⁰And when the builders laid the foundation of the temple of the LORD, they set the priests^w in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance^x of David king of Israel. ¹¹And they sang together by course^y in praising and giving thanks unto the LORD; "because *He is good*,"^z for His mercy endureth for ever toward Israel."

And all the people shouted with a great^{aa} shout, when they praised the LORD, because the foundation of the house of the LORD was laid. ¹²But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first^{ab} house, when the foundation of this house was laid before their eyes, wept^{ac} with a loud voice; and many shouted aloud for joy: ¹³so 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.

IV.] A.M. 4907. B.C. 534. [448
JERUSALEM.

The Samaritans obstruct the building.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity^{ad} build-

ed the temple unto the LORD God of Israel; ²then they came to Zerubbabel, and to the chief of the fathers, and said unto them, "Let^{ae} us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon^{af} king of Assur, which brought us up hither."

³But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, "Ye have nothing to do with us^{ag} to build an house unto our God: but we ourselves together^{ah} will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us."

⁴Then the people of the land weakened^{ai} the hands of the people of Judah, and troubled^{aj} them in building, ⁵and 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.^{ak}

[Verses 6—23 are an historical anticipation introduced parenthetically into the account of the former opposition of the Samaritans to the rebuilding of the Temple, describing their subsequent opposition to rebuilding Jerusalem and its walls in the ensuing reigns of Xerxes and Longimanus. *Hales* ii. 481.]

⁶And in the reign of Ahasuerus,^{al} ⁷in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

⁷And in the days of Artaxerxes^{am} wrote Bishlam,^{an} Mithredath, Tabeel, and the rest of their companions,^{ao} unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian^{ap} tongue. ⁸Rehum the chancellor and Shimshai the scribe^{aq} wrote a letter against Jerusalem to Artaxerxes the king in this sort:

[In Aramaic, i. e. Chaldee, from v. 8 to ch. vi. 19.]

⁹Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the

φ *(We will.)*
Cov. Matt.
Cran. Bish.
Gen.)

x *(Son of Sennacherib, 2 Ki. 19, 37, and grandson of Salmanser. The last of the Assyrians, 2 Ki. 17, 21, 2 Chr. 33, 11, the Assaradadius of Ptolemy, and Sardanapalus of the Greeks. Bp. Rich. Wall.)*

ψ *(It belonged not to you, but to us. Matt. It cannot be that ye and we together should.)*
Cran. Bish.)

ω *(Alone. Cov. Matt. Cran. Bish.)*

α *(Hindered. Cov. Matt. Cran.)*

β *(Made them afraid to build. Cov. Matt.)*

γ *(Hystaspes. Bp. Rich. Witsius. Patriek. Howes.)*

δ *Heb., Ahashwerosh (Xerxes. Howes. Hales.)*

ε *(Longimanus. Allix. Howes. Hales.)*

ζ *(In peace. (when it was peace. Gen.; with fair words. Cran. Bish.)*

η *Heb., societies. (and so v. 9. counsel. Cov. Matt. Cran. Doway.)*

ι *(Chaldee.)*

Or, secretary.

x *(Superintendent. T. K. A.)*

t *Ch. 2, 40.*

u *Or, Huldaviah, ch. 2, 40.*

v *Heb., as one.*

w *1 Chr. 16, 5, 42.*

x *1 Chr. 6, 31; 16, 4; 25, 1.*

y *(Alternately, one part singing one verse, the other the next. Wells.)*
Ex. 15, 21. 2 Chr. 7, 3. Ne. 12, 21.

z *(Gracious. Cov. Mat. Cran. Bish.)*

aa *(Loud. Cov. Ma L. Cran. Bish.)*

ab *(Burnt 52 years before. In size this was not inferior to that of Solomon. Comp. ch. 6, 1—3. 1 Ki. 6, 2. Bp. Rich.)*

ac *(The Orientals, not only women but men, are prone to weep even under those vexations which we consider insufficient to warrant such demonstrations of grief. Kitto.)*

ad *Heb., sons of the transportation.*

λ (Perso-Catholics. Grot.)

μ (Some principal officer. Patrick. Wells.)

ν Chald., *Cheeneeth* (second greeting, Vulg. Houb.) and so v. 11, 17.

ξ (Euphrates, v. 16, 20; ch. 5, 6.)

π ... a city seditious and fraudulent, and build the same and lay the foundation of the walls thereof. (Mat.)

ρ Or, finished. (make up the walls of it. Cov.)

σ Chald., *sewed together* (i. e. connected the turrets by building the walls in the intervals Blagney.)

τ Chald., *give*.

υ (Land-tax. Witsius. Ch 7, 24.)

φ (Poll-money. Witsius.)

χ (Imports and exports. Wits.)

ψ (Injure, anciently endamage. Fr. Cotton. *Shak* the hinder the kings' tribute. Bish. Gen.)

ω Or, strength.

α Chald., ... are salted with the salt of the palace (receive our salary. Junius. Used for maintenance in general. Parkhurst. See Chardin. Harmer.)

β Chald., *made* (..... caused others also to rebel of old. Cov. Mat.)

γ Chald., *in the midst thereof*.

δ Chald., *societies*.

Dinaites, the Apharsathchites,^λ the Tarpelites, the Apharsites, the Archives, the Babylonians, the Sanchites, the Delavites, and the Elamites,¹⁰ and the rest of the nations whom the great and noble Assnapper^μ brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.^ν

¹¹This *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,^ξ and at such a time. ¹²Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem,^ρ building the rebellious and the bad city, and have set up^σ the walls thereof, and joined^σ the foundations. ¹³Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay^τ toll,^υ tribute,^φ and custom,^χ and so thou shalt endamage^ψ the revenue^ω of the kings. ¹⁴Now because we^α have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

¹⁵that 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^β sedition within^γ the same of old time: for which cause was this city destroyed. ¹⁶We 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."

¹⁷Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions^δ that dwell in Samaria, and unto the rest beyond the river, "Peace, and at

such a time.^ε ¹⁸The letter which ye sent unto us hath been plainly read before me. ¹⁹And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection^ζ against kings, and *that* rebellion and sedition have been made therein. ²⁰There have been mighty kings also over Jerusalem, which have ruled^η over all *countries* beyond the river;^θ and toll, tribute, and custom, was paid unto them. ²¹Give^ι ye now commandment to cease these men to cease, and that this city be not builded, until *another* commandment shall be given from me.—²²Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings: "

²³Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force^κ and power. ²⁴Then ceased the work of the house of God which *is* at Jerusalem.

HAGGAI.

[449

[On the neglect of the people to build, God smote the land with barrenness, so that both the harvest and vintage failed. The occasion of their delay was the treacherous Jews (ch. iv. 5) discouraging the work, Hag. 1, 2. Bedford.]

ZECHARIAH I.—VI.

[450

A.M. 4921. B.C. 520.
JERUSALEM.

[451

The building of the Temple resumed.
See chap. vi. 15.

SO it ceased unto the second year of the reign of Darius^λ king of Persia.

V.] ¹Then^α the prophets, Haggai the prophet, and Zechariah the son^β of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

²Then rose up Zerubbabel^γ the son of Shealtiel, and Jeshua the son

ε *...ants of old time* (a Mat)

ζ *...d, by me a device is set*

η *...d, lifted up itself*

θ *... I Ki 1, 21*

ι *... 72, 8.*

κ *... 15, 18 Jos. 1, 4*

λ *...d, make a decree. (The ye now after this commandment forbidd the same men Cov. Mat)*

μ *...d, sewed together* (i. e. connected the turrets by building the walls in the intervals Blagney.)

ν *...d, the king here harm the through. Cov.*

ξ *...d, arm. (Forbid them with the arm and authority. Cov. Forbid them with revenue and power. Cran. Mat. Bish.)*

ο *...d, who succeeded the usurper Smerdis, the 521, and reigned 360 years. (Prid. Bp. Rich. Howes)*

π *...d, In this 2nd year of Darius, 1st day of sixth month — Eul. July and Aug. Haggai be pps to prophesy; Zechariah the people not coming to build Lightfoot)*

ρ *...d, Grandson Ze. 1, 1. 1 Cor 3, 17, 18 — Patrick)*

σ *...d, by inst Patrick)*

τ *...d, 2*

of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping^π them.

A.M. 1921. B.C. 520. JERUSALEM. [452

The letter of Tatnai.

³AT the same time came to them Tatnai,^z governor on this side the river, and Shethar-boznai, and their companions,^ρ and said thus unto them, "Who hath commanded you to build this house, and to make up this wall?"

⁴Then^σ said we unto them after this manner, "What are the names of the men that make^τ this building?"

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

⁶The copy^x 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: ⁷they sent a letter unto him, wherein^ψ was written thus:^ω "Unto Darius the king, all peace.—⁸Be 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^α stones, and timber^β is laid in the walls, and this work goeth fast on, and prospereth in their hands. ⁹Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? ¹⁰We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. ¹¹And 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.^b ¹²But after that our fathers had provoked the God of heaven unto wrath,^c He gave them into the hand of Nebuchadnezzar the king of Babylon,^d the Chaldean, who destroyed this house, and carried the people away into Babylon. ¹³But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree^e to build this house of God. ¹⁴And the vessels^f 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,^γ whom he had made governor;^δ ¹⁵and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. ¹⁶Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem:^g and since that time even until now hath it been in building, and yet it is not finished.^h ¹⁷Now 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."

VI. A.M. 4922. B.C. 519. JERUSALEM. [453

[According to Herodotus (1.98) the first Median king Dejoeces built Ecbatana, and surrounded it with seven strong walls, the innermost of which included the royal citadel and treasury. The identity of this ancient city with the present Hamadan, says R. K. Porter (Travels ii.), seems beyond doubt.]

The decree of Darius.

THEN Darius the king made a decree,^κ and search was made in^l the house^m of the rolls,ⁿ where the treasures were^o laid up^p in Ba-

b 1 Ki. 6. 1.

c 2 Chr. 36. 16.

d 2 Ki. 24. 2; 25. 8.

e Ch. 1. 1.

f Ch. 1. 7; 6. 5.

γ (Composed of two Persian words, signifying "silk and gold.") Hag. 1, 14; 2, 2, 21.

δ Or, deputy.

g Ch. 3, 8, 10.

h Ch. 6, 15.

κ (Commanded. Cov. Matt. Cran.)

l (Or, concern- ing. Bp. Rich.)

m Chald., books. (Library. Cov.)

n (Library of the king's treasure - house. Cov. Mat.)

o (Had been. Houb.)

κ Chald., made to descend.

λ Or, Ecbatana. (Egbatanis. Cov. Mat. Do.) or, in a coffer. (Cran. Bish. Gen. By some directions found in the said house of rolls at Babylon, further search was made at Achmetha. Wells.)

π (Which help- ed ... Mat. ... strengthened. Cov.)

z v. 6; ch. 6, 6.

ρ (Counsellors. Cov.)

σ (...They said to them thus. Sept. Syr Arab. Sa. Wells. Wall.)

τ Chald., build.

υ (Then told we them the names of the men that made ... Cov. Mat. Cran. These are the names of the men who have undertaken ... Houb.)

φ (... answer was returned. Sept.; answer being returned, would satisfy against that accusation. Doway)

χ (Tenour. Bish.)

ψ Chald., in the midst whereof.

ω (They dealt more fairly in their letter than Rehob and the others (ch. 3, 7) in theirs. Bp. Rich. 57 years after.)

α Chald., stones of rolling. (choice. Sept. marble. Jarchi Kimchi. rough. Mat. unpolish- ed. Doway.)

β (Beams are. Mat. Cran. Bish. Gen.)

u (Castle. Cov. Mat.)

v (Land. Cov. Mat.)

ξ (Act. Cov. Mat.; memor. Cran. Bish. Gen.)

π (Usher thinks this order was not fulfilled as to the measures. Wall 1 Ki 6, 2 2Chr. 3, 3 Hag. 2, 3 "It wanted 60 cubits of its height, for so much higher was the first temple." Jos. Ant. XV. xi. 1.)

σ (Rough. Cran. Bish.)

τ Chald., go.

υ Chald., their societies. (counsellors. Cov. Mat. Cran. Bish.)

φ Chald., by me a decree is made. (I have commanded. Cov. Mat. Cran. Bish.)

χ Chald., made to cease.

ψ (Goats. Cov. Mat)

ω "The men of power told (the seditious) that their forefathers had adorned their temple in great part with donations bestowed on them by foreigners; and that they could not but fear that, by rejecting the sacrifices of the Romans, they should not be allowed to offer their own." The refusal of these sacrifices was the true beginning of our war with the Romans. (Jos. Bell. II. xvii. 2, 3)

α (Custom Cov. Mat. Cran. Bish.)

bylon. ²And there was found at Achmetha,^λ in the palace^μ that is in the province^ν of the Medes, a roll, and therein was a record^ξ 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,^π and the breadth thereof threescore cubits; ⁴with three rows of great^σ stones; and a row of new timber: and let the expenses be given out of the king's house: ⁵and 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^τ again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.—⁶Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions^υ the Apharsachites, which are beyond the river, be ye far from thence: ⁷let 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.—⁸Moreover I make a decree^φ what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.^χ ⁹And that which they have need of, both young bullocks, and rams,^ψ and lambs, for the burnt-offerings of the God of heaven,^ω wheat, salt, wine, and oil, according to the appointment^α of the priests which are at Jerusalem, let it be given them day by day without fail: ¹⁰that they may offer^β sacrifices of sweet^β savours unto the God of

heaven, and pray^λ for the life of the king, and of his sons.—¹¹Also 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^δ thereon; and let his house be made^δ a dunghill for this. ¹²And 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.—¹³Darius have made a decree; let it be done with speed.^ε

¹³Then 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.⁵

¹⁴And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo.

ZECCHARIAH VII. VIII. [454

A.M. 925. B.C. 516. [455

[Of this temple Herod Jos. Ant. XV. xi. 3] took away the old foundations and laid others, and thereon built an immense structure of great magnificence, B.C. 20.]

The Dedication of the Temple.

AND they builded, and finished^θ it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darins, (and Artaxerxes^κ king of Persia.) ¹⁵And this house was finished on the third day of the month Adar,^λ which was in the sixth year of the reign of Darius the king.

¹⁶And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity,^η kept the dedication of this house of God with joy, ¹⁷and offered at the dedication^ι 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

1 Ch. 7. 23. Jo. 23. 7.

β Chald., of real

κ 1 Ti. 2. 1.

γ Chald., let him be destroyed, and let timber be pulled down from his house, and let his house be made upon it. Sept. Patrick.

δ (Forgotten. Beke's, conds. called. Doway.)

ε (Delugent). Cov. Mat. Do.

ζ (Do! their dependence. Cov. Cran.)

θ (Set up the work. Cov. Mat.; laid up the foundation. Cran.)

ι Chald., decree

κ (An historical anticipation.)

λ (i. e. magnificent) and κ. 1 Syriae torn. 2 Mac. 15. 36. Hales. The twelfth month of the ecclesiastical year Feb. and Mar.

μ The authors of these books, "say, 'After, give names to the months which were not heard of before. The Captivity,' and adds, 'we must blind ourselves of purpose to conceive that any impostor could forge books which have so great a relation and such a prophetic promise to the time in which every one of us lived, and to the circumstances in which we are now.'"

ν Chald. correct. The transportation.

1 1 Ki. 8. 63. 2 Chr. 7. 5.

ξ (Cov. Mat. Cran.)

ξ (Courses, Cov. Cran. Matt. Bish.)

π (Offices, Cov. Cran. Matt. Bish.)

ρ Chald. according to the writing. Nu. 3, 6; 8, 9.

σ (Full prosecutions, Grot. Bp. Rich.)

τ (Singing the 146th, 147th, and 148th Psalms. Sept. Title.)

υ (Darius Histospes. Light. He took Babylon toward the end of the 6th year of his reign. B.C. 516. Prid. Usher. A prince of great wisdom, clemency, and justice. Prideaux.)

φ (Longimannus. Bp. Rich. 59 years after, through the reigns of Darius and Xerxes. Wall. Pyle.) Ne. 2, 1.

χ (Some descends off.)

