

A SHORT ANALYSIS
OF THE
OLD TESTAMENT



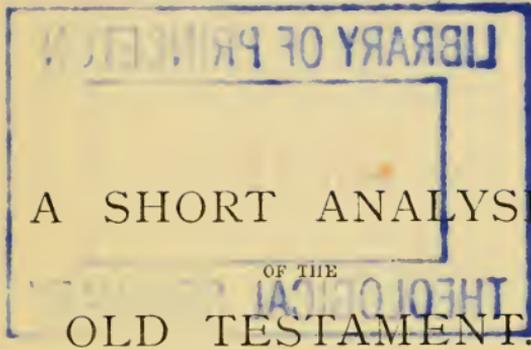
BY
PRINCIPAL DOUGLAS, D.D.

LIBRARY OF PRINCETON

APR 15 2002

THEOLOGICAL SEMINARY

BS1171 .D68 1889
Douglas, George C. M.,
Short analysis of the
Old Testament,



A SHORT ANALYSIS
OF THE
OLD TESTAMENT.

LIBRARY OF PRINCETON

APR 15 2002

THEOLOGICAL SEMINARY

A SHORT ANALYSIS
OF THE
OLD TESTAMENT

BY MEANS OF

HEADINGS TO THE CHAPTERS,
ESPECIALLY ADAPTED TO THE REVISED VERSION:

*A COMPANION IN READING, A TABLE OF CONTENTS,
AND A SKELETON COMMENTARY,*

BY

GEORGE C. M. DOUGLAS, D.D.,

PRINCIPAL AND PROFESSOR OF HEBREW
IN THE FREE CHURCH COLLEGE, GLASGOW,

One of the Company of Old Testament Revisers,
ETC.

J. AND R. PARLANE, PAISLEY.

EDINBURGH AND GLASGOW: J. MENZIES AND CO.
LONDON: HOULSTON AND SONS.

1889.

P R E F A C E .

ONE of the instructions to the Companies engaged from 1870 to 1884 upon the revision of the English Bible was "to revise the headings of chapters and pages, paragraphs, italics, and punctuation": but the first part of this instruction was never carried out. The Revisers' preface to the Old Testament says, "One consequence of the arrangement in paragraphs has been the omission of the headings of chapters, which for other and more important reasons it was thought advisable to abandon, as involving questions which belong rather to the province of the commentator than to that of the translator."

These headings of chapters, however, would scarcely have kept their place in almost all editions and reprints of the English Bible, if they had not been found of great value to the reader, furnishing him with a useful table of contents. Yet they stood in urgent need of revision (in the Old Testament it would have been necessary to re-write perhaps the most of them), in view of the study prosecuted throughout fully two hundred and fifty years. Indeed, there was one manifest imperfection in them from the beginning, inasmuch as they are largely aids to devotion, which is right; but they are too little guides to the sense, which is wrong. Nevertheless one feels a pang at parting with some of them, especially in Isaiah and the Psalms: and some, for instance Proverbs x.-xxv. and Psalm cxix., cannot well be improved.

Since none of my fellow revisers have undertaken to supply what was thus left undone, I have felt an impulse to attempt the completion of our work. If there is any appearance of presumption in an individual undertaking this, I plead that I have waited in vain for some one else to do it; and that I have attempted it lovingly, reverently, and not in haste. Yet for the very reason that I am an individual, I have not concealed my views as an interpreter, to which no one else is committed; while, in the interest of general usefulness, and in my desire to make the work as short as possible, I have done my best to avoid obtruding them, continually holding myself in where I should gladly have spoken.

In general I have followed the division into paragraphs as given in the Revised Version, though I have repeatedly broken up paragraphs which I found inconveniently long for a single heading. But there is little guidance of this kind in those portions which are printed, as our preface says, "in lines so as to exhibit the parallelism which is characteristic of Hebrew poetry," of which the books of Job, Psalms, and Proverbs are the most important examples. In deal-

ing with these books I have not gone into intricate questions of arrangement in stanzas, as to which scholars are very far from being agreed. I shall be content if the ordinary reader finds that my volume lying open beside him is a help in tracing the course of thought; so that it makes reading of the Old Testament through and through more easy, pleasant, profitable, and common, than I fear it has often been.

I have endeavoured to avoid all minute discussions, and even many questions which ought to be handled in every commentary properly so called. And yet I have gone beyond the plan of the old headings to the chapters, by inserting notes (almost all very brief) where I thought this really of importance; and by references to connected passages, especially where something is plainer to the reader of the original than to the English reader. And it has been my practice (though with many exceptions to it), to present an analysis of a book, or the connexion of several successive chapters.

I have in many cases been glad to retain the old headings, since they are well known and are models of brevity; and I have tried to imitate their plainness and terseness. In the books of Job, Lamentations, and Ezekiel, and occasionally elsewhere, I have found it convenient to use the first person. When I refer to a marginal rendering, I refer to the Revised Version, unless I expressly say otherwise.

I have retained the name "Jehovah" where it occurs in the original, because the manifest advantages of doing so were not counterbalanced by any of the considerations which led the majority of the Revisers to prefer the usage of the Authorised Version, as this is explained in their preface and in their note on Gen. ii. 4.

I have written with direct reference to the Revised Version: but the book ought to be nearly as useful to a reader of the Authorised Version.

Owing to the nature of the book, there are in it a very great number of references to texts of Scripture. I have been at pains to make these accurate: and I shall feel indebted to any one who enables me to correct a blunder which I have not observed.

A SHORT ANALYSIS

OF THE

OLD TESTAMENT.

GENESIS.

I. 1-II. 3. Introduction. God the Creator.

I. 1, 2. The beginning, Creation. Chaos. The Spirit of God moving.

I. 3-5. A first day. Light.

I. 6-8. A second day. The firmament, or expanse.

I. 9-13. A third day. Earth and seas: vegetable life on the earth.

I. 14-19. A fourth day. Sun, moon, and stars, regulating the light and the seasons upon the earth.

I. 20-23. A fifth day. The swarming creatures, the fowls, and the great animals in the waters.

I. 24-31. The sixth day. Cattle, creeping things, wild beasts. Man made in the image of God, blessed and provided with food.

II. 1-3. The seventh day. The rest of God. He blesses and hallowes the day.

N.B.—After this introduction the book of Genesis is arranged in ten very unequal divisions called "generations," more exactly "genealogies," for both words are found in ch. vi. 9.

II. 4-IV. 26. *First*: The Generations of the Heaven and the Earth.

II. 4-17. Man, as made by Jehovah-God, placed in Eden, with the right to eat everything in the garden, except the tree of the knowledge of good and evil.

II. 18-25. Man not to be left alone; the creatures named by him, but inferior to him; woman made to be a help meet for him, and marriage instituted.

III. 1-8. The temptation and fall of man; consequent shame and fear.

III. 9-21. The arraignment and sentence of each transgressor in turn. The promise of the seed of the woman; and the clothing of the man and woman by Jehovah-God himself.

III. 22-24. They are sent forth from the garden of Eden; the cherubim and the flame of a sword, to keep the way of the tree of life.

IV. 1-15. Cain and Abel. The murder by Cain and the curse upon him.

IV. 16-24. Cain goes out from the presence of Jehovah: his descendents, and their progress in the arts of life, for peace and for war.