ψ (Six generations omitted. 1 Chr. 6, 6-8. Bp. Rich.: for brevity's sake. Kimchi. "Because," says Lightfoot (ix. 28). "From the time of Azariah the house of Eli began the faction; and till the time of Azariah, the son of Johanan, the service of the temple of Solomon did not begin." 1 Chr. 6, 10.)

ω (Perfect. Cran. Bish. See 2 Macc. 2, 13.)

α (Teacher of the Law, civil and sacred. Grot.)

of the tribes of Israel. ¹⁸And they set the priests in their divisions,^ξ and the Levites in their courses.^π for the service of God, which is at Jerusalem; as it is written^ρ in the book of Moses.

[From ver. 19 to chap. vii. ver. 11, the text is again in Hebrew, and from vii. 11 to 26, in Chaldee.]

¹⁹And the children of the captivity kept the passover upon the fourteenth day of the first month: ²⁰for 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.

²¹And 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. ²²and kept the feast of unleavened bread seven days with joy: ²³for the LORD had made them joyful, and turned the heart of the king of Assyria^υ unto them, to strengthen their hands in the work of the house of God, the God of Israel.

ZECCHARIAH IX.—XIV. [456

THE BOOK OF ESTHER. [457

VII.] A.M. 4984. B.C. 457. [458

JERUSALEM.

[Julian Period 4256. Prideaux.]

Arrival of Ezra with the decree of Artaxerxes.

NOW after these things, in the reign of Artaxerxes^δ king of Persia, Ezra the son^ξ of Seraiah, the son of Azariah,^ψ the son of Hilkiah,² the son of Shallum, the son of Zadok, the son of Ahitub,³ the son of Amariah, the son of Azariah, the son of Meraioth,⁴ the son of Zerahiah, the son of Uzzi, the son of Bukki,⁵ the son of Abishua, the son of Phinchas, the son of Eleazar, the son of Aaron the chief priest: ⁶this Ezra went up from Babylon; and he was a ready^ω scribe^α in the law

of Moses, which the LORD God of Israel had given: and the king granted him all his request, according^β to the hand of the LORD his God upon him. ⁷And there went up some of the children of Israel, and of the priests, and the Levites,^μ and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. ⁸And he came to Jerusalem in the fifth^ν month, which was in the seventh^δ year of the king. ⁹For upon the first day of the first month began^ε 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. ¹⁰For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

¹¹Now^ς this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe^η 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^θ peace, and at such a time.—¹³I 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 free-will to go up to Jerusalem, go with thee.—¹⁴Forasmuch as thou art sent of^κ the king, and of his seven^η counsellors, to enquire^λ concerning Judah and Jerusalem, according^μ to the law of thy God which is in thine hand; ¹⁵and 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, ¹⁶and all the silver and gold that thou canst find^ε 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: ¹⁷that thou mayest

β (Because the hand.....was.... Cran.) v. 9, ch 8, 22, 31.

μ Ch. 8, 15

ν (Ab (July and Aug.). A. J. P. 4256. Prid.)

δ (Artaxerxes turned his arms against the Egyptians, and after various reverses happily finished the war in the 6th year of his reign. Hales ii 482. Diod. Siculus xi.)

ε Heb., was the foundation of the going up.

ζ (This whole letter is in Chaldee.)

η (A teacher in ... Cov. Mat.)

θ Or, a perfect scribe of the law of the God of heaven, peace, &c.

ι (Peace and salvation. Cov. Matt. Cran. Bish.)

κ Chald., from before.

λ Est. 1, 14.

μ (Visit. Cov. Matt. Cran. Bish.)

ν (The free use of their laws, with liberty of judging, is here conceded to the Jews. Ver. 25, 26. Grotius.)

ω (That is, in which thou art so well versed.)

ξ (Granting him a free collection, and what he can get and gather by it. Bp. Rich.)

ο 2 Chr. 6, 2. Ps 135, 21.

* (Diligently. Cov. Mat. Take freely, and buy diligently. Do.)

p Nu. 15, 4. De. 12, 5.

p (£35,550. Rp. Cumberland.)

σ Chald. cors. (homers. 75 galls. 5 pts., each.)

τ Heb. of the decree. (belongeth to the law of... Cov. Mat. Crau.)

υ (..... Done: take diligent heed that none offer any injury to the..... Sept.)

φ (From nāthān, to give:—those who had given themselves up to serve in the Temple. Lam. Y. Hales.)

χ (Thee. Wat. Noldius.)

q Ex. 18, 21. De. 16, 18.

r V. 10. 2 Chr. 17, 7. Mal. 2, 7. Mat. 23, 2.

ψ (Authorizing the Jews to use their own laws. Grot. Patrick.)

buy speedily* with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer^π them upon the altar of the house of your God which is in Jerusalem. ¹⁸And 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. ¹⁹The vessel also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. ²⁰And 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. — ²¹And 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, ²²unto an hundred talents of silver,^ρ and to an hundred measures^σ of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. ²³Whatsoever is commanded^τ by the God of heaven, let it be^υ 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? — ²⁴Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims,^φ or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. — ²⁵And thou, Ezra, after the wisdom of thy God, that is in^ψ thine hand, set magistrates and judges,^q which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach^r ye them that know them not. ²⁶And whosoever will not do the law of thy God, and the law of the king,^ψ let judgment be executed speedily upon him, whether it be unto death, or to

banishment,^ρ or to confiscation of goods, or to imprisonment.^π

²⁷Blessed be the Lord God of our fathers, which hath put^β such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: ²⁸and hath extended^γ 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.

VIII.] A.M. 4984, B.C. 457. [459
AHAVA.
[Somewhere in the N.W. of Babylonia, v. 15, 21, 31.]

Ezra's proceedings before coming to Jerusalem. THESE are now the chief of their fathers, and this is the genealogy^δ of them that went up with me from Babylon, in the reign of Artaxerxes the king. — ²Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.^ε — ³Of the sons of Shechaniah,^δ of the sons of Pharosh; Zechariah: and with him were reckoned^γ by genealogy of the males an hundred and fifty. — ⁴Of the sons of Pahath-moab,^δ Elihoenai the son of Zerariah, and with him two hundred males. — ⁵Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. — ⁶Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. — ⁷And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males. — ⁸And of the sons of Shephathiah; Zebadiah the son of Michael, and with him fourscore males. — ⁹Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. — ¹⁰And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. — ¹¹And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight

† I had to read out of Crau. Bish

α (The Chaldees ends at v. 25.)

β I inspired the king's heart. Cov. Mat Crau. Bish.

γ I included Cov. Mat. Crau. Bish. Gen.)

δ (This is their register. Bish)

ε (Dr. Killo thinks the whole party, including females and children, could not be less than 7000. See v. 14)

ζ 1 Chr 3, 22.

η (Corollary omits; but see 1 Esdras 5, 20.)

θ (Numbered. Cov. Mat. Crau Bish)

ι (The captain of Moab. Crau. Bish.)

κ (Of the sons of Zebadiah Shechaniah the son of Azriel, and with him 300 Sept. Comp. ch 2, 8. Zattu, but in Sept. and Vulg. Zattuab. Heb. has here omitted the name.)

λ (Of the sons of Bebai. Shechaniah, the son of Josiphiah Sept. 1 Esdras 5, 26. Comp. 2, 11.)

^ Or, the youngest son. (Cov.)

u (Who went up this last time. Wells. Patrick.)

v Or, Zavenr, as some read.

ξ (In all 1496.)

π (Probably the Beava, or, Adiava, on which Ptolemy places the city Abone, or Avrane. See 2 Ki. 17, 24.)

o Or, pitched.

σ (The teachers. Cov. Matt.)

τ (A place of silver. Sept.)

υ Heb., put words in their month. See 2 Sa. 14, 3, 19.

φ That is, Deodands, given and devoted to the dignity of the Temple. Jos. 9, 23. The Gilcaoths, 2 Sa. 21, 2. 1 Chr. 9, 2. Ezra 2, 13, 58, 62, 70; 7, 7, 21; 8, 17, 20. See 7, 16; 10, 28; 11, 3, 21, according to the Jews. By Rich. Thes and being enough, David (Bertram, de Rep. Jud.) appointed some other persons of higher rank, and Solomon some more. Patrick.)

χ (Singers. Sept.)

ψ (A wise man. Cov. Mat. Cran. A very wise man. Bish.)

ι Le. 16, 29; 23, 29. Is. 58, 3, 5.

males.—¹²And of the sons of Azgad; Johanan the son of Hakkatan,[^] and with him an hundred and ten males.—¹³And of the last^u sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.—¹⁴Of the sons also of Bigvai; Uthai, and Zabud,^v and with them seventy males.^ξ

¹⁵And I gathered them together to the river that runneth to Ahava;^π and there abode^o we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. ¹⁶Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathai, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.^σ ¹⁷And I sent them with commandment unto Iddo the chief at the place Casiphia,^τ and I told^υ them what they should say unto Iddo, and to his brethren the Nethinims,^φ at the place Casiphia, that they should bring unto us ministers^ν for the house of our God.

¹⁸And by the good hand of our God upon us they brought us a man of understanding,^ψ of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; ¹⁹And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; ²⁰also 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.

²¹Then I proclaimed a fast there, at the river of Ahava, that we might afflict^ι ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. ²²For 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."²³So we fasted and besought our God for this: and He was intreated^ω of us.

²⁴Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, ²⁵and weighed unto them the silver, and the gold, and the vessels, *even*² the offering of the house of our God, which the king, and his counsellors,^β and his lords,^γ and all Israel *there* present, had offered: ²⁶I even weighed unto their hand six hundred and fifty talents of silver,^δ and silver vessels an hundred^ε talents, and of gold an hundred talents; ²⁷also twenty basons of gold, of a thousand drams; and two vessels^ζ of fine copper,^θ precious^ι as gold. ²⁸And 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: ²⁹watch 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."³⁰So 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.

³¹Then we departed^κ 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. ³²And we came to Jerusalem, and abode there three days.^ω

ω (He heard us. Cov. Mat. Cran.)

α (That were appointed for Cran. Bish.)

β (Lords of his council. Cov. Matt.)

γ (Princes. Cov. Matt.)

δ (At £375 to the talent, £243,750.)

ε (And 100 silver vessels, Sept. Vulg. or, 100 silver vessels according to their talents, i. e. every one a talent. Patrick. Value £37,500.)

ζ (At £1500 per talent = £150,000.)

η (Costly ornaments. Cov. Matt. Cran.)

θ Heb., yellow, or, shining brass. (good brass. Cov. Matt. Cran. Bish. and vessels of fine copper, polished and precious as gold. Houb. rare, as the metal called aurichalcum was. Patrick.)

ι Heb. desirable.

υ Le. 21, 6. De. 33, 8.

φ Le. 22, 2. Nu. 4, 4—20.

κ (Broke up. Cov. Mat. Cran. Bish.)

ω Ne. 2, 11.

r (So ch. 6, 17.)

y Ch. 7, 21.

z Ch. 6, 21.
Ne. 9, 2.

x (Their wickedness is such as it was withHoub.) De. 12, 30, 31.

a (These names are otherwise expressed in Greek than in the former books; so that here seems to be a new Greek interpreter. Wall.)

b Ex. 34, 16. De. 7, 3. Ne. 13, 23.

c Ex. 19, 6; 22, 31. De. 7, 6; 14, 2. 2 Cor. 6, 14.

v (Compare Homer (Odysseus) toward the end.)

ξ (Sat mourning. Cov. Mat Crau-Bish Do.) Ps. 133, 4.

³³Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; ³⁴by number and by weight of every one: and all the weight was written at that time.

³⁵Also 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.

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

IX.] A.M. 4934. B.C. 457. [460
JERUSALEM.

Ezra mourns for the affinity of the people with strangers.

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^e themselves from the people of the lands, *doing* according to their abominations.^a *even* of the Canaanites,^a the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. ²For they have taken of their daughters for themselves, and for their sons:^b so that the holy seed have mingled themselves with the people of *those* lands:^c yea, the hand of the princes and rulers hath been chief in this trespass."

³And when I heard this thing, I rent my garment and my mantle, and plucked off the hair^v of my head and of my beard, and sat down astonished.^ξ ⁴Then 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 astonished until the evening sacrifice.

⁵And at the evening sacrifice I arose up from my heaviness;⁷ and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, ⁶and said, "O my God, I am ashamed and blush^p to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass^q is grown up unto the heavens.^d ⁷Since 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^f 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. ⁸And now for a little space^r grace^v hath been *shewed* from the LORD our God, to leave us a nail^h in His holy place, that our God may lighten^f our eyes, and give us a little reviving in our bondage. ⁹For 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^g the desolations thereof, and to give us a wall^w in Judah and in Jerusalem.—¹⁰And now, O our God, what shall we say after this? for we have forsaken Thy commandments, ¹¹which thou hast commanded by Thy^a 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^h with their uncleanness: ¹²now therefore give not your daughters unto their sons,

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 astonished until the evening sacrifice.

r Or, still clean.
p Or, have not lift up mine eyes.
q Cov. Mat Crau. Bish Do. 9, 7.

r Or, guiltless

d 2 Chr. 28, 9. Re. 18, 5.

e De. 28, 36, 64. Ne. 9, 39.

r Heb., moment.

v (But now is there a little and sudden graciousness come..... Cov. Mat Crau.)

q Or, a pin; that is, a constant and sure abode; so As. 22, 23. (So Patrick.)

r Ps. 14, 3; 34, 5

x (Included Cov. Mat Crau. Bish Gen.)

w Heb., set up. (Cov. Mat.)

v (Hope, Cov Do Patrick)

a Heb., the hand of.

h Heb., from mouth to mouth as 2 Ki. 21, 16. (Cov Mat Crau Bish.)

γ Heb., *withheld beneath our iniquities, (i. e. forbore to punish. De Dieu. Patrick. spared our wickedness. Cov. Mat.)*

g Jno. 5, 14. 2 Pe. 2, 20.

δ (Though. Patrick.)

h Da. 9, 20.

ι 2 Chr. 20, 9.

ε Heb., *wept a great weeping.*

k Ne. 13, 27.

ζ (That is, *Let us be reconciled to God. Grot.*)
2 Chr. 34, 31.

ι Heb., *bring forth.*

κ (If the mothers continued heatens the children were not to be reputed as free-born sons in the number of God's people; yet the fathers were bound to provide for their maintenance and education. Bp. Rich.)

λ (As thou pleasest, Arise, alarm them with the commandments.... Sept.)

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^g 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?—¹⁵ O LORD God of Israel, Thou art righteous: for^δ 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.”

X.] A.M. 4981. B.C. 457. JERUSALEM. [461
The people put away their strange wives.

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

² And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, “We have trespassed^k 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^ς with our God to put away all the wives, and such as are born^κ of them, according^λ 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^μ* 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,^ν and himself separated^ξ 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^π month, on the twentieth *day* of the month; and all the people sat in the street^ρ of the house of God, trembling because of *this* matter, and for the great rain.^σ

¹⁰ And Ezra the priest stood up, and said unto them, “Ye have transgressed, and have taken^τ 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 from the people of the land, and from the strange wives.”

¹² Then all the congregation answered and said with a loud voice, “As thou hast said,^υ so must we

^μ (Till. Patrick.)

^ν Heb., *devoted. (So Sept.)*

^ξ (Excommunicated. Locke. Jno. 9, 2. excluded from society, and not permitted to come within 4 cubits of the altar. After 60 days' contumacy (the anathema followed.)

^π (Chisleu. (Nov. & Dec.)

^ρ (Court. Houb., ...of the people, open and unwall'd. Patrick.)

^σ Heb., *the showers. (The rains of December are sometimes extremely cold. Harmer. At Aleppo the severity of the winter lasts from the 12th of December to the 20th of January; the air during the time excessively piercing. Dr. Russell.)*

^τ Heb., *caused to dwell; or, brought back.*

^υ (Said, This word of thine is a great thing for us to do Sept.)

φ (Let it be done. Cov. Mat. we will do. Cran. Bish. Gen.)

χ Or, we have greatly offended in ...

ψ Or, till this matter be dispatched.

ω Heb., stood. (viz. against.) i. e. only four opposed. Weigh v. 16, and it enforces this translation. So Lightfoot. "His Maurer," arose against this."

α (Tebeth i. e. Mory. Dec. & Jan.)

β (Nisan, i. e. Mar. & April.)

γ (Of the new year: 3 months being spent in the investigation. D'Oyley. From this reform, which was most likely in the 7th year of Artaxerxes, the same year that Ezra came to Jerusalem, there is a silence of anything done till the 20th, and then Nehemiah began to stir. Lightfoot.)

δ (For their trespass-offering. Cov. Mat. Cran. and they that had trespassed gave. Bish. Gen. they who had offended. . . . Homb.) Le. 6, 4, 6

do. φ ¹³But 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. ¹⁴Let 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 ^ψthis matter be turned from us." ¹⁵Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were ^ωemployed about this matter: and Meshullam and Shabbethai the Levite helped them.

¹⁶And 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 ^αmonth to examine the matter. ¹⁷And they made an end with all the men that had taken strange wives by the first ^βmonth. γ

¹⁸And 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.

¹⁹And they gave their hands that they would put away their wives; and being ^δguilty, they offered a ram of the flock for their trespass.—

²⁰And of the sons of Immer; Hanani, and Zebadiah.—²¹And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.—²²And of the sons of Parshur; Elioenai, Maaseiah, Ishmael,

Nethaneel, Jozabad, and Elashah ²³Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita.) Pethahiah, Judah, and Eliezer.—²⁴Of the singers also; Eliashib; and of the porters; Shallum, and Telem, and Uri.—²⁵Moreover of Israel: of the sons of Parosh; Ramiiah, and Jezaiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.—²⁶And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliab.—²⁷And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.—²⁸Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.—²⁹And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.—³⁰And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.—³¹And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, ³²Benjamin, Malluch, and Shemaiah.—³³Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.—³⁴Of the sons of Bani; Maadai, Amram, and Uel, ³⁵Benaiah, Bedeiah, Chelluh, ³⁶Vaniah, Meremoth, Eliashib, ³⁷Mattaniah, Mattenai, and Jaasan, ³⁸and Bani, and Binnui, Shimei, ³⁹and Shelemiah, and Nathan, and Adaiah, ⁴⁰Machnadebai, ⁴¹Shashai, Sharai, ⁴²Azareel, and Shelemiah, She-mariah, ⁴³Shallum, Amariah, and Joseph.—¹³Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

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

ε Or, Machnadebai, according to some copies

ζ (Of priests, 17; of Levites, singers, and porters, 19, of all the other tribes, 26, in all, 113. Bp. Rich

η (Justin Martyr, in his Dialogue with Trypho, says that the following speech was in the ancient Hebrew copies, but was expunged by the Jews. And Ezra said unto the people, This passover is our saviour and our refuge; if you will be persuaded of it and will let it enter into your heart that we are to humble Him in a sack, and afterwards shall believe in Him, this place shall not be destroyed for ever, saith the God of Hosts; but if you be have not in Him, neither hearken to His preaching, ye shall be a burning-stock to the Gentiles." Locke)

THE BOOK

OF

NEHEMIAH.

"THE first particle, 'AND,' says Bishop Richardson, "may seem to join this Book to that of Ezra. Some translators give it the name of the Second Esdras, as supposing Ezra the penman."

But "that Nehemiah himself," says Bp. Patrick, "was the author there can be no reasonable doubt, for he says as much in the beginning of it, and all along relates what he did, in his own person." And so Dr. Kitto: "There is no book in Scripture of which the authorship is so clear. It is pervaded by a piety, simplicity, and a sincerity truly admirable. The style is even and equally sustained from beginning to end, which is alone a fair reason for regarding it as the work of a single hand."

It is in the highest degree improbable that the Nehemiah of this Book is he who came up with Zerubbabel (Ezra ii. 2), because from the 1st of Cyrus, B.C. 536, to the 20th of Artaxerxes, B.C. 446, there intervene 90 years. He must therefore have been another, younger and later. "It is most likely," says Prideaux (vi. 1), "that Hachaliah, the father of this Nehemiah, was an inhabitant of Shushan, and that it was his dwelling there that gave his son an opportunity of gaining advancement in the king's palace."

Nehemiah arrived at Jerusalem (ch. ii.) 13 years after Ezra (Ezra vii. 8, with Ne. ii. 1), in the 20th year of Artaxerxes Longimanus, B.C. 446, according to Bp. Lloyd, Wells, Prideaux, during the high-priesthood of Eliashib, grandson of Jeshua (ch. iii. 1; xii. 10). With the exception of a short interval, not directly noticed in the history, his administration lasted twelve years. It is to the first only of these years that the first twelve chapters refer.

At the end of twelve years he returned to Babylon (ch. xiii. 6), and after a few years he received a second commission, the beginning and duration of which are uncertain. It is most likely that on his return from Babylon he continued in the government of Judaea to the time of his death. The occurrences of this second administration form the subject of the last chapter.

The interval of time covered by the Book is about 35 years.

During the lifetime of Nehemiah was accomplished the prediction of Daniel (Dan. ix. 25): "the street shall be built again, and the wall, even in troublous times," i. e. the full restoring and establishing of the Church and state of the Jews, B.C. 457 to B.C. 409. "During all this time," says Prideaux (v. 2), "the work was carrying on, and the great opposition Ezra and Nehemiah met with was the cause that it was so long a-doing."

The son of Sirach (Eccles. xlix. 13) speaks of Nehemiah as he who "raised up our ruins again;" and in 2 Macc. ii. 13, it is said, "he founding a library gathered together the acts of the kings and the prophets, and of David, and the epistles of the kings concerning the holy gifts." In the Babylonian Gemara (Baba Bathra, fol. 13, c. 2) the Rabbins mention the arrangement of the Canon, and add, "The wise men (*i. e.* says Havernick, "expressly ancient received tradition") say all is one, and each part again stands for itself, *i. e.* forms by itself a complete whole," and (fol. 15, c. 2) "they have left us the Law, Prophets, and Hagiographa, combined in one whole; Moses wrote the Pentateuch and Job; Joshua, the Book which bears his name, and eight verses of Deuteronomy; Samuel, the Book of Samuel, Judges, and Ruth; David, the Psalms, assisted by ten men; Jeremiah, his Book, Lamentations, and the Books of Kings; Hezekiah and his college, Isaiah, Proverbs, Canticles, and Ecclesiastes; the men of the great synagogue, Ezekiel, the Twelve Prophets, Daniel, and Esther; Ezra, his Book and the genealogies in the Chronicles; and Nehemiah finished the Chronicles."

"Nothing seems more evident," says Havernick (Intro. ch. 1, § 9), "than that the word 'wrote' can mean only to insert, to edit."

It is probable therefore that the same industry displayed in the genealogical registers and incorporated documents of the Books of Ezra and Nehemiah "was exercised by them in combining the particular parts of the Old Testament into one whole."

"At the time when he ends his Book," says Prideaux (vii.), "Nehemiah could not be much less than 70 years of age." Josephus states expressly (Ant. XI. v. 8), "he came to a great age and then died."

After him there seem not to have been any more governors of Judaea, the country being added to the prefecture of Syria, the high priest having the regulation of affairs. (Prideaux vii.)

a Acts. Cov. Mat.)

β (Nov. & Dec.)

γ (Of the reign of Longinus. Prud. Houb. Le Clerc.)

δ (A noted city with historians and poets. So called on account of its pleasantness, from Susan. Heb. Sousa, Pers., Tily. Græc. From the time of Cyrus the kings of Persia passed the winter here, and the summer at Echabata. Cabmet. Bp Rich. Ezra 6, 2. Est. 1, 2. Da. 8, 2.)

b Ch. 2, 17.

c 2 Ki. 25, 10.

e Acts. Cov. Mat.)

d Da. 9, 4.

c Ex. 20, 6.

f 1 Ki. 8, 28. 2 Chr. 6, 40. Da. 9, 17.

g Da. 9, 20.

h Ps. 106, 6. Da. 9, 5.

I.] A.M. 4995. B.C. 446. SHUSHAN. [462

[The metropolis of the Persian province of Elam, the Susiana of later authors, now Khuisistan. It is called Susa in the apocryphal Book of Esther, vi. 3, and vi. 18. Profane historians describe it as a noble city full of splendid edifices, and the great treasure city of the Persian kings, who had here their winter palace. Its ruins are called Sus.]

Nehemiah's prayer.

THE WORDS OF NEHEMIAH THE SON OF HACHALIAH.

AND it came to pass in the month Chislen,^b in the twentieth^c year, as I was in Shushan^d the palace, ²that 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.

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

⁴And 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, ⁵and said, I beseech Thee, O Lord God of heaven,^d the great and terrible God, that keepeth covenant^e and mercy for them that love Him and observe His commandments: ⁶let Thine ear now be attentive, and Thine eyes open;^f 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^g the sins of the children of Israel, which we have sinned against Thee: both I and my father's house have sinned: ⁷we have dealt very corruptly against Thee,^h and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses.—⁸Remember, I beseech Thee, the word

that Thou commandedst Thy servant Moses,ⁱ saying, ⁹If ye transgress, I will scatter you abroad among the nations: ¹⁰but if ye turn unto Me, and keep My commandments, and do them;^j though there were of you cast out unto the uttermost part of the heaven,^m yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there.—¹¹Now these *are* Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand.—¹²O 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;ⁿ and prosper, I pray Thee, Thy servant this day, and grant him mercy^o in the sight of this man!"—

A.M. 4995. B.C. 446. SHUSHAN. [463

Nehemiah's commission.

FOR I was the king's cup-bearer.^p H.] And it came to pass in the month Nisan,^q in the twentieth^r 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 *before-time* sad in his presence.

²Wherefore the king said unto me, "Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart?"

Then I was very sore afraid, ³and 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?"

⁴Then the king said unto me, "For what dost thou make request?"

So I prayed^s to the God of heaven.

⁵And I said unto the king, "If

D. 2, 1.

k Ls. 26, 34. D. 1, 2, 25, 64

l Ls. 26, 3. D. 4, 29, 30, 2

m De. 30, 4

n De. 9, 29. Da. 9, 15.

o Ps. 26, 8. He. 13, 18.

p Acts. 16, 11. Gen. 31.

q (Bulter. Cov. Gen. 1. Bish. Gen. 1. place of great honour and advantage because of the privilege it gave him who held it of being daily in the king's presence, and the opportunity thereby of gaining his favour for the procuring any petition he might make. Prud. vi. 1. See Herod. in 31. Xen. Cyr. l. 3.

r (Abel. A. G. Greece, Mar. 3. April. Our months after the coming of Hanani, ch. l. 2.)

s See Ezra 7, 7.

t And I was heavy in his presence. Cov. Gen.

u Pr. 15, 13.

v 1 Ki. 1, 31. Da. 2, 1, 5, 10, 6, 6, 21.

w (His prayer. Bk. Moses. Ex. 15, 18. His zeal. ch. 1, 16—24, 5, 11. al. nearly, 6, 15. v. 14. he. 1, 13, 25. hom'ly, 5, 14. are all. g. the p. marks. Abb. Bp Rich.

A Heb. wife.

u (Continu-
Cov. Cran.)

(A short time.
Prid. 4 year,
or perhaps
half so long.
Dodd.)

ε (Tower of the
house. Vulg.
gates of the
temple. Pellie.)

π (Timber to
roof the gates,
and for the
walls of the
city. Sept.)

o (Four years
before, B.C. 450,
in the 16th year
of his reign,
Artaxerxes
suffered a signal
defeat from
Cimon the
Athenian gene-
ral, which com-
pelled him to
make peace on
the following
conditions. I.
That the Greek
cities through-
out Asia should
be free. II.
That no Per-
sian army should
come within 3 days'
journey of the
coast. III.
That no Per-
sian ship of
war should sail
between the N.
extremity of
Asia Minor
and the bound-
ary of Pales-
tine. Diod.
Sic. xii. Bales
ii. 45. Plut. in
Cimone. Prid.
V. iii. It was
therefore a
matter of pro-
vidence to attach
the Jews to the
Persian interest.
Howes.)

a (The slave
Tobiah. Sept.)

s Ezra 8, 32

τ (His expe-
rience as a
counsellor had
taught him
both to be
silent and to
speak at the
proper time
Grol.)

v (Rode. Cov.
Mat.)

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^a 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^ε which appertained to the house, and for the wall^π of the city, and for the house that I shall enter into."

And the king granted^o 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,^σ 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.^s 12 And I arose in the night, I and some few men with me; neither told^τ 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^v out by night by the gate of the valley,^φ even before the dragon^x well, and to the dung^ψ 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,^ω and to the king's pool:^z 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,^ι and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whether 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."^u—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^β 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,^γ 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."^δ

III.] A.M. 4995. B.C. 446. [464
JERUSALEM.

The building of the walls.

WHEN Eliashib^θ the high priest rose up with his brethren the priests, and they builded the sheep-gate;^ζ they sanctified^η it, and set up the doors of it; even unto the tower of Meah^θ they sanctified it,

φ (Between the Tower of the Farnaces and the Esquiline Gate, 1600 cubits N of the latter, somewhere near the present Jaffa Gate. Barclay.)

x (On the opposite side of the valley of Hinnom.)

ψ (Called Second-gate, Zep 1, 10, gate Har-sith, Je. 19, 2. Chald. 1000 cubits S. of the valley-gate, and over-hanging Hinnom. Barclay.)

ω (Over against the fountain of Sitom.)

α (Now a garden. Williams, Holy City, Sup. p. 110.)

ι (...Kidron...) 2 Sa. 15, 23. Je. 31, 40.

u Ch. 1, 3; Ps. 44, 13; 79, 4. Je. 24, 9. Eze. 5, 14; 22, 4.

β (I. Sept. Vulg.)

γ (Scoffed at us. Purver.)

δ (No share in the labour, the merit, or the honour. Grot.)

ε (Grandson of Jeshua. Ch. 12, 10. Ezra 2, 2.)

ζ (Not far from the present S. Stephen's gate)

η (Repaired. Mat. Cran. Bish.)

^h (On the slope of Mt. Moriah, where the wall turned at right angles to join the Temple. Barclay.)

ⁱ (The N.E. corner. Je. 31, 38. Zec. 14, 10.)

^k Heb., at his hand. (Beside him. Gen.)

^l 300 ft. distant from the gate of Ephraim. Traill's Josephus, p. 25.) Ch. 12, 39. 2 Chr. 33, 14. Zep. 1, 10.

^m (On the N.E.) Ch. 12, 39.

ⁿ (And Chisse, a governor on this side the river. Wells.)

^o Or, left (Sept. Vulg., Douay. Tremellius thinks it was a piece of cross wall which was not needed. Repaired. Cox. Cran. Bish.)

^p (...the street. Douay.)

^q Heb., second measure.

^r (N.W. corner.)

^s Ch. 2, 13.

unto the tower of Hammeel.¹ ² And next^k unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. ³ But the fish-gate^h 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 Meshezaheer. 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^l 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^o 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^l Jerusalem unto the broad wall. ⁹ And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. ¹⁰ And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. ¹¹ Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece,^o and the tower^r of the furnaces. ¹² And next unto him repaired Shalum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

¹³ The valley-gate^s repaired Ha-

num, 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.^u

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

¹⁵ But the gate of the fountain^v 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,^w and unto the stairs that go down from the city of David.^y

¹⁶ After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur,^z unto *the* place over against the sepulchres of David, and to the pool that was made,^x and unto the house of the mighty.^z ¹⁷ After him repaired the Levites, Rehun 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 Henadai, 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.^{aa}

²⁰ After him Baruch the son of Zabbai^{ab} earnestly^{bb} 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.^{cc} ²³ After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the

^u Ch. 2, 13.

^v Ch. 2, 11.

^w (Cisterns down to the mouth of Hazon; at present covered with beds of cisterns, melons, and onions. J. L. Porter.)

^x (A narrow descent by a flight of steps cut in the natural rock. Barclay.)

^y (A low Boat sink, about 5 miles from Jerusalem. J. L. Porter.)

^z (A rectangular lot, 25 ft. long, 18 inches wide, 14 in. deep. The wall built by the soldiers of the shrine of the goddess, at the present date. J. L. Porter. 2 Ki. 25, 29. Is. 22, 11.)

^{aa} (Where had stood a guard house. Wall Wells.)

^{ab} (Suffered to be built. He re- built the wall. 2 Chr. 26, 9.)

^{cc} Or, Zanoah.

^{dd} (The priests, the men of the plain. Cox.)

^{ee} (Country. Cox.)

3 (By the post of Solomon.)