IV. 25, 26. Another seed given by God to Adam; men begin to call upon the name of Jehovah.

V. 1-VI. 8. *Second*: The Book of the Generations of Adam.

- V. The genealogy, age, and death of the patriarchs from Adam to Noah: excepting Enoch, who walked with God, and he was not, for God took him.
 VI. 1-8. The wickedness of mankind. Jehovah repents that he made them, and announces that he will blot them out. Only Noah finds grace.

VI. 9-IX. 29. *Third*: The Generations of Noah.

- VI. 9-12. Contrast between Noah and the corrupt race of man.
 VI. 13-22. God announces to Noah the end of all flesh, and gives him directions regarding the ark.
 VII. 1-5. Jehovah gives more particular instructions to Noah how to go in, with his household and the animals to be saved, seven days before the flood.
 VII. 6-24. The command is obeyed. The beginning, increase, and continuance of the flood.
 VIII. 1-14. The waters assuage. The ark rests. The raven and the dove are sent forth.
 VIII. 15-IX. 7. The inmates of the ark are sent forth. Noah's sacrifice, with which Jehovah is satisfied. The blessing of God on Noah and his sons, along with which certain laws are given to them.
 IX. 8-17. God's covenant with them, of which the rainbow is the token.
 IX. 18, 19. The sons of Noah; of whom the whole earth is overspread.
 IX. 20-29. Noah's drunkenness; the conduct of his children, and the blessing and the curse pronounced on them. His death.

X. 1-XI. 9. *Fourth*: the generations of the sons of Noah.

- X. 2-5. The sons of Japheth.
 X. 6-14. The sons of Ham. Nimrod's kingdom at Babel.
 X. 15-20. More particularly the children of Ham in the line of Canaan (see ix. 25-27).
 X. 21-31. The children of Shem.
 X. 32. The summing up.
 XI. 1-9. The building of the Tower of Babel. The confusion of tongues.

XI. 10-26. *Fifth*: The generations of Shem; with particulars of the patriarchs down to Terah the father of Abram.

XI. 27-XXV. 11. *Sixth*: The generations of Terah, who begat Abram (that is Abraham).

XI. 27-XIII. Abram's call and walk by faith.

- XI. 27-32. Terah's family. His movement towards Canaan, along with Abram his son and Lot his grandson.
 XII. 1-9. Jehovah calls Abram and promises that all the families of the earth shall be blessed in him. He comes with Lot into Canaan and passes through it. Jehovah appears to him, and promises Canaan to his seed. His altars at Shechem and Beth-el.
 XII. 10-20. Famine forces Abram into Egypt. His weakness of faith as to Sarah; his equivocation and its results.
 XIII. His return to Beth-el. His generosity as he parts with Lot, who chooses to go to Sodom. Renewed blessing on Abram. His altar at Hebron.

XIV.-XXI. Abraham in covenant with God and man.

- XIV. The wars which involved Lot in ruin and captivity. His deliverance by Abram's victory. Melchizedek, priest of God most high, meets Abram returning and blesses him, and receives tithes from him.
- XV. Jehovah encourages Abram. He makes the difficulty that he has no seed, and is promised a son, and a seed as the stars of heaven. He believes in Jehovah, and it is counted to him for righteousness. He asks how he may know that he shall inherit Canaan. The sign, the vision, the prediction, and the covenant.
- XVI. Sarai, being barren, gives Hagar, her Egyptian handmaid to Abram, then maltreats her. Hagar flees to the wilderness, and is met by the Angel of Jehovah and admonished and comforted. She bears Ishmael to Abram.
- N.B.—Here and at xxi. 17, 18, this Angel's earliest appearances are to the outcast and perishing.
- XVII. 1-14. Jehovah appears to Abram. The covenant now pronounced to be everlasting is confirmed by the change of his name into Abraham, and by the sign of circumcision.
- XVII. 15-27. Sarai's name is also changed into Sarah; the promise of Isaac, in whom and his seed the covenant shall continue. Abraham and all the males of his house receive circumcision, the token of this covenant.
- XVIII. 1-15. Abraham entertains three heavenly visitors. The promise is renewed, and Sarah's unbelieving laughter is reproved.
- XVIII. 16-33. Jehovah reveals the coming destruction of Sodom to Abraham, who intercedes for it.
- XIX. 1-23. The two angels are entertained by Lot, who is protected amidst the vice and crime of Sodom, and is sent forth with his family from the destruction of the cities of the Plain by brimstone and fire from heaven.
- XIX. 29. Lot's deliverance is due to God remembering Abraham.
- XIX. 30-38. Lot's fall. The incestuous origin of Moab and Ammon.
- XX. Abraham's renewed weakness of faith as to Sarah (see chap. xii. 10-20) at Gerar; the results to him and to king Abimelech.
- XXI. 1-7. Birth and circumcision of Isaac. Sarah's joy.
- XXI. 8-21. Hagar and Ishmael are cast out. In the wilderness the Angel of God appears and comforts her.
- XXI. 22-34. Abraham's covenant with Abimelech. His worship of Jehovah at Beersheba.

XXII.-XXV. The fulfilment of Abraham's walk by faith.

- XXII. 1-19. The perfecting of Abraham's faith by the trial in offering up Isaac. The appearance of the Angel of Jehovah and the renewal of the promises with an oath.
- XXII. 20-24. Abraham receives the news of the family history.
- XXIII. The death of Sarah and her burial in the Cave of Machpelah, purchased by Abraham for this purpose.
- XXIV. The mission of Abraham's servant to bring a wife for Isaac from his kindred. The consent of Laban and of Rebekah, who becomes Isaac's wife.
- XXV. 1-11. The family of Abraham's wife Keturah; the division of his goods among his sons. His death and burial by Isaac and Ishmael; the blessing continued to Isaac.
- XXV. 12-18. *Seventh*: The generations of Ishmael, Abraham's son.
- XXV. 19-XXXV. 29. *Eighth*: The generations of Isaac, Abraham's son.

XXV. 19.-XXVIII. 9. Isaac with his family.

- XXV. 19-34. The birth of Esau and Jacob in agreement with the prediction given. Esau sells his birthright to Jacob.
 XXVI. 1-33. Isaac's life in Gerar; his weakness of faith as to his wife, and his equivocation; his troubles with the Philistines, and at last his covenant with Abimelech.

N.B.—Some events in Isaac's life are analogous to events in his father's.

- XXVI. 34, 35. Esau marries two Canaanite women, embittering the spirit of his parents.
 XXVII. 1-40. Under his mother's guidance Jacob obtains the blessing from his father by personating Esau. A blessing for Esau also.
 XXVII. 41-45. Esau's purpose to murder Jacob; Rebekah's scheme to protect him.
 XXVII. 46-XXVIII. 9. Rebekah and Isaac send away Jacob to their kindred for a wife. Esau marries a third time, now into Ishmael's family.

XXVIII. 10-XXX. 43. Jacob in exile.

- XXVIII. 10-22. Jacob's vision of the ladder at Beth-el. His vow.
 XXIX. 1-30. Jacob's experience among his mother's kindred. His marriage with Leah, by a fraud upon him; and with Rachel.
 XXIX. 31-35. The family given by Jehovah to Leah, the hated wife.
 XXX. 1-24. Rachel's contrivances to rival Leah, failures on the whole. God at last gives her a son, Joseph.
 XXX. 25-43. Jacob wishes to return home. Laban retains him by a new arrangement, which, contrary to all probability, enriches Jacob.

XXXI.-XXXV. 29. Jacob returning to Isaac.

- XXXI. 1-21. Seeing that he is out of favour with Laban, Jacob and his wives depart secretly, encouraged by a vision of God commanding him to return home. Rachel steals her father's teraphim.
 XXXI. 22-55. Laban pursues and overtakes him. Mutual recriminations, Jacob being under the protection of God. Reconciliation, each pursuing his own way.
 XXXII. 1, 2. The angels of God (xxviii. 12, 20) meet Jacob and are recognised by him, at Mahanaim.
 XXXII. 3-21. Jacob's fear of Esau, his prayer to God, and his arrangements for conciliating Esau.
 XXXII. 22-32. Jacob's wrestling at Peniel (with the Angel of God, Hosea xii. 3-6) and his consequent new name of Israel. His halting on his thigh.
 XXXIII. 1-17. The pleasant meeting of Jacob and Esau. Jacob's house at Succoth.
 XXXIII. 18-20. At the city of Shechem (see xii. 6) Jacob buys a parcel of ground and erects an altar.
 XXXIV. Dinah's fall at Shechem. The deceitful, profane and cruel dealing of her brothers out of revenge. Jacob's reproof to Simeon and Levi.
 XXXV. 1-8. God calls Jacob to go up to Bethel (see xxxi. 13), which he obeys, purging his house of idols. He builds an altar there. Rebekah's nurse dies, and is buried below Beth-el.
 XXXV. 9-22 (middle). God appears to Jacob, confirms his new name of Israel, and renews the promises. Rachel bears Benjamin and dies. Reuben's gross sin.
 XXXV. 22 (middle)-29. Jacob's twelve sons. He comes to his father; who dies, and is buried by Esau and Jacob.

XXXVI. 1-XXXVII. 1. *Ninth*: The generations of Esau, the same who is Edom.

XXXVI. 1-19. Esau's three wives. He leaves Canaan to Jacob and removes to mount Seir. The dukes who descended from his sons.

XXXVI. 20-30. The sons of Seir the Horite, the older inhabitants of the land. The dukes of the Horites.

XXXVI. 31-XXXVII. 1. The kings in Edom before there reigned any king over the children of Israel (notwithstanding xxxv. 11). The dukes of Edom. Jacob dwells in the land of his father's sojournings (see xxxvi. 1-6).

XXXVII. 2-L. 26. *Tenth*: The generations of Jacob.

XXXVII. 2-XLIV. 34. Jacob without Joseph.

XXXVII. 2-36. Joseph the favourite of his father, is hated by his brethren. His two dreams. His brethren conspire against him and sell him to the Midianites, who sell him into Egypt. His brethren deceive their father by his bloody coat.

XXXVIII. The vicious life of Judah and his family among the Canaanites.

XXXIX. Joseph is made by Jehovah to prosper in Potiphar's house. His resistance to temptation, and his imprisonment on a false accusation. Jehovah is with him in the prison, and again makes him prosper.

XL. The chief butler and chief baker of Pharaoh in the prison in which Joseph is. Their dreams and his interpretation. Ingratitude to him.

XLI. 1-37. Pharaoh's two dreams, which Joseph interprets, adding advice for the welfare of the kingdom.

XLII. 38-57. To carry this out, Pharaoh sets Joseph over all the land of Egypt. His marriage and his children. He lays up corn in the time of plenty, and has everything in readiness when the famine begins.

XLIII. Jacob's sons are sent into Egypt to buy corn. Joseph's singular dealing to try their character. His demand for Benjamin is refused by Jacob.

XLIII. 1-14. Jacob with difficulty consents to send Benjamin under care of Judah.

XLIII. 15-34. The singular treatment of his brethren continued by Joseph.

XLIV. 1-17. The consummation of Joseph's singular dealing.

XLIV. 18-34. Judah's manifestation of his character in his supplication to Joseph.

XLV.-L. Jacob and Joseph together again.

XLV. 1-15. Joseph makes himself known to his brethren, comforts and soothes them, and sends them back to their father to bring him and his into Egypt.

XLV. 16-23. Pharaoh supports Joseph's proposal, which is carried out liberally and lovingly. Jacob's spirit revives.

XLVI. 1-7. Jacob sacrificing at Beersheba, is comforted by the God of his father (see xxi. 33); he goes down into Egypt with all that belong to him.

XLVI. 8-27. The number of his family, seventy souls.

XLVI. 28-34. Joseph meets Jacob. He instructs his brethren how to answer to Pharaoh.

XLVII. 1-12. Joseph presents five of his brethren and his father to Pharaoh, who gives them a habitation and maintenance.

XLVII. 13-27. In the famine the money, the cattle, and the land of the Egyptians pass into Joseph's hands for Pharaoh. Israelites dwell in Goshen, and get possessions, are fruitful and multiply.

XLVII. 28-31. Jacob about to die, makes Joseph swear to bury him with his fathers in Canaan.

- XLVIII. Joseph brings his two sons to receive the blessing from his dying father. They are adopted as his own by Jacob, and the younger is preferred before the elder.
- XLIX. 1-27. Jacob calls his sons to bless them, and blesses them individually.
- XLIX. 28-L. 3. He charges them about his burial, dies, and is embalmed and mourned.
- L. 4-13. Pharaoh gives permission, and the funeral takes place at the cave of Machpelah.
- L. 14-21. Joseph comforts his brethren, who craved his forgiveness.
- L. 22-26. He lives on, prophesies of the exodus, and takes an oath that they will carry up his bones. He dies, and is embalmed and put in a coffin.

EXODUS.

- I, II. Israel in bondage in Egypt.
- I. 1-7. The names of the children of Israel. They multiply after Joseph's death.
- I. 8-14. A new king who knew not Joseph. They are oppressed, yet multiply all the more.
- I. 15-22. Pharaoh's command to destroy the men children. The faith of the midwives, who disobey him.
- II. 1-10. Moses is born, is laid in an ark, and set down in the flags by the river's brink. Pharaoh's daughter rescues him, and has him nursed by his own mother, adopting him to be her son.
- II. 11-22. He casts in his lot with the Hebrew people, flees from the face of Pharaoh to the land of Midian, and marries the daughter of the priest of Midian.
- II. 23-25. The sighs and cries of the children of Israel; which God hears, remembering his covenant with the patriarchs.
- III. 1-IV. 7. Moses at the burning bush.
- III. 1-10. The Angel of Jehovah meets Moses with his flock at Horeb, and reveals himself as the God of the patriarchs, who is about to fulfil the promises to them in delivering his people; for which task he commissions Moses.
- III. 11-22. Moses' difficulties are met by announcing the name of Jehovah in its meaning, and sending him in this name to Israel, and to Pharaoh, who shall be compelled to let them go.
- IV. 1-9. His further difficulties are met by miraculous signs.
- IV. 10-17. His last difficulties are met by the promise of help from Aaron his brother.
- IV. 18-26. Moses is let go in peace by his father-in-law. The lesson to him and his wife in the matter of circumcising their son.
- IV. 27-VI. 1. His meeting with Aaron, with the people, and with Pharaoh. Apparent hopelessness of his task.