9 Je. 22, 2; 33, 1; 37, 21.

e Or, which dwelt... repaired into.

5 Or, the tower. 2 Chr. 27, 3.

c (Near the S.E. corner of the temple wall. Je. 31, 41. Barclay. 2 Ki. 11, 16. 2 Chr. 25, 15. Jos. Ant. XVII. x. 2. Bell. II. iii. 1.)

k (The principal gate of the temple.)

x (There were shops on each side of the East gate. Highfoot. (Choron, Cont. 25. Temple, ch. ix.) Mat. 21, 12.)

μ (The High gate of Benjamin, at the west end of the Tyropoeon bridge. Barclay. Je. 37, 13. Zec. 11, 10.)

v Or, corner-chamber. X.E. angle of the temple.)

ε (Mighty men. Cov.)

son of Ananiah by his house. ²⁴After him repaired Binnui the son of Henadai another piece, from the house of Azariah unto the turning of the wall, even unto the corner. ²⁵Palal 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. ²⁶After him Pedaiah the son of Parosh.

²⁶Moreover the Nethinims dwelt in Ophel ⁵unto the place over against the water-gate toward the east, and the tower that lieth out. ²⁷After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. ²⁸From above the horse-gate ⁶repaired the priests, every one over against his house. ²⁹After them repaired Zadok the son of Immer over against his house. After him repaired also Shebanaiah the son of Shebanaiah, the keeper of the east-gate. ³⁰After him repaired Hananiah the son of Shelemiah, and Hanan the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. ³¹After him repaired Malechiah the goldsmith's son unto the place of the Nethinims, and of the merchants, ^aover against the gate Miphkad, ^uand to the going up of the corner. ^v

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

IV.] A.M. 4995. B.C. 446 JERUSALEM. [465

Undances of the work.

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. ²And he spake before his brethren and the army ^εof Samaria,

and said, "What do these feeble Jews? will they fortify ^π themselves? will they sacrifice? will they make an end in a day? will they revive ^ρ the stones out of the heaps of the rubbish which are burned?"

³Now Tobiah the Ammonite was by him, and he said, "Even that which they build, if a fox ^σ go up, he shall even break down their stone wall."—⁴"Hear, O our God; for we are despised: ⁷ 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 ^τ Thee to anger before the builders."

⁶So built we the wall; and all the wall was joined together unto the half ^ν thereof: for the people had a mind to work.

⁷But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, ^φ 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 ^χ it.

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

¹⁰And Judah said, "The strength of the bearers of burdens is decayed, ^ψ and there is much rubbish; so that we are not able to build the wall."^ω

¹¹And 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."

¹²And it came to pass, that when

π Heb., leave to themselves! (Shall they be thus suffered? Cov.)

ρ (Make whole. Crail. Bish. Gen., the broken pieces! Pat.)

σ (Jackal. Harmer.)

τ Heb., despite. Ps. 123, 3.

ν (.....of the height. Bp. Rich. Patrick.)

φ Heb., ascended.

χ Heb., make an error to.

ψ (Too feeble. Cov. Crail.)

ω (That is, so many are taken to keep guard (v. 9), the remainder are not able to do the work of building. Wall.)

the Jews which dwelt by them came, they said unto us ten times, "From^a all places whence ye shall return unto us they will be upon you."

¹³Therefore set I in^b the lower places behind the wall, and on the higher^c places, I even set the people after their families with their swords, their spears, and their bows. ¹⁴And 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."

¹⁵And 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. ¹⁶And 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, the bows, and the habergeons; ¹⁷and the rulers were behind all the house of Judah. ¹⁸They 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. ¹⁹For the builders, every one had his sword girded by his side; and so builded. And he that sounded the trumpet was by me.

¹⁹And 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: ²⁰in what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."²¹

²¹So we laboured in the work:

and half of them held the spears from the rising of the morning till the stars appeared. ²²Likewise at the same time said I unto the people, "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day." —²³So 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.²⁴

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State of the people.

AND there was a great cry of the people and of their wives against their brethren the Jews. ²For there were that said, "We, our sons, and our daughters, are many: therefore we take^a up corn for them, that we may eat, and live." ³Some also there were that said, "We have^a mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth." ⁴There were also that said, "We have^a borrowed money for the king's tribute, and that upon our lands and vineyards. ⁵Yet 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^b already: neither is it in our power to redeem them: for other men have our lands and vineyards."

⁶And I was very angry when I heard their cry and these words. ⁷Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, "Ye^c exact usury, every one of his brother:" — and I set a great assembly against them. ⁸And I said unto them, "We^d after our ability have redeemed our brethren the Jews, which were sold unto the heathen;

^a Or, That from all places ye must return. (...) They come up from all places against us." Sept. That in all places where ye go into they are appointed to fall upon us. Cran. Bish. Came out of all places where they dwell about us, and told us as good as ten times. Cov.)

^b Heb., from the lower parts of the place.

^c (Top of the stones. Bish. Gen.)

^d (Bread-plates. Cov. Cran. Bish.)

^e Heb., on his loins.

^z Ex. 34, 14. De. 1, 30; 3, 22; 20, 1. Jos. 23, 10.

⁵ Cov. we will give our at- tendance to the rest of the day. Cov. 1, 10. (Whole month Hom.)

⁶ Or, every one went in to his own apartment. See Job 5, 11. (I have seen them that their har- pass, were only because of the water. Cran.)

⁷ Let us take corn for them. Cov.)

⁸ Let us take corn for them. Cov.)

⁹ Let us take corn for them. Cov.)

¹⁰ Let us take corn for them. Cov.)

¹¹ That is, our flesh, &c. &c. and our children, are as dear to us as those of our brethren's &c. and children are to them. Sept. Vulg. Cast. Tron. *

¹² Ex. 21, 7. Le. 25, 49.

¹³ Heb., my heart consulted in me.

¹⁴ Or, I have exacted usury from his brother. Sept.

¹⁵ Or, Zealously. Ex. 23, 9. Lev. 19, 15. (I have exacted usury from his brother. Sept.)

ρ (Whom we have bought unto us. Cov. After that they have been sold unto us. Cran.)

7 (Ware lent. Cov. Do lend. Cran.)

7 (Burden. Gen.)

v (One per cent. per month—12 per cent. per annum. Bp Rich. Wall. Prid.)

c Ezra 10, 5. Je. 24, 8.

φ Heb., empty; or, void.

x (Lived not of such sustenance as was given to a . . . Cov.)

φ (Nehemiah, like the other Jews, would rather live with the best in virtue than with the richest in wealth. Grot.)

ω (Each of each of them, for bread and wine, 10 shekels of silver. Houb.)

a (Labourer. Cov. Cran. Bish.)

and will ye even sell your brethren? or shall they be sold unto us?"^ρ —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^σ of them money and corn: I pray you, let us leave off this usury.⁷ ¹¹ Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth^v part of the money, and of the corn, the wine, and the oil, that ye exact of them."

¹²Then 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^ι 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 he be shaken out, and emptied."^φ

And all the congregation said, "Amen." and praised the LORD.

And the people did according to this promise.

¹⁴Moreover 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^x the bread of the governor.

¹⁵But the former governors that had been before me were chargeable^φ unto the people, and had taken^v 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. ¹⁶Yea, also I continued^a in

the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

¹⁷Moreover 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.—¹⁸Now that which was prepared for me daily^d 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^β 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."

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Completion of the work.

NOW it came to pass, when^c Sanballat, and Tobiah, and Geshem^v 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;) ²that Sanballat and Geshem sent unto me, saying, "Come, let us meet together in some one^δ of the villages in the plain of Ono."^ε

But they thought to do me mischief.

³And I sent^ζ 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?"^η —⁴Yet they sent unto me four times after this sort; and I answered them after the same manner.

⁵Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; ⁶wherein was written, "It is reported among the heathen, and

d. (Solomon's provision for one day was 30 measures of fine flour, and 60 measures of meal, 10 fat oxen, and 20 oxen out of the pastures, 100 sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl. 1 Ki. 4, 22.)

β (Living. Cov. Cran. Bish.)

c Ch. 2, 10; 4, 1, 7.

v Or, Gashmu, v. 6.

δ (Not in Sept.)

ε (A valley and city in Benjamin, not far from Jerusalem.) Ch. 11, 35. 1 Chr. 8, 12.

ζ (To avoid snares it is sufficient to dissimulate; but calumnies are to be refuted spiritedly, as Nehemiah subsequently did, v. 8. Grot.)

η (The work should stand still if I were negligent, and came down to you. Cov. Cran.)

o Or, Geshem, v. 1.

Geshem^o 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: ⁷and thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.*"

i (Undertakes to prove it. Wells, Patrick. Sept. omits.)

⁸Then I sent unto him, saying, "There are no such things done as thou sayest, but thou feignest them out of thine own heart."⁹For 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."^x

x (For they were all minded to make us afraid, and thought, "They shall with leave their hands from the work that they shall not labour." Howbeit I strengthened my hands the more. Cov.)

¹⁰Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up:^a 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."

y (Secretly. Doway.)

¹¹And 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."

¹²And, lo, I perceived that God had not sent him:^b but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. ¹³Therefore 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.—¹⁴My God, think Thou upon Tobiah and Sanballat according to these their works, and on the prophetess^c Noadiah, and the rest of the prophets, that would have put me in fear."

z (For he had other undoubted prophets: Haggai, Zechariah, Malachi.)

v (Prophecy. Sept. Vulg.)

¹⁵So the wall was finished in the twenty and fifth day of the month Elul,^d in fifty and two days.^e ¹⁶And 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.

f (Aug. & Sept.)

g (For in an hour it is built, that the work of the gates built the walls of Jerusalem, which were 7 miles in compass, in the space of 20 days. Patrick.)

¹⁷Moreover in those days the nobles of Judah sent^h many letters unto Tobiah, and the letters of Tobiah came unto them. ¹⁸For 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. ¹⁹Also they reportedⁱ his good deeds before me, and uttered my words^j to him.

h Heb. multiplied their letters passing to.

And Tobiah sent letters to put me in fear.

i (Cov. Spake good of him before me. Cov. Gram. Bish. V. a. thus spake to his praise. Gen.)

VII.] ¹Now 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, ²that 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. ³And I said unto them, "Let not the gates of Jerusalem be opened until the sun be hot: and while they stand by,^k let them shut the doors, and bar them:^l and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house."^m

j Or, utteres.

k (In their presence, if he, then, it is not, & not, it is, the word, cov.)

l (Must open the towers as well as the gates, & shut the gates, they are not about, & opened about, source. Dr. Kitto.)

The fact of Nehemiah's appointing governors of Jerusalem as soon as the walls were built seems to imply that he went away at this time, the set time of absence allowed him (chap. 2, 6) having expired. It is probable that on his coming to the king and giving an account how matters stood in the province, he soon obtained permission to return. The shortness of his absence seems to be the reason that no notice is taken of it in the text. Pridaoux, Book vi. 1.]

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Parallel place, Ezra ii. 1-70.

Enumeration of those who returned from Babylon.

⁴NOW the city *was* larger and great: but the people *were* few therein, and the houses *were* not builded.

⁵And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy.⁶ 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; ⁷who came with Zerubbabel, Jeshua, Nehemiah, Azariah,⁸ Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number.⁸ *I say*, of the men of the people of Israel *was this*; ⁸The children of Parosh, two thousand an hundred seventy and two.—⁹The children of Shephathiah, three hundred seventy and two.—¹⁰The children of Arah, six hundred fifty and two.—¹¹The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.—¹²The children of Elam, a thousand two hundred fifty and four.—¹³The children of Zattu, eight hundred forty and five.—¹⁴The children of Zaccai, seven hundred and threescore.—¹⁵The children of Binui,⁷ six hundred forty and eight.—¹⁶The children of Bebai, six hundred twenty and eight.—¹⁷The children of Azgad, two thousand three hundred twenty and two.—¹⁸The children of Adonikam, six hundred threescore and seven.—¹⁹The children of Bigvai, two thousand threescore and

seven.—²⁰The children of Adin, six hundred fifty and five.—²¹The children of Ater of Hezekiah, ninety and eight.—²²The children of Hashum, three hundred twenty and eight.—²³The children of Bezai, three hundred twenty and four.—²⁴The children of Hariph,⁸ an hundred and twelve.—²⁵The children of Gibeon,⁶ ninety and five.—²⁶The men of Beth-lehem and Netophah, an hundred fourscore and eight.—²⁷The men of Anathoth, an hundred twenty and eight.—²⁸The men of Beth-azmaveth,⁵ forty and two.—²⁹The men of Kirjath-jearim,⁷ Chephirah, and Beeroth, seven hundred forty and three.—³⁰The men of Ramah and Gaba, six hundred twenty and one.—³¹The men of Michmas, an hundred and twenty and two.—³²The men of Beth-el and Ai, an hundred twenty and three.—³³The men of the other Nebo, fifty and two.—³⁴The children of the other Elam,⁷ a thousand two hundred fifty and four.—³⁵The children of Harim, three hundred and twenty.—³⁶The children of Jericho, three hundred forty and five.—³⁷The children of Lod, Hadid, and Ono, seven hundred twenty and one.—³⁸The children of Senaah, three thousand nine hundred and thirty.

³⁹The priests: the children of Jedaiah,⁹ of the house of Jeshua, nine hundred seventy and three.—⁴⁰The children of Immer,^h a thousand fifty and two.—⁴¹The children of Pashur,ⁱ a thousand two hundred forty and seven.—⁴²The children of Harim,^k a thousand and seventeen.

⁴³The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah,⁹ seventy and four.

⁴⁴The singers: the children of Asaph, an hundred forty and eight.

x Heb., broad in spaces. (Largest room. Cov. Cran. Bish. Joseph says the circumference was 33 stadia, about 3½ geog. miles.)

ψ (Not only for the sake of their civil rights, but especially for the sake of the sanctuary. Prid.)

ω (Though the genealogi had been once rectified soon after the return, yet there were still many families of priests, Levites, and people, who could not make out their claim to their tribes. It is therefore likely that some were afterwards enabled to do it, and were inserted in this new register. Several of the old families which came up at the first edict might be by this time extinct. Univ. Hist. Prid. Lightfoot.)

a Or. *S. raiiah*: Ezr. 2, 2.

β (By comparing the former number with the present he observed how the plantation in Judaea had gone forward or backward, increased or decreased, since the first return. Patrick.)

γ Or, *Bani*.

δ Or, *Jora*.

ε Or, *Gilbar*.

ζ Or, *Azmaveth*.

η Or, *Kirjath-arim*.

f V. 12.

g 1 Chr. 24, 7.

h 1 Chr. 24, 14.

i 1 Chr. 9, 12
24, 9.

k 1 Chr. 24, 8.

θ Or, *Hodaviah*. Ezr. 2, 40; or, *Judah*, Ezr. 3, 9.

⁴⁵The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

⁴⁶The Nethinims: the children of Ziba, the children of Hashupha, the children of Tabbaoth, ⁴⁷the children of Keros, the children of Sia,^c the children of Padon, ⁴⁸the children of Lebana, the children of Hagaba, the children of Shalmai,^e ⁴⁹the children of Hanau, the children of Giddel, the children of Gahar, ⁵⁰the children of Reaiah, the children of Rezin, the children of Nekoda, ⁵¹the children of Gazzam, the children of Uzza, the children of Phaseah, ⁵²the children of Besai, the children of Meunim, the children of Nephishesim,^a ⁵³the children of Bakkuk, the children of Hakupha, the children of Harhur, ⁵⁴the children of Bazlith,^h the children of Mehida, the children of Harsha, ⁵⁵the children of Barkos, the children of Siser, the children of Tamah, ⁵⁶the children of Neziah, the children of Hatipha.

⁵⁷The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,^v ⁵⁸the children of Jaala, the children of Darkon, the children of Giddel, ⁵⁹the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon,^k ⁶⁰All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two. ⁶¹And *these were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon,^π and Immer: but they could not shew their father's house, nor their seed,^p whether they *were* of Israel. ⁶²The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

⁶³And 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. ⁶⁴These sought their register *among* those that were reckoned by genealogy, but it was not found:^q therefore were they, as polluted,^r put from the priesthood. ⁶⁵And the Tirshatha^y said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

⁶⁶The whole congregation together *was* forty and two thousand three hundred and threescore, ⁶⁷beside their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. ⁶⁸Their 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.