VI. 2-VII. 13. Preliminary dealing with Pharaoh.

VI. 2-9. God renews his promise by his name Jehovah.

VI. 10-13. He commands Moses to go in and speak unto Pharaoh; Moses' difficulty.

VI. 14-27. The genealogy of the father's houses in Israel, down as far as Moses and Aaron.

VI. 28-VII. 7. Repetition of Moses' difficulty (ver. 10-13), and provision for meeting it by Moses and Aaron acting together.

VII. 8-13. The wonder shown to Pharaoh as a sign (iv. 1-5); is imitated by the magicians of Pharaoh; his heart is hardened and he hearkens not.

VII. 14-XIII. 16. The ten plagues, the passover and the exodus.

VII. 14-VIII. 19. FIRST SERIES OF THREE PLAGUES apparently affecting Egyptians and Israelites alike, and imitation attempted by the magicians.

VII. 14-25. The *first*: waters turned to blood.

VIII. 1-15. The *second*: the frogs.

VIII. 16-19. The *third*: lice, failure and confession of the magicians.

VIII. 20-IX. 12. SECOND SERIES OF THREE PLAGUES, with a distinction (in Hebrew, a redemption) in favour of Israel.

VIII. 20-32. The *fourth*: swarms of flies, Pharaoh's proposal of a compromise.

IX. 1-7. The *fifth*: murrain on the cattle.

IX. 8-12. The *sixth*: boils and blains. The magicians in consequence are unable to stand before Moses.

IX. 13-XI. THIRD SERIES OF THREE PLAGUES, in which a distinction is made amongst the Egyptians themselves.

IX. 13-21. Solemn warning from Jehovah to Pharaoh, to which some of his servants listen.

IX. 22-35. The *seventh* plague: hail. Pharaoh humbles himself, yet draws back again.

X. 1-11. Solemn warning from Jehovah to Pharaoh, which moves his servants. His renewed proposal of a compromise.

X. 12-20. The *eighth* plague: locusts.

X. 21-29. The *ninth* plague: darkness which might be felt. Pharaoh's third proposal of a compromise, and his last words to Moses.

XI. 1-3. Jehovah's instructions to Moses in view of the approaching deliverance of Israel.

N.B.—These might be given privately to Moses whilst he still stood before Pharaoh.

XI. 4-8. Moses' final warning to Pharaoh, of the last plague and its results.

XI. 9, 10. Intimation by Jehovah to Moses that Pharaoh will not hearken; this is borne out by the facts.

XII. 1-XIII. 16. The passover, the *tenth* plague, and the exodus.

XII. 1-20. Jehovah instructs Moses as to the passover, in connection with the last plague, and the feast of unleavened bread.

XII. 21-28. Moses delivers the instructions to the people on the first two points.

XII. 29-36. The *tenth* plague: death of the first-born. The Israelites are loaded with gifts, and are so strongly urged to depart that they have not time to leaven their dough.

- XII. 37-42. The exodus, on a night to be much observed, at the appointed time (see Gen. xv. 13-14). The Israelites are forced to use unleavened bread.
 XII. 43-51. Jehovah further instructs Moses who are to eat the passover.
 XIII. 1, 2. Jehovah commands that the first-born be sanctified to him.
 XIII. 3-10. Moses instructs the people as to the feast of unleavened bread.
 XIII. 11-16. Also as to the first-born.

XIII. 17-XVII. 16. The divine presence manifestly directing, protecting, and providing for Israel.

- XIII. 17-22. The first march. God guides the people round about by the pillar of cloud and fire.
 XIV. 1-14. The Israelites apparently entangled; Pharaoh's pursuit, their murmuring, and Moses' words of comfort.
 XIV. 15-25. Jehovah directs them to cross the Red Sea, and puts a difference between them and the pursuing Egyptians.

N.B.—The verb "discomfit" in ver. 24 (not however at xvii. 13) and at xxiii. 27, Deut. ii. 15 (destroy), Judges iv. 15, 1 Sam. vii. 10, 2 Chron. xv. 6 (vex), Psa. xviii. 14, cxliv. 6, Est. ix. 24 (consume), seems properly to throw into a panic or unaccountable disturbance, by God himself.

- XIV. 26-31. The Egyptians are drowned. The children of Israel are saved; they believe in Jehovah and in Moses.
 XV. 1-18. The song of Moses.
 XV. 19-21. The chorus in answer to it by Miriam and the other women.
 XV. 22-27. The bitter waters at Marah made sweet: the ordinance to prove the people. The wells at Elin.
 XVI. The murmuring for food: the gift of the manna and the quails.
 XVII. 1-7. The murmuring for water; the supply from the smitten rock.
 XVII. 8-16. The attack of Amalek repelled by Moses holding up his hands, while Joshua fights.

XVIII. The visit of Jethro the priest of Midian, Moses' father-in-law.

- XVIII. 1-13. His congratulations and his sacrifice.
 XVIII. 14-27. His counsel as to judges and rulers, who are set up accordingly.

XIX.-XXIV. The covenant at Mount Sinai.

- XIX. The people are prepared for meeting with Jehovah as their covenant God. He comes down upon the mountain.
 XX. 1-17. God speaks the ten commandments to them.
 XX. 18-21. The people are afraid; Moses comforts them.
 XX. 22-26. Jehovah directs how to meet with him and be blessed.

XXI. 1-XXIII. 19. The judgements set before them.

- XXI. 2-6. Servants for six years, or for ever.
 XXI. 7-11. A daughter sold to be a maid-servant.
 XXI. 12-17. The punishment of death for murder, not for man-slaughter; for smiting parents; for man-stealing; for cursing parents.
 XXI. 18-21. Compensation for smiting a man; modified in the case of a servant.
 XXI. 22-25. Punishment for injury to a woman with child.
 XXI. 26, 27. A servant is to be set free by way of compensation for any permanent injury, great or little.

- XXI. 28-36. Injuries to or by cattle.
 XXII. 1-4. Of theft.
 XXII. 5, 6. Restitution for damages done by carelessness.

N.B.—The Hebrew verbs for “causing to be eaten” and “kindling” (ver. 5, 6) are the same. This might help to bring together these rules about damage done to property.

- XXII. 7-9. Theft of property in the charge of another.
 XXII. 10-13. The case of living creatures given in charge and lost.
 XXII. 14, 15. Loss of things borrowed or hired.
 XXII. 16, 17. Seduction of a virgin.
 XXII. 18-20. The punishment of death for sorcery, for bestiality, and for sacrificing to other gods.
 XXII. 21-24. Protection for the stranger, the widow, and the fatherless.
 XXII. 25-27. Conditions of lending to the poor.
 XXII. 28-31. As holy men to God, they are to reverence him, and the rulers; to offer promptly the first fruits and the first born of man and beast; and to abstain from eating flesh torn by wild beasts.
 XXIII. 1-3. Of slander, false witness, and unjust judgement.
 XXIII. 4, 5. How to deal with an enemy's ox or ass.
 XXIII. 6-9. Of wrong judgement of the poor, and the innocent; of bribery, and of oppressing the stranger.
 XXIII. 10-13. Of resting in the seventh year, and on the seventh day. Of loyalty to Jehovah, exclusive of other gods.
 XXIII. 14-17. The three appointed times for all the males to appear before Jehovah and hold a feast to him.

N.B.—As to those “appointed times,” see notes at xxv. 10-22, and at commencement of Lev. xxiii.

- XXIII. 18, 19. Of the blood of his sacrifice, and the fat of his feast. Of the first-fruits. Of seething a kid in its mother's milk.
 XXIII. 20-33. The Angel sent before them, in whom the name of Jehovah is: the blessings attendant on obedience to him, and on abstaining from covenants with the nations and their gods in the land which is about to be given to them.
 XXIV. 1-11. The people promise obedience. The covenant is established by sacrifice and sprinkling of blood. The communion with the God of Israel enjoyed by Moses, Aaron, his sons, and the elders.
 XXIV. 12-18. Moses with Joshua is called up into the mount, where he remains forty days and forty nights.

XXV.-XXXI. The instructions for erecting a sanctuary given to Moses in the mount.

XXV., XXVI. The tent of meeting and its furniture.

- XXV. 1-9. What the children of Israel must offer as materials for making it.
 XXV. 10-22. The ark, and the mercy-seat over it, where Jehovah will meet and commune with Moses.

N.B.—The verb in ver. 22 is more precisely “to meet by appointment,” and the tent of meeting (chap. xxxi. 7, Lev. i. 1, etc.) is properly “the tent of appointed meeting,” or “the trysting tent.” See note at commencement of Lev. xxiii.

- XXV. 23-30. The table and its furniture.
 XXV. 31-40. The candlestick (properly lamp-stand) and all belonging to it.
 All things are to be made according to the pattern shewn to Moses in the mount.

XXVI. 1-14. The ten curtains; the eleven curtains outside of these; and the two upper coverings.

XXVI. 15-30. The boards for the tabernacle, their sockets and bars.

XXVI. 31-37. The veil dividing the tent into the holy and the most holy place, with their respective articles of furniture. The screen for the door of the tent.

XXVII. The court of the tabernacle.

XXVII. 1-8. The altar of burnt-offering and all belonging to it.

XXVII. 9-19. The court formed by hangings upon pillars.

XXVII. 20, 21. The oil for the lamp which Aaron and his sons are to keep in order.

XXVIII. The garments for Aaron and his sons, the priests

XXVIII. 1-5. The priests and their holy garments for glory and beauty.

XXVIII. 6-12. The ephod, with the two onyx stones for memorial.

XXVIII. 13-30. The breast-plate, its position and fastening; the Urim and the Thummim.

XXVIII. 31-35. The robe (also rendered "mantle") of the ephod.

XXVIII. 36-38. The mitre.

XXVIII. 39-43. The coats and breeches, etc., for Aaron and his sons.

XXIX. The directory for the consecration (installation) of the priests.

XXIX. 1-9. The offerings: Aaron and his sons to be brought to the door of the tent of meeting, to be washed, to be robed, and to be anointed.

XXIX. 10-14. Their sin offering.

XXIX. 15-18. Their burnt offering.

XXIX. 19-28. Their consecration offering.

XXIX. 29-37. A seven days' service of consecration.

XXIX. 38-46. The continual daily offering that Jehovah may meet with the children of Israel and sanctify the tent, and dwell among them as the God of the exodus.

XXX. Supplementary arrangements connected with these priestly functions.

XXX. 1-10. The altar of incense, and the use of it.

XXX. 11-16. The atonement money, the ransom of souls when the children of Israel are numbered.

XXX. 17-21. The laver for the priests.

XXX. 22-33. The holy anointing oil for the priests.

XXX. 34-38. The composition of the holy incense.

XXXI. Arrangements for carrying these instructions into effect. The ten commandments are the writing of the finger of God.

XXXI. 1-11. The call of Bezalel and Oholiab, who are made fit for all they have to do in erecting the tent.

XXXI. 12-17. Nevertheless the Sabbath is ever to be observed as a sign between Jehovah and the children of Israel.

XXXI. 18. The two tables of testimony, written with the finger of God, are given to Moses at the end of these communications (see xxiv. 12).

XXXII.-XXXIV. The sin of the golden calf and its results.

XXXII. 1-6. In the absence of Moses, the people induce Aaron to make a golden calf.

- XXXII. 7-14. The anger of Jehovah and his threat, the entreaty of Moses, and the repentance of Jehovah.
- XXXII. 15-35. Moses breaks the tables of the covenant; grinds the calf to powder, which the people are made to swallow; deals with Aaron; commissions the sons of Levi to take vengeance on the idolaters; and returns to plead with Jehovah for the people.
- XXXIII. 1-6. Jehovah refuses to go up in the midst of the people, and bids Moses lead them; their mourning.
- XXXIII. 7-11. The tent of meeting removed by Moses to outside the camp.
- XXXIII. 12-16. His pleading for the presence of Jehovah in the midst of Israel.
- XXXIII. 17-23. And for a sight of his glory.
- XXXIV. 1-23. Moses again alone with Jehovah in the mountain for forty days and forty nights. The name of Jehovah proclaimed to him. (Compare iii. 11-22, and xxxiii. 12-16.) The covenant renewed, with certain duties repeated. (Compare especially verses 20-26 with xxxiii. 12-19.) The second tables, the stone hewn by Moses, yet the writing in the hand of Jehovah.
- XXXIV. 29-35. The shining of Moses' face; he covers it with a veil.

XXXV.-XXXIX. The sanctuary is made, in all its parts, and with all its furniture.

- XXXV. 1-3. The Sabbath law repeated stringently (see xxxi. 12-17).
- XXXV. 4-19. Freewill offerings of materials are invited.
- XXXV. 20-29. The ready response.
- XXXV. 30-XXXVI. 1. The call of Bezalel and Oholiab for the work (see xxxi. 1-11).
- XXXVI. 2-7. The freewill offerings need to be restrained.
- XXXVI. 8-19. The ten curtains, the eleven curtains outside of them, and the two upper coverings.

N.B.- In this account of the actual construction, everything is arranged from the outside of the tent or tabernacle to the innermost part of it: whereas, in the instructions given to Moses on Mount Sinai, the beginning is made at the centre, with the ark, and so outwards, except the supplementary arrangements in chap. xxx.

- XXXVI. 20-34. The boards for the tabernacle, their sockets and bars.
- XXXVI. 35-38. The veil and the screen.
- XXXVII. 1-9. The ark and the mercy-seat.
- XXXVII. 10-16. The table and its furniture.
- XXXVII. 17-24. The candlestick and all belonging to it.
- XXXVII. 25-29. The altar of incense, the holy anointing oil, and the pure incense.
- XXXVIII. 1-7. The altar of burnt-offering and all belonging to it.
- XXXVIII. 8. The laver.
- XXXVIII. 9-20. The court.
- XXXVIII. 21-23. The sum of the things as they were counted.
- XXXVIII. 24-31. The weight of the gold, the silver, and the brass; and the uses to which these metals were put.
- XXXIX. 1. The materials for the priestly garments.
- XXXIX. 2-7. The ephod, with the two onyx stones for memorial.
- XXXIX. 8-21. The breast-plate, its position and fastening.
- XXXIX. 22-26. The robe of the ephod.
- XXXIX. 27-29. The coats, etc., for Aaron and his sons.
- XXXIX. 30, 31. The mitre.
- XXXIX. 32. The finishing of all the work, as appointed.
- XXXIX. 33-43. The whole brought to Moses, who blesses the workers.