⁷⁰And some^φ 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.^χ ⁷¹And *some*^ψ 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. ⁷²And *that* which the rest of the people gave *was* twenty thousand drams of gold,^ω and two thousand pound of silver, and threescore and seven priests' garments.

⁷³So 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;

c Or, Siaha.

e Or, Shamlai.

a Or, Nephusim.

h Or, Bazluth.

v Or, Peruda.

k Or, Ami.

l Ezr. 2, 59.

π Or, Addon.

ρ Or, pedigree.

^r *He who finds a claim to any rank to which he is not entitled, and not to appear to exist, are equal.* Grot.

^τ *(Covardise and s.)*

^v Or, governor, ch 8, 9.

^φ Heb, part.

^χ Comp. v, 70 and 72, 97 *gives metals in all, called by Ezra 2, 69, 100.*

^ψ *(The others say.)*

^ω *(Covardise and s.)*

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JERUSALEM.

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Parallel place, Ezra iii. 1.

[Tisri (Sept. & Oct.). Feast of trumpets,
1st day of the civil year. Le. 23, 24.]

The reading of the Law.

AND when the seventh month came, the children of Israel *were* in their cities.

VIII.] ¹And all the people gathered themselves together as one man into the street that *was* before the water-gate;^a and they spake^b unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. ²And Ezra the priest brought the law^m before the congregation both of men and women, and all that could hear^γ with understanding, upon the first day of the seventh month. ³And he read therein before^δ the street that *was* before the water-gate from the morning^ε until mid-day, before the men and the women, and those that could^ζ understand; and the ears of all the people *were attentive* unto the book of the law.

⁴And Ezra the scribe stood upon a pulpit^η of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hil-kiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. ⁵And Ezra opened the book in the sight^θ of all the people; (for he was above all the people;) and when he opened it, all the people stood^ι up: ⁶and Ezra blessed the LORD, the great God. And all the people answered, "Amen, Amen," with lifting up their hands:^κ and they bowed their heads, and worshipped the LORD with *their* faces to the ground.^λ

⁷Also Jeshua, and Bani, and She-rebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah,

Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand^μ the law:^ν and the people stood in their place. ⁸So they read in the book in the law of God distinctly,^ξ and gave the sense, and caused *them* to understand the reading.

⁹And Nehemiah, which *is* the Tirshatha,^α and Ezra the priest the scribe, and the Levites that taught^π the people, said unto all the people, "This day *is* holy unto the LORD your God; mourn not, nor weep:"^β —for all the people wept, when they heard the words of the law. ¹⁰Then 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."^γ

¹¹So the Levites stilled all the people, saying, "Hold your peace, for the day *is* holy; neither be ye grieved."^δ

¹²And 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.

¹³And 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^ε the words of the law. ¹⁴And they found written in the law which the LORD had commanded by^ς Moses, that the children of Israel should dwell in booths^ζ in the feast of the seventh month: ¹⁵and that they should publish^η and proclaim in all their cities, and in Jerusalem, saying, "Go forth unto the mount, and fetch olive-branches, and pine-

ι (Give heed to. Cov. Cran. Bish.)

ρ Le. 10, 11. De. 33, 10. 2 Chr. 17, 7. Mal. 2, 7.

κ (Ezra taught them, and gave them the distinctions in the knowledge of the LORD, and the people understood the reading, Sept., i. e. rendered the Hebrew words exactly into the Chaldee language, Is. Casaubon, which they understood better. Bp. Rich.)

λ Or, governor.

μ (Caused the people to take heed. Cov. Cran. Bish.)

ν Le. 23, 24 Nu. 29, 1. De. 16, 14. Ec. 3, 4.

ν Or, that they might instruct in. (That he might point out in what mode the law pertaining to the time was to be observed. Grot.)

ξ Heb., by the hand of.

τ Le. 23, 34. De. 16, 13.

π (...sound with trumpets in all their cities and in Jerusalem. And Ezra said, "Go forth into the mount, &c." Sept. Which when they heard they sent preachers into all the cities, &c....Houb.)

a (The S. branch of the Turopon Valley. 2 Ki. 12, 29.)

β (The city being built, and the state constructed, it remained that they should recull to memory the laws according to which they were to live. Grot.)

γ De. 31, 11.

δ Heb., understood in hearing. Γ...understand did hearken to it. Cran. Bish.)

ε (Lu. Bish.)

ε Heb., light.

ζ (Did hearken to. Cov. Bish.)

η Heb., tower.

θ Heb., eyes.

ι Ju. 3, 29.

κ La. 3, 41. 1 Ti. 2, 8.

λ Ex. 4, 31; 12, 27. 2 Chr. 20, 18.

branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written."

¹⁶So 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,^u and in the street of the gate of Ephraim.^p ¹⁷And 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.

¹⁸Also 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,^σ according unto the manner.⁷

IX.] A.M. 4996. B.C. 445. [470
JERUSALEM.

[2nd day after the Feast of Tabernacles.]
The public confession.

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.

²And the seed of Israel^r separated themselves from all strangers,^ν and stood and confessed their sins, and the iniquities of their fathers. ³And 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;^φ and *another*^λ fourth part they confessed, and worshipped the Lord their God.

⁴Then stood up upon the stairs,^ψ of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried

with a loud voice unto the Lord their God. ⁵Then the Levites, Jeshua, and Kadmiel, Bani, Hashabiah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, "Stand up *and* bless the Lord your God for ever and ever; and blessed be Thy glorious name, which is exalted above all blessing and praise. ⁶Thou,^ω *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, and Thou preservest them all; and the host of heaven worshippeth Thee. ⁷Thou^α *art* the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*. *I say*, to his seed, and hast performed Thy words; for Thou *art* righteous; ⁸and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; ⁹and 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^β proudly against them. So didst Thou get Thee a name, as *it is* this day. ¹¹And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land;^γ and their persecutors Thou threwest into the deeps, as a stone into the mighty waters.— ¹²Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give^δ them light in the way wherein they should^ε go.— ¹³Thou^ζ camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true^ς

^u Ch. 12, 37.

^p (100 cubits W. of the tower of Hamanct, ch. 12, 39. 2 Ki. 11, 13. 2 Chr. 25, 23. Now the Damascus-gate.)

^σ Heb., a restraint. Lev. 23, 36. Nu. 23, 55.

⁷ (The 23rd was called the Festival of the Law, because then they made an end of reading it. Patrick. Comp. Re. 11, 15.)

^ε Ch. 13, 3, 30. Ezzr. 10, 11.

^ν Heb., strange children.

^φ (From 9 to 12)

^λ (From 12 to 3. All the time, six hours, between the morning and evening sacrifice being so spent. Bp Rich.)

^ψ Or, scaffold.

^ω (Sept. adds before these words, "And Ezra said." So Josephus.)

^α ("This whole chapter," says Mr. Peters, "contains a beautiful epitome of the history of the Jews, animated by a spirit of devotion and a winning eloquence suited to the occasion; and with a chasteness and correctness of thought and expression eminently distinguished by the sacred writings from the raptures of enthusiasm.")

^β (Were presumptuous and cruel. Cov. Cran. Bish.)

^γ (Dry shoal. Cov. Cran.)

^δ (Shew. Cov. Cran. Bish.)

^ε (Cut. Bish.)

^ς Heb., true of truth.

<p>⁹ <i>(When they were hungry)</i> Cov. Cran. Bish. Ex. 16, 14. Jan. 6, 31.</p>	<p>laws, good statutes and commandments: ¹⁴and madest known unto them Thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant: ¹⁵and gavest them bread from heaven for⁹ 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 sworn⁹ to give them.—¹⁶But they and our fathers dealt^t proudly, and hardened their necks, and hearkened not to Thy commandments, ¹⁷and refused to obey, neither were mindful of Thy wonders that Thou didst among them;^c but hardened their necks, and in their rebellion appointed a captain^r to return to their bondage: but Thou art a God ready^s to pardon, gracious^v and merciful, slow to anger, and of great kindness, and forsookest them not. ¹⁸Yea, 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; ¹⁹yet 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.—²⁰Thou gavest also Thy good Spirit^r to instruct them, and withheldest not Thy mouth, and gavest them water for their thirst.^a ²¹Yea, forty years didst Thou sustain^u them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. ²²Moreover Thou gavest them kingdoms and nations, and^q didst divide them into corners: so they possessed the land of Sihon, and the land of^z the king of Heshbon, and the land of Og king of Bashan. ²³Their children also multipliedst Thou as the stars</p>	<p>of heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it.—²⁴So the children went in and possessed the land, and Thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.^π ²⁵And they took strong cities, and a fat land, and possessed houses full of all goods, wells^ρ digged, vineyards, and oliveyards, and fruit-trees^σ in abundance: so they did eat, and were filled, and became fat, and delighted themselves in Thy great goodness.—²⁶Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified^τ against them to turn them to Thee, and they wrought great provocations. ²⁷Therefore 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.—²⁸But after they had rest, they did^υ 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; ²⁹and 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;^δ) and withdrew the shoulder,^φ and hard-</p>	<p>^π Heb., according to their will.</p> <p>^ρ Or, cisterns.</p> <p>^σ Heb., trees of food.</p> <p>^τ (Exhorted them earnestly. Cran. Bish.)</p> <p>^υ Heb., returned to do... Ju. 3, 11; 4, 1; 5, 31; 6, 1.</p> <p>^δ Le. 18, 5. Eze. 20, 11. Ro. 10, 5. Ga. 3, 12.</p> <p>^φ Heb., gave a withdrawing shoulder. Loc. 7, 11. (Turned their shoulder away. Cov. Cran. Bish.)</p>
<p>⁴ Heb. <i>Upl up thine hand.</i> Nu. 14, 39.</p>			
<p>^c <i>(Were proud.)</i> Cov. Cran. Bish. Ps. 136, 6.</p>			
<p>¹⁰ Ps. 78, 11, 32.</p>			
<p>^r Nu. 14, 4.</p>			
<p>^s Heb., of pardons.</p>			
<p>^y Ex. 34, 6. Nu. 14, 18. Ps. 86, 5. Joel 2, 14.</p>			
<p>^z Nu. 11, 17. Is. 63, 11.</p>			
<p>^A <i>(When they were thirsty.)</i> Cov. Ex. 17, 6.</p>			
<p>^u <i>(Didst feed.)</i> Bish. Gen. Madest provision. Cov. Cran.)</p>			
<p>^v <i>(...didst divide nations to them. Sept. ... tols to them. Vulg. Partedst them according to their portions. Cov. Cran. Givest them the kingdoms of two people, which Thou didst divide to each of them. Heb.)</i></p>			
<p>^z <i>(The Hebrew scribe has put in "and the land of" once. (Gen. 14.) Wall. Sept. omits.)</i></p>			

Heb. protract over.
2 Ki. 17, 13; 2 Chr. 36, 17; Je. 7, 25; 25, 1.

Through. Cran. Bish.)

Heb. the hand of. Cran. Bish.)

Heb. weakness.

Heb. found us.

Earnest exhortations who covenant Thou hast exhorted them. Cov. Cran. Bish.)

De. 28, 47.

Plentiful. Cov. Cran. Bish.)

So is. Bish.

There are. Bish.)

Omitted in Cov. Mal.)

That is, renew the promise of my fathers. Grot.) Ch. 19, 29; 2 Ki. 24, 3; 2 Chr. 29, 10; 34, 31. Ezr. 10, 3.

Heb. sealed, or, are at the sealing.

cued their neck, and would not hear.
 30 Yet many years didst Thou forbear^x them, and testifiedst[†] against them by^ψ Thy Spirit in^α 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 mercies⁷ 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^β seem little before Thee, that hath come^γ 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,^δ wherewith Thou didst testify against them. 35 For they have not served^θ 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*^ς the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are*^γ 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,^θ and we *are* in great distress. 38 And because of all this we make a sure covenant,^ι and write *it*; and our princes, Levites, and priests, seal^κ unto *it*.⁷

X.]

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The signing of the covenant

NOW those that^κ sealed *were*:
 X Nehemiah, the Tirshatha,^α the son of Hachaliah, and Zedkijah, ^βSeraiah, Azariah, Jeremiah, ^γPashur, Amariah, Malebijah, ^δHattush, Shebaniah, Malluch, ^εHarim, Meremoth, Obadiah, ^ζDaniel, Ginnethon, Baruch, ^ηMeshullam, Abijah, Mijamin, ^θMaaziah, B.legai, Shemaiah: these *were* the priests: ^ι

^κand the Levites: both Jehsha the son of Azaniah, Binuai of the sons of Henadad, Kadmiel; ^λand their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, ^μMicha, Rehob, Hashabiah, ^νZacchar, Sherebiah, Shebaniah, ^ξHodijah, Bani, Beniam:
^πthe chief of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, ^ρBunni, Azgad, Bebai, ^σAdonijah, Bigvai, Adin, ^τAter— Hizkijah, Azzur, ^θHodijah, Hashum, Bezai, ^ιHarioph, Anathoth, Nebai, ^κMagpiash, Meshullam, Hezir, ^λMeshezbeel, Zadok, Jaddan, ^μPelathiah, Hanan, Ananiah, ^νHoshea, Hananiah, Hashub, ^ξHallohesh, Pileha, Shobek, ^ζRehum, Hashabnah, Maaseiah, ^ηand Abijah, Hanan, Anan, ^θMalluch, Harim, Baanah.

^ιAnd 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: ^κthey clave to their brethren, their nobles,^λ and entered into a curse,^μ and into an oath, to walk in God's law, which was given by^ν Moses the servant of God, and to observe^ξ and do all the commandments of the Lord our Lord, and His judgments, and His statutes:^π

Heb. at the.

Or, the go-

22 Priests, 17 Levites, and 34 Total: 70 in all. Or, Rich. Wells.

Cl. 17. 17's appears for 17. 17's 17's. For all's and an with rest, as well as with 17. Bish.)

Or, 17. 17's.

Heb. 17. 17's.

17. 17's.

³⁰and that we would not give our daughters unto the people of the land, nor take their daughters for our sons: ³¹and *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy^r 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.^v

³²Also we made ordinances for us, "to charge ourselves yearly with the third^φ part of a shekel for the service of the house of our God; ³³for the shewbread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God."

³⁴And we cast the lots among the priests, the Levites, and the people,^x "for the wood-offering," to bring it into the house of our God,^y after the houses of our fathers, at times appointed year by year,^ω to burn upon the altar of the LORD our God, as *it is* written in the law: ³⁵and to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD: ³⁶also 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: ³⁷and *that* we should bring the first-fruits^z 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^a 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."

³⁸And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithes of the tithes unto the house of our God, to the chambers,^β into the treasure^r house. ³⁹For the children of Israel and the children of Levi shall bring^g 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."

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The dwellers in Jerusalem.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots,^δ to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in *other* cities. ²And the people blessed^ε all the men, that willingly^ς offered themselves to dwell at Jerusalem.

³Now^r 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.^θ

⁴And at Jerusalem^h dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Malalaeel, of the children of Perez;ⁱ ⁵and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. ⁶All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

^r (Take. Cov. Cran. Bish.)

^v Heb. *hand*.

^φ (Over and above the $\frac{2}{3}$ shekel appointed by law. Wall. An ordinance for this time and present necessity. Bp. Rich. Pat.)

^x (The number of servants being small.)

^e Ch. 13, 31. Is. 49, 16.

^y (To maintain the perpetual fire, Lev. 6, 12.)

^ω (In later times the Jews had a festival called *Nabuzor*, or carrying of wood. Calmet. It was held 9 times in the year in several months, one of which was 16 July and Aug. Jos. Bp. H. 11 xvii 6. Thordike, *The Tabernacle* reckons 9 days, and allows the work to 9 special families. Light.)

^z Ex 23, 19; 34, 25. Lev. 19, 23 Nu 18, 12. De. 26, 2.

^a (Chests. Cov. Cran. Bish.)

^β (Chests. Cov. Cran.)

^r (Storehouse. Cran. 1 Chr. 9, 26. 2 Chr. 31, 11.)

^g Ch. 13, 12. De. 12, 6. 2 Chr. 31, 12.

^δ (That being thus chosen by God they might remove the more contentedly. Patrick.)

^ε (Thanked. Cov. Cran. Bish. Gen.)

^ς (Were willing. Cov. Bish.)

^θ (Many more are recorded in 1 Chr. ix. That might include both those chosen by lot and volunteers. Mention is made too of Ephraim and Manasseh: also that account was likely taken at another time. Bp. Rich.)

^θ (All the people that were left of the Amorites, Hittites, &c. 1 Ki. 9, 21.)

^h 1 Chr. 9, 3.

ⁱ Pharez, Ge. 38, 29.

7 And these *are* the sons of Benjamin; Salku 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 Senuah *was* second over the city.—10 Of the priests: 8 Jedaiah the son of Joiarib, Jachin.—11 Seraiah the son of Hilkiab, 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, 8 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

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 Jozabab, of the chief of the Levites, *had* the oversight of the outward 6 business of the house of God. 17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal 8 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 7 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 9 dwelt in Ophel: 9 and Ziba and Gспа *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the 9 business of the house of God. 23 For *it was* the king's commandment concerning them, that a certain portion 7 should be for the singers, due for every day. 24 And Pethahiah the son of Meshezabeel, of the children of Zerah 9 the son of Judah, *was* at the king's hand 9 in all matters concerning the people.

25 And for 6 the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-ara, 8 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, 9 and at Beth-phelet, 27 and at Hazarshual, and at Beer-sheba, and *in* the villages thereof, 28 and at Ziklag, and at Mekonah, and *in* the villages thereof, 29 and at Eubrimmon, and at Zareah, and at Jarmuth, 30 Zanoah, 9 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 8 Geba dwelt at Michmash, and Aija, 9 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* 5 divisions *in* Judah, and *in* Benjamin,

kept the 7 gates, *were* an hundred seventy and two.

9 Heb., at the. m Ch. 3, 26

9 Or, The 1 were (The temple of land S. of the Temple) between the villages of Salsun and Jehoshaphat

9 Or, inward (Tyle)

9 Or, a sure ordinance.

n Zarah, Ge 38, 30.

v Or, of the King, Cov. The King's minister. Heb., On the king's part enough and the people. Tyle. 1 Chr. 18, 17; 23, 28.

9 Or, the children of Judah, that were without, or the towns of their land dwelt south of (Cov. Cran.)

v Heb., or, of Kirjath.

9 Or, Porter.

9 Or, Milh, Malathia, of Asaph's, the cross over a space about a mile square. J. L. P.

9 Or, Yarmuk, a small village. J. L. P.

9 Or, Zanoah. Jos. 15, 31. 2 Kings, 23, 31. of Bethshemesh. J. L. P.

3 Or, of, Cov.

9 Or, to.

3 Or, Beth, 18, 19. 28. Senuah, or a ridge extending backward to the foot of the hill of Beth-el. It lay between the Wady of Beth-el, and the Wady of Beth-el. J. L. P.

3 Or, of the 5 parts of the Cov. Cran. Bish.

3 Or, and possessors of the Cov. Cran. Bish.

9 Or, over the second part of the city. Cov. Zep. 1, 10.)

8 1 Chr. 9, 10.

8 (Commander of the Temple. Grot.)

8 (3 generations between Jeroham and Pashur omitted for brevity's sake. 1 Chr. 9, 12. Comp. Matt. 1, 8. Bp. Rich.)

9 Or, the son of Haggadolim. (Mat)

v Heb., wer-over.

8 1 Chr. 26, 29.

8 (Presided over the hymns and praises in prayer. Houb.)

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Part of ver. 10, ver. 11, and 22, must have been added by some later hand than Nehemiah. *See Rich. Le Clerc; Br. Gray.* Bishop Wilson says, "ver. 1 to 26 were inserted by those who received this book into the canon of Scripture long after the death of Nehemiah." Perhaps by Simon the Just. *Wells*]

Enumeration of the priests.

NOW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, ²Amariah, Malluch,³ Hattush, ³Shechaniah,⁴ Rehum,⁵ Meremoth,⁵ ¹Iddo, Gimetho,⁶ Abijah, ⁵Miamin,⁶ Maadiah,⁶ Bilgah, ⁶Shemaiah, and Joiarib, Jedaiah, ⁷Sallu,^w Amok, Hilkiah, Jedaiah.

These were the chief of the priests and of their brethren in the days of Jeshua.

⁸Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving,⁹ he and his brethren.

²Also Bakbukiah and Umi, their brethren, were¹⁰ over against them in the watches.

¹⁰And Jeshua begat Joiakim, Joiakim also begat Eliashib, [and Eliashib begat Joiada, ¹¹and Joiada begat Jonathan, and Jonathan begat Jaddua.]

[Joiakim succeeded B.C. 483 to 453 (30 years); Eliashib, B.C. 453 to 413 (40 years); who lived during the history that this book records. Joiada, or Judas, B.C. 413 to 373 (40 years). Jonathan, or John, B.C. 373-341 (32 years). In his eighth year his brother Joshua came to supersede him. (*Jos. Ant. XI. vii. 1*) Jonathan retained the dignity, and was succeeded by Jaddua, or Jaddus, B.C. 341-321 (20 years), in whose time Alexander appeared in Asia. (*Jos. Ant. XI. viii. kj*)

¹²And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; ¹³of Ezra, Meshullam; of Amariah, Jehohanan; ¹⁴of Melicui, Jonathan; of Shebaniah, Joseph; ¹⁵of Harim, Adna; of Meraioth, Helkai; ¹⁶of Iddo, Zechariah; of Gimethon, Meshullam; ¹⁷of Abijah, Zichri; of Miamin, of Moadiah, Piltai; ¹⁸of

Bilgah, Shammua; of Shemaiah, Jehonathan; ¹⁹and of Joiarib, Mattenai; of Jedaiah, Uzzi; ²⁰of Sallai, Kallai; of Amok, Eber; ²¹of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

²²[The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded^k chief of the fathers: also the priests, to the reign of Darius^l the Persian.]

²³The 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.

²⁴And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against^m them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

²⁵Mattaniah, and Bakbukiah, Obadiah, Meshullam, Tamon, Akkub, were porters keeping the ward at the thresholdsⁿ of the gates.

²⁶These 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.

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The dedication of the walls.

²⁷AND at the dedication^o of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

²⁸And the sons of the singers gathered themselves together, both out of the plain-country round about Jerusalem, and from the villages of Netophathi; ²⁹also from the house of Gilgal, and out of the fields^p of Geba and Azmaveth: for the singers had builded them vil-

^k (Registered in the public records. Bishop Richardson.)

^l Codomannus, B.C. 556. Bp. Rich. Grel. Leclerc. "Darius king of the Persians and Medes... smitten ... by Alexander." 1 Macc. 1, 1.)

^m (It is evident from many examples that the sacred hymns were alternately sung by opposite choirs; the one choir usually performed the hymn itself, while the other sang a particular district interposing regularly at stated intervals. Ex. 15, 20. 1 Sa. 18, 7. Ezr. 3, 11. 1 Chr. xxv. Bp. Lowth. Lecl. A.D. Comp. Is. 6, 3. Soc. Hist. vi. 8. Piny X. ep. 97.)

ⁿ Or, treasuries, or, assemblies. (Treasuries of the gates. Lightfoot.)

^o (Comp. Ovid's account of the dedication of the foundation of the walls of Rome. Fast. IV. v. 819. De. 20. 5. Ps. 30, title.)

^p (Country. Cran. Bish.)

p Or, Melicu, v. 14.

q Or, Shechaniah, v. 14.

r Or, Harim, v. 15.

s Or, Meraioth, v. 15.

t Or, Gimethon, v. 16.

u Or, Miamin, v. 17.

v Or, Moadiah, v. 17.

w Or, Sillai, v. 20.

x That is, the psalms.

y (Officially. Wells.)

z (Under. Mat. Cran. Bish. Gen.)

lages round about Jerusalem. ³⁰And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

³¹Then I brought ^σ up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, ^τ whereof one went on the right hand upon ^β the wall toward ^β the dung-gate: ^ε ³²and after them went Hoshaiah, and half of the princes of Judah, ³³and Azariah, Ezra, and Meshullam. ³⁴Judah, and Benjamin, and Shemaiah, and Jeremiah, ³⁵and 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 Zaeur, the son of Asaph: ³⁶and his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Ne-thaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. ³⁷And at the fountain-gate, ^γ which was over against them, they went up by the stairs ^ε of the city of David, at the going up of the wall, above the house of David, even unto the water-gate ^κ eastward. ³⁸And the other ^α 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 ^β even unto the broad wall: ³⁹and from above the gate of Ephraim, ^δ and above the old gate, and above the fish-gate, ^ζ and the tower of Hananeel, ^η and the tower of Meah, even unto the sheep-gate: ^β and they stood still in the prison-gate. ^ψ

⁴⁰So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: ⁴¹and the priests; Eliakim, Maaseiah, Miniamin, Michaiiah, Elioenai, Zechariah, and Hananiah, with trumpets: ⁴²and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer.

And the singers sang ^α loud, with Jezrahiah their overseer.

⁴³Also 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.

⁴⁴And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of ^α the law for the priests and Levites: for Judah ^β rejoiced for the priests and for the Levites that waited. ^γ

⁴⁵And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. ⁴⁶For in the days of David ^β and Asaph ^κ of old there were chief of the singers, and songs of praise and thanksgiving unto God.

⁴⁷And 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 ^α holy things unto the Levites: and the Levites ^δ sanctified them unto the children of Aaron.

XIII.] A.M. 5029. B.C. 12. [475
JERUSALEM.

[Nehemiah remained 12 years as a governor at Jerusalem. He then returned to Persia, and after a few years obtained a second appointment, and came back to Jerusalem.]

Nehemiah's second coming see a.

ON that ^δ day they ^γ read in the book of Moses in the audience ^α of the people: and therein was found written, ^β that the Ammonite and the Moabite should not come into the congregation of God for ever: ²because they met not the

^σ (Counsel ... to go up. Cov.)

^τ (Two great choirs of thanksgiving. Sept. Vulg. Cov. Two grand processions. Spanish Jews.)

^β (Of. Cov.)

^φ (One company proceeded along the west and south walls, the other, x. 38, along the west, north, and east walls, and meeting, entered the temple, and completed the ceremonies of consecration. Mus. of Class. Ant. May 1853.)

^κ Ch. 2, 13; 3, 13.

^γ Ch. 2, 14; 3, 15

^ε Ch. 3, 15.

^α Ch. 3, 26; 8, 1, 3, 16. (On the N. of the temple, close by the chamber where the council of the Sanhedrim sat. M544th 1, 4, p. 257.)

^α V. 31.

^β Ch. 3, 11.

^ε Ch. 3, 8.

^δ Ch. 8, 16, 2 Ki. 14, 13.

^ε Ch. 3, 6.

^ζ Ch. 3, 3.

^η Ch. 3, 1.

^κ Ch. 3, 32.

^ψ (Near this spot was the great ascent (Shalheeth) to the house of the LORD. Jos. Ant. VIII. iii 2.)

^α Heb. the ...

^β (S. I. K. S. 62. 14. Ch. 23, 21.)

^α That is, appointed by

^β Heb. the ... of. Bishop

^γ Heb. s'c' l.

^α (See 1st. de. cov. of old. the chief of S. 104.)

^β 1 Chr. 23, 1. 2 Chr. 23, 6.

^ε That is, set apart, etc. Gen.

^δ No. 13, 21.

^α No. 18, 26.

^β (On ... the ... Well.)

^α Heb. the ...

^β Ch. 8, 7. 1. K. De. 31, 11. 2. K. 23, 2. 18. 3. 1.

^γ Heb. covs.

^δ De. 23, 7.

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. ³Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

⁴And before this, Eliashib the priest, having^t the oversight of the chamber of the house of our God, was allied unto Tobiah: ⁵and 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^s commanded to be given to the Levites, and the singers, and the porters; and the offerings^h of the priests.

⁶But 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^u days obtained^v I leave of the king: ⁷and I came^z to Jerusalem, and^{aa} understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. ⁸And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. ⁹Then 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.

¹⁰And I perceived that the portions of the Levites had not been given^{ab} them: for the Levites and the singers, that did the work, were felled every one to his field.⁷

¹¹Then contended^{ac} I with the rulers, and said, "Why is the house of God forsaken?"⁷

And I gathered them together, and set them in their place.⁷

¹²Then brought all Judah the tithes of the corn and the new wine and the oil unto the treasuries.⁷

¹³And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next^{ad} to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their^{ae} office was to distribute unto their brethren.—¹⁴"Remember me, O my God, concerning this, and wipe not out my good^{af} deeds that I have done for the house of my God, and for the offices^{ag} thereof."

THE BOOK OF MALACHI. [476

[About this time most likely lived Malachi: (*Prideaux.*) with whom the canon of O. T. Scripture concludes, B.C. 420, Darius Nothus, 3.]

A.M. 5024. B.C. 417.

JERUSALEM.

[477

The later acts of Nehemiah.

[It does not follow that all the reformations took place at one time; probably Nehemiah brought them about as occasion called for them, and as he saw opportunity for effecting them with success—*Prideaux.*]

¹⁵IN those days saw I in Judah some treading wine-presses on the sabbath,^{ah} and bringing in sheaves, and lading asses,^{ai} as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day:^{aj} and I testified^{ak} against them in the day wherein they sold victuals.—¹⁶There 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.

¹⁷Then I contended^{al} with the nobles of Judah, and said unto them, "What evil thing is this that ye do, and profane the sabbath day?"

¹⁸Did not your fathers thus,^{am} 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."

¹⁹And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I com-

^v Heb., at their hand. (Under ... Cov. Cran. Bish. Gen.)

^{ae} Heb., it was upon them.

^{af} Heb., kindnesses.

^{ag} Or, observations.

^t Ex. 20, 10.

^{aa} (...laden with wine Cov. Which laded asses also with. Bish. Gen.)

^{aj} Ch. 10, 31. Je. 17, 21, 22.

^{ak} Rebuked them earnestly. Cov. Cran. Bish.)

^{al} (Reproved I the rulers. Cov. Bish. Gen.)

^{am} See Je. 17, 21—23.

^d Heb., being set over, ch. 12, 11. (*Abelling in a treasure-chamber.*, Sept. 1 Sa. 9, 22. Je. 36, 12.)

^e Heb., the commandment of. Nu. 18, 21.

^f (*The priests' first-fruits.*, Sept.)

^h Heb., at the end of days. (*perhaps years.* Usher. *More than one year.* Comp. v. 10. Bp. Rich. *Not less than 5 years.* Prid. VI. iii.)

ⁱ Or, I earnestly requested.

^l *C...to come...* Cov.

^m (*I got knowledge of.* Cov.)

ⁿ Mal. 3, 8.

^o Nu. 25, 2.

^p (*Re proved.* Cov. Cran. Bish. Gen.) V. 17, 25. Pr. 28, 4.

^q Ch. 10, 39.

^r Heb., standing.

^s Or, store-houses.

manded 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.

²⁰So the merchants and sellers of all kind of ware lodged⁷ without Jerusalem once or twice.

²¹Then I testified⁸ against them, and said unto them, "Why lodge⁶ ye about⁵ the wall? If ye do *so* again, I will lay hands on you."—From that time forth came they no *more* on the sabbath.

²²And 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 greatness⁹ of Thy mercy!"

[In the 15th year of Darius Nothus, B.C. 409, 5th year of the priesthood of Jehoiada, ended the first 7 weeks of Daniel: for then the restoration of the Church and State of the Jews was fully finished, just 49 years after it had been begun by Ezra, in the 7th of Longimanus. *Prideaux*, VI. iii.]

²³IN those days also saw I Jews *that* had married⁹ wives of Ashdod, of Ammon, *and* of Moab: ²⁴and their children spake half in the speech of Ashdod, and could⁶ not speak in the Jews' language, but according to the language of each⁶ people. ²⁵And I contend⁴ with

them, and cursed⁶ them, and smote⁶ certain of them, and plucked⁶ off their hair,⁸ and made⁷ them swear by God, *saying*, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." ²⁶Did 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. ²⁷Shall⁶ we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

²⁸And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Hioronite: therefore I chased him from me.—²⁹"Remember them, O my God! because⁶ they have defiled the priesthood, and the covenant of the priesthood, and of the Levites."