XL. The tabernacle of the tent of meeting is set up.

XL. 1-16. The command to Moses, which he executed.

XL. 17-33. The particulars of what he did, and also Aaron and his sons.

XL. 34-38. The glory of Jehovah fills the tabernacle, as the tent is covered by the cloud, which thenceforward guides the children of Israel by day and by night (see xiii. 17-22).

LEVITICUS.

I.-VII. The law regarding the various offerings.

I.-VI. 7. This law in its general form.

I. *First species of sacrifice*: The burnt offering.

I. 1, 2. Its materials.

I. 3-9. If of the herd.

I. 10-13. If of the flock.

I. 14-17. If of fowls.

II. *Second species*: The meal offering (or, bloodless offering).

II. 1-3. If of fine flour simply.

II. 4-13. If of meal baked or otherwise prepared (but in no case to be made with honey or leaven, which could only be offered as first fruits): always to be seasoned with salt.

II. 14-16. If of first fruits.

III. *Third species*: the peace offering.

III. 1-5. If of the herd.

III. 6-11. If a lamb.

III. 12-16. If a goat.

III. 17. To eat neither fat nor blood is a perpetual statute.

N.B.—This prohibition comes in here, because this offering was given back to be feasted on. See vii. 22-27.

IV.-V. 13. *Fourth species*: The sin offering for sin done unwittingly.

IV. 1-12. First case: for the anointed priest (that is the high priest), bringing guilt on the people: a young bullock.

IV. 13-21. Second case: for the whole congregation or assembly: as before, a young bullock.

IV. 22-26. Third case: for a ruler: a goat, male.

IV. 27-35. Fourth and fifth cases: for one of the common people: whether a goat or a lamb, a female.

V. 1-10. Cases in which a sin offering is to be brought, a female, a lamb, or a goat (see iv. 27-35): yet if the sinner is too poor, two turtle doves or two young pigeons are accepted, the one for a sin offering, the other for a burnt offering.

N.B.—I follow the marginal rendering, "for his guilt," in ver. 6, 7, also 15, holding that the guilt offering is not yet mentioned: compare the same order of these sacrifices in the section vi. 8-vii. 38, except that the peace offering comes last, which is natural, considering its exceptionally full treatment.

V. 11-13. For the case of those still poorer, an offering of fine flour without oil or frankincense (see ii. 1-3) is accepted as a sin offering.

N.B.—With this example of atonement without shedding of blood compare "almost" in Heb. ix. 22.

- V. 14-VI. 7. *Fifth species*: The guilt offering.
 V. 14-16. For a trespass in the holy things of Jehovah: a ram, also restitution, with a fifth added.
 V. 17-19. For certain things done unwittingly (perhaps withheld), which ought not to be done: a ram.
 VI. 1-7. For trespass against a fellow-man: a ram, also restitution, with a fifth added.

VI.-VII. 38. Supplementary instructions regarding the sacrifices for the priests.

- VI. 8-13. Of the burnt-offering: the fire kept ever burning.
 VI. 14-18. Of the meal offering: the portion for the priest.
 VI. 19-23. The meal offering for a priest when he is anointed: nothing of this to be eaten.

N.B.—Compare the prohibition to eat any part of a sin-offering which was offered for priests, alone or along with others, iv. 12, 21.

- VI. 24-30. Of the sin offering: of this the priests were to eat.
 VII. 1-10. Of the guilt offering: of this the priests were to eat.
 VII. 11-21. Of the peace offering, whether as a thank offering, as a vow, or as a freewill offering.
 VII. 22-27. It is forbidden to eat fat, or blood (compare iii. 17).
 VII. 28-34. The priest's portion in the peace offering, namely the wave breast, and the heave thigh.
 VII. 35-38. The summing up of this section of the law.

VIII.-X. The history of the consecration (installation) of the priests.

- VIII. The ritual observed (carrying into execution the instructions in Exod. xxix. 1-37) throughout seven days.
 IX. 1-22. On the eighth day, Aaron offers his first offerings for himself and for the people.
 IX. 23, 24. Moses and Aaron go into the tent of meeting, come out, and bless the people. Fire from Jehovah consumes the burnt offering.
 X. 1-7. Nadab and Abihu offer strange fire, and die by fire from Jehovah: Aaron and his two surviving sons are forbidden to mourn for them.
 X. 8-11. The priests are forbidden to drink wine when about to go into the tent of meeting.
 X. 12-15. Aaron and his surviving sons are commanded to eat their portion of the sacrifices.
 X. 16-20. Their excuse for not eating the sin offering (see vi. 24-30, and iv. 6, and 12, 17 and 21); this is accepted.

XI.-XV. Certain conditions chiefly of bodily uncleanness; how they are to be avoided and atoned for.

XI. Animals whose carcasses are not to be touched, or used as food.

- XI. 1-8. Unclean beasts are those which do not both chew the cud and divide the hoof.
 XI. 9-12. Animals in the waters are unclean, if they have not both fins and scales.
 XI. 13-19. List of unclean birds.
 XI. 20-23. Winged creeping things are unclean, unless they have legs above their feet, with which they leap.
 XI. 24-28. Uncleanness and necessary washing after touching these.

- XI. 29-38. List of forbidden creeping things. Consequences of their carcasses touching persons and things.
 XI. 39, 40. Consequences of touching and eating that which dies of itself even among clean animals.
 XI. 41-45. Creeping things again are strictly forbidden.
 XI. 46, 47. The summing up of this section of the law.

XII. The uncleanness of a mother after child-birth. Circumcision of the male child.

XIII., XIV. The law of leprosy.

- XIII. 1-8. How the priest is to act when the disease is suspected.
 XIII. 9-17. *First case*: raw flesh appearing: an old leprosy.
 XIII. 18-23. *Second case*: a boil that is healed.
 XIII. 24-28. *Third case*: a burning by fire in the skin.
 XIII. 29-37. *Fourth case*: leprosy in the hair of the head or in the beard.
 XIII. 38, 39. *Fifth case*: a harmless tetter.
 XIII. 40-44. *Sixth case*: leprosy in a bald head.
 XIII. 45, 46. The leper to be separated; and to be marked out by his own act.
 XIII. 47-59. Leprosy in a garment, or in anything of skin.
 XIV. 1-20. The rites and the sacrifices when a leper is cleansed.
 XIV. 21-32. Modification of the sacrifices in favour of a poor man.

N.B.—Compare the similar modifications at v. 7-10 and 11-13.

- XIV. 33-48. The signs of leprosy in a house.
 XIV. 49-53. The rites in cleansing a house (compare verses 1-7).
 XIV. 54-57. The summing up of this section of the law.

XV. Occasional states of the body, causing uncleanness.

- XV. 1-15. *First case*: the issues of men. Sacrifices for cleansing.
 XV. 16-18. *Second case*: the uncleanness of men and women together.
 XV. 19-24. *Third case*: the issues of women, ordinary.
 XV. 25-30. *Fourth case*: those of women extraordinarily prolonged. Sacrifices for cleansing.
 XV. 31. These laws are a protection from death, which is the penalty for defiling the tabernacle of Jehovah.
 XV. 32, 33. The summing up of this section of the law.

XVI. The day of atonement.

- XVI. 1-10. On this day alone may the high priest go into the most holy place; in what attire, and with what sacrifices.
 XVI. 11-14. The sin offering for himself, and with what ceremonies offered.
 XVI. 15-19. The corresponding sin offering for the people.
 XVI. 20-22. The goat for Azazel (commonly called the scape goat, see ver. 8, 10).
 XVI. 23-23. Concluding arrangements.
 XVI. 29-34. The nature and obligation of this yearly service.

XVII.-XXV. Laws for the sanctification of the people, to preserve their fellowship with Jehovah their God.

XVII. Communion with Jehovah in sacrifice.

- XVII. 1-7. The blood of all slain animals must be offered with the fat to Jehovah, at the door of the tent of meeting, so long as the Israelites live in the camp.
 XVII. 8, 9. Those who offer sacrifice elsewhere shall be cut off from their people.

XVII. 10-12. All eating of blood is forbidden, and why. Compare iii. 17, vii. 26-27.

XVII. 13-16. Application of this principle to hunting, and to eating that which has died of itself or has been torn by beasts. (See Exod. xxii. 31.)

XVIII. Communion with Jehovah in personal purity.

XVIII. 1-5. The redeemed people must walk in the statutes and judgements of Jehovah, avoiding the doings and statutes of Egypt and of Canaan.

XVIII. 6-23. They are forbidden to approach to any near of kin; or to indulge in certain gross lusts; or to give their seed to Molech.

XVIII. 24-30. Danger of yielding to these temptations.

XIX. Examples of what is required in a holy life.

XIX. 1, 2. The rule, measure, and motive of holiness is Jehovah himself.

XIX. 3, 4. Reverence for parents, and for the Sabbath; but not for idols.

XIX. 5-8. How to feast on the peace offerings (compare vii. 16-18).

XIX. 9-18. Loving one's neighbour as oneself: exemplified at the harvest and the vintage; also in avoiding stealing and lying, and oppression, especially of the hired servant, the deaf and the blind; in practising strict justice, alike in the case of the poor and in the case of the mighty (compare Exod. xxiii. 2, 3, 6); in cherishing no secret hatred or grudge, and yet in rebuking a neighbour's sin where this is necessary.

XIX. 19-37. Everything is to be done as to Jehovah, whose statutes they shall keep. Certain mixtures forbidden in breeding cattle, sowing seed, and wearing garments. Sin of uncleanness with a betrothed bondmaid. Use of the fruit of newly planted trees. Superstitious observances: eating blood, using enchantments, curious cutting of the hair; marks on the body for the dead: permitting whoredom in one's family to the pollution of the land, instead of keeping the Sabbath and reverencing the sanctuary; having recourse to wizards. Reverence for the aged is enjoined; also kindness and love for the stranger: and justice to all.

XX. Punishments necessary for putting down certain gross evils.

N.B.—Compare especially chap. xviii., where the punishments are not named, but the evils are prohibited as here, though to some extent in reverse order.

XX. 1-6. Of giving their seed to Molech.

XX. 7-9. Of sanctifying themselves and obeying the statutes of Jehovah, of cursing parents.

XX. 10-21. Of fleshly lusts.

XX. 22-26. Of avoiding the customs of the Canaanites.

XX. 27. Those who have familiar spirits are to be stoned, also wizards.

XXI., XXII. Holiness in the priests, and at the altar.

XXI. 1-9. The priests are, for the most part, forbidden to mourn for the dead: in their marriages and in their families there is to be special exemplification of holiness.

XXI. 10-15. Still greater strictness in these rules for the high priest.

XXI. 16-24. The priest with bodily blemish shall eat the bread of his God, but shall not come nigh to offer sacrifices.

XXII. 1-9. The holy things must not be eaten by a priest ceremonially unclean (compare vii. 20, 21); nor that which has died of itself or been torn by beasts (compare xvii. 15, 16, and Exod. xxii. 31).

XXII. 10-16. How the holy things are to be eaten by the priest's family and household; the case of a stranger eating unwittingly (see already v. 15-16).

XXII. 17-25. The offerings for the altar must be free from blemish (compare the priest, XXI. 18-21), though with greater liberty in the case of freewill offerings; and they must not be offered from the hand of a foreigner.

XXII. 26-33. An animal for sacrifice must be at least eight days old (see Exod. xxii. 30); it must not be killed the same day as its mother. The sacrifice of thanksgiving to be eaten the day it is offered (as more fully commanded, vii. 15, 16).

XXIII. The set feasts of Jehovah which are holy convocations.

N.B.—The expression “set feast” is in the margin “appointed seasons.” There is no English word which properly expresses the Hebrew, unless the rather antiquated “tryst.” Compare the note on Exod. xxv. 10-22.

XXIII. 1-3. At the head of the holy convocations stands the weekly Sabbath.

N.B.—The Hebrew word rendered “solemn rest,” ver. 3, 24, 32, 39, xvi. 31, xxv. 4, 5, also Exod. xvi. 23, xxxi. 15, xxxv. 2, is derived from “Sabbath.”

XXIII. 4-8. The *first* of the three set feasts (see Exod. xxiii. 14-17), the pass-over, and the feast of unleavened bread for seven days, of which the first and last are holy convocations.

XXIII. 9-14. The offering of the sheaf, the first fruits (rather, “beginning,” not the word in ver. 17) of harvest, and the sacrifices accompanying it.

XXIII. 15-21. The *second* of the set feasts, that of weeks, the seventh week leading on to the fiftieth day (in Greek, Pentecost, Acts ii. 1). The offering of the bread of the first fruits, two wave loaves, and its sacrifices. A holy convocation.

XXIII. 22. The corners of the harvest field and the gleanings to be left for the poor and the stranger.

XXIII. 23-25. The first day of the seventh month, a solemn rest, a memorial of blowing of trumpets, a holy convocation.

N.B.—The seventh month stands in some relation to the seventh day, the seventh year, and the jubilee year after seven times seven years.

XXIII. 26-32. The tenth day of the seventh month, the day of atonement (the rules for which are given fully already, at xvi.); a holy convocation, the special day for afflicting the soul.

XXIII. 33-36. The fifteenth day of the seventh month, the *third* of the set feasts, that of tabernacles (more accurately, as in margin, booths), for seven days, of which the first day is a holy convocation; and so is the eighth day.

XXIII. 37, 38. The summing up of this section of the law.

XXIII. 39-44. The manner of observing this feast of ingathering, by dwelling in booths as at the exodus.

XXIV. The continual service to be rendered to Jehovah by his people.

XXIV. 1-3. The offering of pure olive oil for the candlestick (or lampstand), to burn continually before Jehovah (as already, Exod. xxvii. 20, 21).

XXIV. 5-9. The offering of the continual shew-bread (see Exod. xxv. 30, xl. 23) which the priests are to eat, compare vi. 16-18.