[Josephus (Ant. XI. vii. 2 and viii. 2) calls him Manasseh. He was brother of Joiada, who according to the Chron. Alex. succeeded his father Eliashib, B.C. 413. *Prohove*. This marriage was the occasion of the building of the Samaritan temple on Mt. Gerizim. *Rosen.*]

³⁰Thus cleansed I them from all strangers, and appointed the wards⁷ of the priests and the Levites, every one in his business;⁹ ³¹and for the wood-offering,⁶ at times appointed, and for the first-fruits.—"Remember me, O my God, for good!"¹⁰

⁷ (...) and made a fair ... Sept.)

⁸ (Reproved them sore, Cov. Cran. Some translate, "contested with them that they should sell provisions on those days when they might be sold." Patrick.)

⁶ (...) carry ye all night. Cov. Mat. Cran. Bish. Gen.)

⁵ Heb., before. (Purver.)

⁹ Or, multitude. (Thy great mercy. Cov. Cran. Bish. Gen.)

⁶ Heb., made to dwell with them. Ezra 9, 2.

⁶ Heb., discerned not to.

⁶ Heb., people and people.

⁶ (Reproved. Cov. Cran. Bish. Gen. Expostulated. Patrick.)

⁶ Or, reviled. (...) of the Jews ... God Patrick.)

⁶ Cursed them to be beaten. De. 25, 2.

⁶ That is, shared. Peale.)

⁶ (Took an oath of Obed. Cov. Bish. Gen.)

⁶ (Have ye not heard of this that ye do ... Cov.)

⁶ Heb., for the defilings.

⁶ (Curses. Cov. Bish.)

⁶ (O'cc. Cov. Bish.)

⁶ Ch. 10, 51.

⁶ (The best. Cov. Bish.)

THE BOOK

OR

E S T H E R.

THIS Book is called by the Jews Megillah Esther, or "the volume of Esther," and has always been held in high esteem by them.

Eusebius ascribes it to some unknown author; but some of the Rabbins, Clemens Alexandrinus (*Stromata*, I. 329), and the generality of the Latins, consider Mordecai as the author. "The manners," says Dr. Gray, "are painted with great force and fidelity, and the vicissitudes and characters are displayed with dramatic effect, and the author seems to have been so intimately acquainted with the Persian customs, that some have conceived the notion, that he transcribed his work from the Persian chronicles." "Whoever was the author," says Maimonides (*Mori-Nevochim*, Part ii. ch. 45), "the wise men declare that the Book of Esther was dictated by the Holy Ghost."

The interval of time occupied by the occurrences of the Book is 9 years.

Its place in chronology has been much disputed. Some, as Archbishop Usher and Bp. Richardson, place it in the reign of Darius Hystaspes. Capellus brings it down as low as Ochus. Many, as Scaliger and Rosenmüller, regarding Amestris as Esther, place it in the reign of Xerxes. But Herodotus (vii. 61) says she was the daughter of Otanes, and that she was married to Xerxes before he went on his Grecian expedition. "In my judgment," says Bp. Tomline, "Dean Prideaux has satisfactorily shown that by Ahasuerus we are to understand Artaxerxes Longimanus." If so, Esther was probably the "queen" of Ne. ii. 6.

In the catalogue of the Old Testament Books made by Melito, Bishop of Sardis, toward the end of the 2nd century, and preserved by Eusebius (*Ecc. History*, iv. 26), the names of Nehemiah and Esther are not found. "But this," says Havernick (ch. I. § 15), "is attributable to a difference in the mode of reckoning the O. T. Books." Melito counted Esther and Nehemiah as forming with Ezra one internally connected whole, as is done in the Talmud, where they follow each other, and are connected together. (Tr. Bava Bathra, fol. 14, § 2.)

That the Book contains a genuine and faithful description of what actually happened is certain, not only from its admission into the Canon, but also from the fact that the Feast of Purim (Persic, *Lots*) has been regularly observed, from its first establishment, as an annual solemnity, and is still celebrated among the Jews (Jos. Ant. XI. vi. 13), with many peculiar ceremonies. (*Critici Sacri*, v. ii. p. 1185.)

[457

Ahasuerus's banquet.

NOW it came to pass in the days of Ahasuerus,^β (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:^γ) ²that in those days, when the king Ahasuerus sat on the throne of his kingdom,^δ which was in Shushan^δ the palace,³in the

b Darius (Cyxares) set over the kingdom 120 princes. Da. 6, 1. (B.C. 552.)

c 1 Ki. 1, 46.

d Ne. 1, 1.

I.] A.M. 4980. B.C. 461. Ezra VI. 22. SHUSHAN.

(Strabo (B. xv.) calls it a most famous and highly to be praised city. Enlarged by Darius (*Pliny* VI. c. 27. *Elian* XIII. *de Animal.* c. 59). The Kings of Persia had their residence at Susa in winter, and in summer at Ecbatana (*Volucius* XII. 543). Here was a wonderful royal palace, shining with gold, amber, and ivory (*Aristotle*), and other sumptuous establishments demanded by the luxury of the Persian monarchs—palaces, courts, and parks of vast extent. *Rosenmüller*.)

β *Cyaxares* the great king, Sept. Apoc. Esther, *Longimanus*. Prud. *Having overthrown his brother Hystaspes*, "he was established on the throne of Persia." *Diod. Sic.* XI. 18.)

7 (That he might shew. Cov.)

8 Heb., found (Gen. Douay.)

9 (Red. Cov.)

10 Or, violet (yellow Cov. Cran. Bish. See Chardin's Travels, v. ii.)

11 (Silk. Bish.)

12 (Benches. Cov. Cran. Bish.)

13 Or, of porphyre, and marble, and alabaster, and stone of blue colour. (Gen. green. Cov. Cran. Bish. Dr. Russell says, "the courts of Memphis have often a mixture of yellow, white, red, and black." See Boeth. Hieroz. II. v. 8. Drusius Miscell. I. 71.)

14 Heb., of the kingdom.

15 Heb., hand. ("Note," says Xenophon (Cyr. VIII. viii. 15), "they have suffered the temperance of the Persians to become extreme, while the intemperance of the Medes they retain.")

16 (Restrain. Bp. Rich. No man was appointed what... Cov.)

17 (The same custom prevails at present in the East. See Shaw, Harmer. See Roberts, p. 217, "because it would be indecorous toward their lords, and they would not be able to indulge in that excess of ornament which they can do when alone.")

18 ("The Persians," says Herodotus I. 131, "are accustomed to deliberate on matters of the highest moment

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; 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; 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.

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, 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; and the next unto him was Carsheena, 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; 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; 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. 18 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; and when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the

when we are with her, but whatever they in this story have written, mine is again proposed to them on the contrary. If it thou meet their approbation, it is created, otherwise, it is rejected." See v. 13, 15, 16, 18, 21, 25, 28, 31, 33, 35, 38.

17 Ch. 7, 9

18 Or, canuchs.

19 Heb., good of countenance, beautiful Cov. Cran. Bish.)

20 Heb., which was by the hand of his canuchs.

21 Job. 10, 7. Dan. 2, 12. Mat. 2, 1.

22 Ch. 1, 10. Est. 1, 10. Est. 1, 10. Est. 1, 10.

23 Or, the great decess, which established when they had heard that she was with him.

24 Est. 7, 11

25 Heb., good.

26 ("I saw a case from the king's presence when he had given a great feast, to which he had invited his wives, and he said, 'Let the wife see that she reverence her husband.' Est. 7, 25.")

27 Or, shall still stay. Cov. Cran. Bish.)

28 Or, shall stay. Cov. Cran. Bish.)

29 Heb., be good with.

30 Or, be good with.

31 Heb., shall be good with. Cov. Cran. Bish.)

32 Heb., the companion.

i Ep. 5, 33. Col. 3, 18. 1 Pe. 3, 1.

a Heb., *was good in the eyes of.*

e (Be lord, Cov. Cran. Bish.) Ep. 5, 22-24. 1 Ti. 2, 12.

z Heb., *one should publish it according to the language of his people.* (Lit. and speak in the language of his people. Bp. Patrick, De Dieu, and the Targum.)

wives shall give to their husbands honour; both to great and small."

21 And the saying pleased^s 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^e rule in his own house, and that it^s should be published according to the language of every people.

II.]

A.M. 4980. B.C. 461. SHUSHAN.

[Of all its former greatness the only remains are scattered ruins and heaps of rubbish, which extend from 9 English miles west of the town of Desbehul, for about 12 miles along the E. bank of the river Kerrah. They consist chiefly of piles of bricks, which had been made of mud and dried in the sun like those of Babylon, for this is the only building material found in the neighbourhood of either city. Rosenmüller.]

Ahasuerus's choice of Esther.

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; 4 unto the custody^k of Hegai^a the king's chamberlain, keeper of the women; and let their things for purification^u be given them: 5 and let the maiden which pleaseth the king be queen instead of Vashti."

And the thing pleased the king; and he did so.

6 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^v which had been carried away with Jeconiah^g king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7 And he brought^r up Hadasah,^p that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair^s 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^r 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^v as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred^h her and her maids unto the best place of the house of the women.

10 Esther had not shewed her people nor her kindred: 6 for Mordecai had charged her, that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, to know^x how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women; (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) 13 then thus came every maiden unto the king;

v (B.C. 597.) 2 Ki. 24, 14. 2 Chr. 36, 10, 20. Je. 24, 1.

g Or, *Jehoiachin*, 2 Ki. 24, 6.

π Heb., *nourished*, Ep. 6, 4.

ρ (Myrtle. Chald.)

σ Heb., *fair of form, and good of countenance*.

τ (Taken away. Targum.)

υ Heb., *her portions. (...caused ornaments to be given her, and such things as belonged to her.* Cran. Bish.)

φ Heb., *changed*.

k V. 20.

x Heb., *the peace*.

c (Virgins, and so in the next clause. Patr.)

κ Heb., *hand. (under the hand, Cov. Cran. Bish. Gen)*

λ Or, *Hegai*, v. 8.

μ (Let him give them their apparel. Cov. to give to a their apparel. Cran. Bish.)

ψ (Whosoever.
Που.)

χ (The Persians
"marry many
women, and
maintain at
the same time
many concu-
bines." Strabo
XV. iii. 17.)

ω (Dec. & Jan.)

α Or, kindness.

β Heb., before
him.

γ Heb., rest.
(Let the lands
be in quietness.
Cov.; caused
the lands to be
in quietness.
Cran. This year
Egypt was
subdued, and
peace made
with the Aethi-
opians. 1 Mod.
Sic. XI. 22. Ra-
leigh, Hist. III.
vii. 7.)

δ V. 21. Ch. 3, 2

ε V. 10.

whatsoever^ψ she desired was given her to go with her out of the house of the women^ν unto the king's house: ¹⁴in the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shanshgaz, 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.

¹⁵Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. ¹⁶So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth,^ω in the seventh year of his reign.

¹⁷And the king loved Esther above all the women, and she obtained grace and favour^α in his sight^β more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

¹⁸Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release^γ to the provinces, and gave gifts, according to the state of the king.

A.M. 1981. B.C. 457.
SHUSHAN.

The plot of Haman.

¹⁹AND when the virgins were gathered together the second time, then Mordecai sat in the king's gate.^δ

²⁰Esther had not *yet* shewed her kindred nor her people;^ε nor as Mordecai had charged her: for Esther did the commandment of Mordecai,

like as when she was brought up with him.^δ

²¹IN those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan^α and Teresh, of those which kept the door,^ε were wroth, and sought to lay hand on the king Ahasuerus: ²²and the thing was known to Mordecai, who told^ν it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name: ²³and 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.

III.] ¹After^ν these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,^ρ and advanced him, and set his seat above all the princes that *were* with him. ²And all the king's servants, that *were* in the king's gate,^ν bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.^θ

³Then the king's servants, which *were* in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?"

⁴Now 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. ⁵And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath: ⁶and he thought scorn^ν 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^δ of Mordecai.

⁷In the first month, that *is*, the

α (Let us arise
she sits under
king's entrance
Cran

• Or, Bigthana,
ch. 6, 2.

ζ Heb., the
hold

η Ch. 6, 2.

ρ (About five
years. Comp. 1,
3, with verse 7.
Wells.

θ Nu. 21, 7. 1 Sa.
15, 8.

ι Ch. 2, 19.

θ (If Per-
sians, as in
H. & L. 1
13, 1, of equal
weight, say,
they shall
each other as
the weight of
one is a Jew,
they may
lose the check,
if there be a
great balance
in a Jew,
the other
falls prostrate
to the ground.)

ρ Da. 3, 19.

δ (Thought of
himself.) Cran
Bish. Gen

ε and let us cut
them off from
the earth, so
that the name
of Israel be no
more in re-
membrance.
Is. 54, 4.

* (The lot, which is called Pur, was drawn before... for the twelfth month. Houb. Sept. adds, "to destroy in one day the race of Mordecai, and the lot fell for the 11th of the month." Grotius says that it was a custom with the Persian and neighbouring nations, to endeavour to find out by casting lots what days were lucky or unlucky.)

t Ezra 4, 13. Ac. 16, 20.

h Heb., meet, or, equal.

u Heb., to destroy them.

v Heb., weigh. (Cov. Cran. Bish.)

ξ (22, 119, 000. Pridaux. See Herod VII. c. 27, 28.)

u Ge. 41, 42.

π Or, oppressor.

ρ ("For those who live very distant from them," says Herodotus (I. 134), "the Persians entertain not the smallest regard." Xenophon (Cyr. VIII. viii. 4), "they are generally degenerated, they are... such as have done no wrong, and compel them... to pay fines.")

σ Or, secretaries.

τ (Princes.

υ (Deputies.

v 1 Ki. 21, 8.

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 treasures."

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy; 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. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. 15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace.

And the king and Haman sat down to drink; but the city Shushan was perplexed."

IV.] A.M. 4984. B.C. 457. SHUSHAN.

The mourning of the Jews.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

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 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

φ (The Persian ink serves not only for writing, but for subscribing with a seal. Hanway. All the letters and decrees of the Arab sultans and Turkish and East-Indy kings, princes, or pashas, are stamped with their private signet. Dr. Shaw. "In Egypt," says Dr. Pococke, "they make the impression of their name with their seal, which they wear on their finger, and which is blacked when they have occasion to use it." "Called the sheikh to produce his seal. It was a small silver seal with his name engraved on it in Arabic, and the vice-consul having put ink into it, affixed it to the document." Dr. Stewart, p. 11.)

ψ ("Now, they drink," says Xenophon (Cyr. VIII. viii. 10), "till they are no longer able to walk out upright.")

ω Ch. 8, 15. Pr. 20, 2.

ξ Jos. 7, 6. Eze. 27, 30.

ζ Ge. 27, 34.

η Heb., sackcloth and ashes were laid under many. Is. 58, 5. Da. 9, 3.

θ Heb., envoys.

ι Heb., set before her.

κ Ch. 3, 9.

b Ch. 3, 14, 15.

had promised to pay to the king's treasuries for the Jews, to destroy them. ⁸Also he gave him the copy^b 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 should go in unto the king, to make supplication unto him, and to make request before him for her people.

⁹And Hatach came and told Esther the words of Mordecai.

¹⁰Again 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.”

¹²And they told to Mordecai Esther's words. ¹³Then Mordecai commanded to answer Esther, “Think not with thyself that thou shalt escape in the king's house, more than all the Jews: ¹⁴for if thou altogether holdest thy peace at this time, *then* shall there enlargement^d 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?”

¹⁵Then Esther bade *them* return Mordecai *this answer*.—¹⁶“Go, gather together all the Jews that are present^e in Shushan, and fast ye for me, and neither eat nor drink three^c 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: ⁵and if I perish, I perish.”^d

¹⁷So Mordecai went⁷ his way, and did according to all that Esther had commanded him.

V.]

A. M. 4984. B. C. 457
SHUSHAN.

Esther's resolution.

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner^c 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.

²And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: ³and the king held out *was* in his hand. So Esther drew near, and touched the top of the sceptre.

³Then 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.”

⁴And 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.”

⁵Then 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.

⁶And the king said unto Esther at the banquet^h of wine, ²“What *is* thy petition? ³and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.”

⁷Then answered Esther, and said, “My petition and my request *is*; ⁸if I have found favour in the sight

^c Contrary to the commandment. Cox Gram. Bish.

^d See Ge. 43, 14

^e Heb., pass. l.

^c Ch. 3, 11; 6, 4

^f Pr. 21, 1.

^γ (“De Joes (king of the Medes) was the first,” says Herod. l. 99, “who instituted that kind of pomp which forbids access to the royal person.” “Soon after the taking of Babylon, Cyrus resolved to appear in public rarely and with dignity.” Xen. Cyr. VII. v. 37. Darius Histaspes put Histaspes to death for seeking to enter without an introduction Herod. III. 118. Jos. Ant. XI. vi. 3.)

^δ Heb., *respiration*, Job 9, 18.

^e Heb., *found*.

^c See ch. 5, 1.

^h (The time of drinking wine in the East at the beginning, not at the close of the entertainment, Haman.

^p Ch. 7, 2.

^k Ch. 9, 12.

Heb., do, "con-sultations on the most im-portant affairs are carried on while they are drinking." (Strabo XV. iii. 29.)

s (Kneled be-fore, Cov. Cran. The noble Histon a noble man at the head of his country train moves along in pompous guise, and all who see him rise from their seats, take off their sandals, and humbly more in rever-ence to him. To some he gives a graceful wave of the hand, to others not a word or a look. Should there be one whom he stands up nor moves to him, his name and abode will be inquired after, and an opportunity embraced to gratify the proud man's spiteful feel-ing. Roberts 2nd ed. 218.)

i So 2 Sa. 13, 22.

h Heb., caused to come.

n (But in all this I am not satisfied. Cov. Cran. Bish.)

l Heb., tree. Ch. 7, 9.

f (At 1 ft. 9 in. = 87 ft. high.)

π Heb., the king's sleep fled away.

p (The same from which comes derived his information.)

of the king, and if it please the king to grant my petition, and to perform⁴ 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.⁷

⁹Then 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 moved⁸ for him, he was full of indignation against Mordecai.

¹⁰Nevertheless Haman refrained¹ himself: and when he came home, he sent and called² for his friends, and Zeresh his wife.

¹¹And Haman told them of the glory of his riches, and the multi-tude of his children, and all the things wherein the king had pro-moted him, and how he had ad-vanced him above the princes and servants of the king. ¹²Haman 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. ¹³Yet all this avail-eth⁶ me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

¹⁴Then said Zeresh his wife and all his friends unto him, "Let a gallows⁷ be made of fifty cubits⁸ 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.

VI.]

A.M. 4984. B.C. 457.
SUSHAN.
Mordecai's reward.

ON that night could not the king sleep,^π and he commanded to bring the book^p of records of the

chronicles,⁵ and they were read be-fore the king. ²And it was found written, that Mordecai had told of Bigthana^σ and Teresh, two of the king's chamberlains, the keepers of the door,^τ who sought to lay hand on the king Ahasuerus.^υ

³And the king said, "What hon-our and dignity hath been done to Mordecai for this?"

Then said the king's servants that ministered unto him, "There is no-thing done for him."

⁴And the king said, "Who is in the court?" Now Haman was come into the outward^φ court of the king's house, to speak¹ unto the king to hang Mordecai on the gallows that he had prepared for him.

⁵And the king's servants said unto him, "Behold, Haman stand-eth in the court."^χ

And the king said, "Let him come in."

⁶So Haman came in. And the king said unto him, "What shall be done unto the man whom^ψ the king delighteth to honour?"

Now Haman thought in his heart, To whom would the king de-light to do honour more than to my-self? ⁷And Haman answered the king, "For the man whom the king delighteth to honour,⁸ let the^α royal apparel be brought which^β the king useth to wear, and the horse^ζ that the king rideth upon, and the crown royal which is set upon his head;^η 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^δ him on horseback through the street of the city, and proclaim^θ before him, Thus shall it be done to the man whom the king delighteth to honour."

¹⁰Then the king said to Haman. "Make haste, and take the apparel and the horse, as thou hast said,

k Ch. 2, 23.

σ Or, Bigthan. Ch. 2, 21.

τ Heb., thres-hold. (Cov. Mat. Cran.)

υ Josephus (Ant. XI. vi. 10) says, "when the scribe was going on to another history, the king stopped him and....."

φ See ch. 5, 1. (Cyrus deter-mined that men of quality should attend .. at his door... for his service." Xen. Cyr. viii. 1, 8.)

l Ch. 5, 14.

χ (It was already day. Haman had come sooner than ordinary. Jos. Ant. XI. vi. 10.)

ψ Heb., in whose honour the king delighteth. So v. 7, 8, 9.

α Heb., them bring.

β Heb., where-with the king clotheth him-self.

ζ 1 Ki. 1, 33.

η That is, the horse's head— a fiocco. De Dieu. Bp. Pat Le Clerc. Houb. "Their horses were armed with brass forehead pieces." Xenophon (Cyr. vii. 1, 1). See also De Re. Equest. c. 21.)

θ Heb., cause him to ride.

ι Ge. 41, 43.

and do even so to Mordecai the Jew, that sitteth at the king's gate: let^e nothing fail of all that thou hast spoken."

¹¹Then took Haman the apparel and the horse, and arrayed^f 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."^g

¹²And Mordecai came again to the king's gate: but Haman hasted to his house mourning,^h and having his head covered.^k

¹³And Haman told Zeresh his wife and all his friends every *thing* that had befallen him.

Then said his wise men and Zeresh his wife unto him, "If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."^l

¹⁴And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

VII.] A.M. 4984. B.C. 457.
SHUSHAN.
The fall of Haman.

SO the king and Haman came to banquet^a with Esther the queen.

²And 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."

³Then 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: ⁴for we are sold,^b I and my people, to^c be destroyed, to

be slain, and to perish: but if we had been sold^d for bondmen and bondwomen, I had held my tongue, although^e the enemy could not countervail^f the king's damage."

⁵Then the king Ahasuerus answered and said unto Esther the queen, "Who is he, and where is he, that^g durst presume in his heart to do so?"

⁶And Esther said, "The adversary^h and enemy *is* this wicked Haman."

Then Haman was afraid beforeⁱ the king and the queen.

⁷And 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. ⁸Then the king returned out of the palace-garden into the place of the banquet of wine: and Haman was fallen upon the bed^j whereon Esther *was*.

Then said the king, "Will he force the queen also before^k me in the house?"

As the word went out of the king's mouth, they covered^l Haman's face: ²and Harbonah, one of the chamberlains, said before the king, "Behold also, the gallows^m 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."ⁿ

¹⁰So they hanged^o Haman on the gallows that he had prepared for Mordecai.

Then was the king's wrath pacified.

VIII.] A.M. 4984. B.C. 457.
SHUSHAN.
The deliverance of the Jews.

ON that day did the king Ahasuerus give the house of Ha-

c Heb., suffer not a whit to fall.

d ("Cyrus appeared (Xen. Cyr. VIII. iii. 13) wearing a vest of a purple colour, half mixed with white, and loose trousers of a scarlet colour, and a robe wholly purple; also a band about his turban.")

e (See in Harmer an account of a cavalcade at Algiers.)

f 2 Chr. 26, 20.

g (With bare head, Cov. Brevi-headed, Cran. 2 Sa. 15, 30. Je. 14, 3.)

a Heb., drink.

b Ch. 3. 9; 4. 7.

c Heb., that they should destroy, and kill, and cause to perish.

* (Would to God that we were sold, Cov. Cran. Bish. Gen. Houbh.)

f (S should not our enemy be so high to the king's harm, Cov. For the enemy powder, etc. not the king's harm, Cran. I can't of so much worth to a davan, shall I be brought to the king, Houbh.)

g (He is presuming, I will be certain.)

h Heb., where he is hath his, i Ch. 10.

i Heb., the man adversary.

j Or, at the presence of.

k Or, couch, i Ch. 1, 6.

l Heb., in the.

m 4-b-9-21.

n Heb., two, Ch. 5, 11, 18, 7, 16. Ps. 11, 5.

o (The Countess of Pembroke, in her translation of the Bible, says, "So they hanged Haman on the gallows that he had prepared for Mordecai.")

p Ps. 7, 1. Ps. 6, 4.

man the Jews' enemy unto Esther the queen.

And Mordecai came before the king; for Esther had told what he *was* unto her: ²and the king took off his ring, which he had taken from Haman, and gave it unto Mordecai.

And Esther set Mordecai over the house of Haman.

³And Esther spake yet again before the king, and fell down at his feet, and besought ^xhim with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.—

⁴Then the king held out the golden sceptre ^vtoward Esther. So Esther arose, and stood before the king, ⁵and 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 ^ψdevised by Haman the son of Hammedatha the Agagite, which ^ωhe wrote to destroy the Jews which *are* in all the king's provinces: ⁶for how can I endure ^ato see the evil^ω that shall come unto my people? or how can I endure to see the destruction of my kindred?"

⁷Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have given^γ Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews: ⁸write 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."^z

⁹Then were the king's scribes called at that time in the third month, that *is*, the month Sivan,^β on the three and twentieth *day* thereof; and it was written accord-

ing 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.

¹⁰And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters ^εby posts on horseback, and riders on mules, camels, and young dromedaries: ¹¹wherein 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;^z ¹²upon^δ one day in all the provinces of king Ahasuerus, *namely*, upon the thirtieth *day* of the twelfth month, which *is* the month Adar.^γ

¹³The copy^c of the writing for a commandment to be given in every province *was* published^θ unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. ¹⁴So the posts that rode upon mules^ε and camels^ε went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

¹⁵And Mordecai went out from the presence of the king in royal apparel of blue^θ and white, and with a great crown of gold, and with a garment of fine linen^θ and purple: and the city of Shushan rejoiced and was glad.⁴

¹⁶The Jews had light, and gladness, and joy, and honour.^ε ¹⁷And in every province, and in every city,

^ε (Cyrus set up couriers on all the high roads, and offices where they might deliver their packets to each other. Xen. Cyr. VIII. vi. 17. They travel with a velocity which nothing human can equal:..... neither snow, nor rain, nor heat, nor darkness, are permitted to obstruct their course. Herod. VIII. 98.)

^z See chap. 9, 10 —16.

^δ Ch. 3, 13; 9, 1.

^γ (Feb. & Mar.)

^c Ch. 3, 14.

^δ Heb., reveal- ed.

^ε (Swift horses. Cran. Bish.)

^ζ (Mules. Cran. Bish.)

^η Or, violet. (Cov. Cran. Bish.)

^θ (Silk. Cran. Bish.)

^d Ch. 3, 15. Pr. 29, 2.

^ε (There was joy and mirth, prosperity and good days among the Jews. Cov. Cran. Bish.) Ps. 97, 11.

x Ch. 2, 7.

x Heb., she wept and besought.

v Ch. 4, 11; 5, 2.

ψ Heb., device.

ω Or, who wrote.

a Heb., be able that I may.

z Ch. 7, 4. Ne. 2, 3.

γ Pr. 13, 22.

β Ch. 1, 19. Da. 6, 8.

β June (May & June)

whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day.^c And many of the people of the land became Jews;^d for the fear of the Jews fell upon them.^e

IX.]

A.M. 4984. B.C. 457.
SHUSHAN.

The destruction of the Jews' enemies.

NOW, in the twelfth month, that is, the month Adar,^g on 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;) ²the Jews gathered^h themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt;ⁱ and no man could withstand them; for the fear of them fell upon all people. ³And all the rulers of the provinces, and the lieutenants, and the deputies, and officers^k of the king, helped the Jews; because the fear of Mordecai fell upon them: ⁴for 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.^k

⁵Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what^l they would unto those that hated them. ⁶And in Shushan the palace the Jews slew and destroyed five hundred men. ⁷And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, ⁸the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they;^l but on the spoil laid they not their hand.^m

¹¹On that day the number of those that were slain in Shushan the palace wasⁿ brought before the king.

¹²And 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?" and it shall be granted thee; or what is thy request further? and it shall be done."ⁿ

¹³Then 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^o Haman's ten sons be hanged upon the gallows."^p

¹⁴And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

¹⁵For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar,^q and slew three hundred men at Shushan; but on the prey they laid not their hand. ¹⁶but 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. ¹⁷on the thirteenth day of the month Adar; and on the fourteenth day of^r the same rested they, and made it a day of feasting and gladness. ¹⁸But 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. ¹⁹Therefore the Jews of the villages, that dwell in the walled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good

v Heb., came.

n Ch. 5, 6; 7, 2.

o Heb., women hung. Ch. 8, 11.

p 2 Sa. 21, 6.

q V. 2, & cl. 8, 11.

r Heb., in it.

e Ch. 9, 19. 1
Sa. 25, 8.

f Ps. 18, 43.

g Ge. 35, 5. Ex.
15, 16. De. 2,
25; 11, 25.

h (Feb. & Mar.)

i V. 16. Ch. 8,
11.

j Ps. 71, 13.

k Heb., those which did the business that belonged to.

l 2 Sa. 3, 1. 1
Chr. 11, 9. Pr.
4, 18.

m Heb., according to their will.

n Ch. 5, 11. Job
18, 19; 27, 13.
Is. 21, 10.

o See ch. 8, 11.

p (On the first of the twelve months, of July & of October, the people send portions of cakes, preserves, fruits, oil, and clothes, one to another. Roberts, 2nd ed. 248.)

r Ch. 8, 17. De. 16, 11. Ne. 8, 10.

σ (Josephus (Ant. XI. vi. 13) says, "the Jews still keep these days." Philo says, "At the persuasion of Mordecai, Joachim the high priest, son of Joshua, caused the Feast of Purim to be instituted in memory of that deliverance."

Raleigh, Hist. I. iii. 7. The Talmud makes frequent mention of it as a well-known feast.)

t V. 19. Ne. 8, 11.

τ (The Heb. word denotes one in object poverty supported by the bounty of others. Ex. 23, 11. 1 Sam. 2, 8. Ps. 49, 2. Ps. 107, 4; 112, 9; 132, 15. Pilkington. To this day the Jews make a collection of money to send to the poor at this time, that they may provide themselves things necessary to make a feast; and it is unlawful to apply it to any other use than that of making merry. Bp. Patrick.)

u Ch. 3, 6.

v Heb., *crush.*

φ Heb., *she.*

ψ V. 13, 14. Ch. 7, 5; 8, 3.

χ That is, *lot.*

day, and of sending portions^p one to another.^r

A.M. 4984. B.C. 457.
SHUSHAN.

The Institution of the Feast of Purim.

²⁰AND 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, ²¹to establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly;^σ ²²as 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^t portions one to another, and gifts to the poor.^τ

²³And the Jews undertook to do as they had begun, and as Mordecai had written unto them; ²⁴because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised^u against the Jews to destroy them, and had cast Pur, that is, the lot, to consume^v them, and to destroy them; ²⁵but when Esther^φ came^ψ 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.

²⁶Wherefore they called these days Purim after the name of Pur.^χ Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, ²⁷the Jews ordained, and took upon them, and upon their seed, and upon all

such as joined themselves^ω unto them, so as it should not fail,^ψ that they would keep these two days according to their writing, and according to their appointed time every year; ²⁸and 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^ω from among the Jews, nor the memorial of them perish^α from their seed.

²⁹Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,^β to confirm this second^r letter of Purim. ³⁰And 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, ³¹to 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^γ and for their seed, the matters of the fastings and their cry.—³²And the decree of Esther confirmed these matters of Purim; and it was written in the book.

X.] And the king Ahasuerus laid a tribute upon the land, and upon the isles^δ of the sea.

²And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced^ε him, are they not written in the book of the chronicles of the kings of Media and Persia?

³For Mordecai the Jew was next^y unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking^z the wealth of his people, and speaking peace to all his seed.

ω Ch. 8, 17. Is. 56, 3. Zec. 2, 11.

ψ Heb., *pass.*

ω Heb., *pass.* (It is called Mardocheus' day, 2 Macc. 15, 37.)

α Heb., *be ended.*

β Heb., *strength.*

r V. 20. Ch. 8, 10.

γ Heb., *their souls.*

δ (The appropriation of the tribute was made by Darius' (Longimanus) Strabo XV. iii. 21.) (Ge. 10, 5. Ps. 72, 10. Is. 24, 15.)

ε Heb., *made him great.*

y Ge. 41, 40. 2 Chr. 28, 7.

z No. 2, 10. Ps. 122, 8.