XXIV. 10-12. A half-breed, in a quarrel, blasphemes the Name, and is put in ward, that it may be declared unto Israel at the mouth of Jehovah what shall be done to him.

XXIV. 13-23. He is sentenced to death by stoning; and this takes place. Certain other civil laws.

N.B.—These laws may have been closely connected with the striving, which led to this blasphemy; and they are affirmed to be for the stranger, as this man partly was, as well as for the home-born. His sin may have occurred at the very time these laws were being promulgated, and his case may have been recorded (like the only other history in this book, that of the death of Aaron's two sons) as an illustration of the working of the laws from acts of daring disobedience.

XXV. The fellowship of the redeemed people with their God preserved by the laws for the redemption of the land and the persons.

N.B.—This provision, completed in the jubilee, when Jehovah restores everything, is the counterpart to the yearly day of atonement (or it is the consequence of it), by which all the sins of the people are atoned for and taken away from the people and the land.

XXV. 1-7. The Sabbath of the seventh year.

XXV. 8-24. The jubilee in the fiftieth year, when the land returned to him who had sold it. Promise of food sufficient, notwithstanding two years coming together in which the cropping was interrupted.

XXV. 25-28. The rule for redeeming land.

XXV. 29-34. The rule for redeeming houses in a city, excepting the Levitical cities.

XXV. 35-38. Compassion and tender dealing enjoined towards those who have sunk into poverty, by the authority of the God of the exodus.

XXV. 39-46. Redemption of one who has sold himself into bondage, in the jubilee. Bondage, in the strict sense of the word, is confined to those who are not of Israelite descent.

XXV. 47-55. Right of redemption at any time in favour of an Israelite sold into bondage to a stranger.

XXVI. The blessing and the curse, as the covenant is kept or broken.

XXVI. 1, 2. Fundamental principles: rejection of idolatry, observance of the Sabbath, reverence for the sanctuary of Jehovah.

XXVI. 3-13. Blessings on obedience, according to all that was promised and implied in the exodus and the erection of the tabernacle in the midst of the people.

XXVI. 14-26. The corresponding curses on disobedience.

XXVI. 27-45. How the curse should become always heavier, till it issued in captivity; yet with mercy in the end on account of the covenant with the patriarchs, and with the people of the exodus.

XXVI. 46. The summing up or title of the section.

XXVII. Supplementary directions in regard to redemption in the case of vows, etc.

XXVII. 1-8. Vows binding individuals: the rule for estimating these.

XXVII. 9-13. A clean beast given in a vow cannot be redeemed; an unclean beast may be redeemed by adding a fifth part to the estimated value.

XXVII. 14, 15. And so also a house may be redeemed.

XXVII. 16-25. Redemption of land, according as it is inherited, or as it is bought (and is possessed only till the jubilee, xxv. 10, 23).

XXVII. 26, 27. A firstling (already belonging to Jehovah, Exod. xiii. 11-13, and therefore incapable of being given to him by a vow) may be redeemed if it be of an unclean beast.

XXVII. 28, 29. No devoted person or thing (see note on Deut. ii. 26-37, and Joshua vi.) can be redeemed.

XXVII. 30-33. The tithe already belongs to Jehovah; it may not be changed, but it may be redeemed.

XXVII. 34. The summing up or title of the section.

NUMBERS.

I-IV. The first census in the wilderness: Israel, as the nation of Jehovah, is organised for marching to the land of promise.

I. The numbering of the twelve tribes.

- I. 1-19. The command given to Moses, Aaron, and the heads of the tribes.
 I. 20-43. The number in each tribe.
 I. 44-46. The sum total.
 I. 47-54. The Levites are not included in this enumeration (see chap. iii., iv. however) on account of being set to keep the charge of the tabernacle.

II. The position of the tribes in the encampment.

- II. 1-9. The three tribes in the camp of Judah, on the *east* side of the tent of meeting, ready to march first.
 II. 10-16. The three in the camp of Reuben, on the *south* side, ready to march second.
 II. 17. The tent of meeting, with the Levites to march in the middle.
 II. 18-24. The three tribes in the camp of Ephraim, on the *west* side, ready to march third.
 II. 25-31. The three in the camp of Dan on the *north* side, ready to march last.
 II. 32-34. Summing up of this section.

III. The charge of the Levites and their numbering.

N.B.—Observe the expression in ver. 1, "These are the generations of Aaron and Moses in the day that," etc., as Gen. ii. 4, etc.

- III. 1-4. The sons of Aaron, dead and living.
 III. 5-10. The Levites are to be the ministers under Aaron and his sons the priests.
 III. 11-13. The Levites are taken by Jehovah instead of the first-born (see Exod. xiii. 2, 12-14).
 III. 14-20. The Levites are to be numbered from a month old. Their families.
 III. 21-26. *First family*, that of Gershon, *west* of the tabernacle, with the charge of the curtains, etc.
 III. 27-32. *Second family*, that of Kohath, *south* of the tabernacle, with the charge of the holy furniture, under Eleazar, Aaron's eldest son.
 III. 33-39. *Third family*, that of Merari, *north* of the tabernacle, with the charge of the boards, pillars, etc.
 III. 40-43. The first-born males in Israel are numbered.
 III. 44-51. The exchange of the Levites for these, the surplus number being redeemed.

IV. The charge of the Levites on the march.

- IV. 1-16. *First*. The charge of the Kohathites: the manner of covering the holy things.
 IV. 17-20. The special charge of the priests, that the Kohathites may not die in approaching the most holy things.
 IV. 21-28. *Second*. The charge of the Gershonites.
 IV. 29-33. *Third*. The charge of the Merarites.
 IV. 34-49. The numbers of the three families, and of the whole tribe of Levi, from thirty to fifty years of age, the age for employment in this work (literally, this warfare, see at ver. 3 and the margin there).

V., VI. The internal arrangements of the camp, morally and spiritually.

- V. 1-4. Removal of lepers and other unclean persons from the camp (see Lev. xiii. 46, xv. 31).

V. 5-10. How the law of restitution (see Lev. vi. 2-7) is to be carried out in case there be no kinsman; the priest coming in, the representative of Jehovah, as last heir.

N.B.—Wrongfully keeping back this requisite of the servants of Jehovah might have made the camp accursed; see the case of Achan in Josh. vii.

V. 11-31. The trial of Jealousy, to protect the purity of the family, and the interests of a wife unjustly suspected.

VI. 1-12. The Nazirite vow of consecration.

VI. 13-21. The sacrifices on the completion of a Nazirite's vow.

N.B.—The spelling of this word has been intentionally conformed to the Hebrew: it has no connexion with Nazareth.

VI. 22-27. The priestly blessing for the children of Israel.

VII.-X. 10. Final arrangements for the congregation before breaking up the encampment at Mount Sinai.

VII. The offering of the princes at the dedication of the tabernacle.

VII. 1-11. These are brought in wagons drawn by oxen, which are apportioned to the sons of Gershon and of Merari, while the sons of Kohath are required to do their service with their own hands.

VII. 12-33. The several offerings of the twelve princes.

VII. 34-39. The sum of these offerings. The voice speaking to Moses from above the mercy-seat.

VIII. 1-4. Aaron's charge to light the lamps of the candlestick.

N.B.—For this purpose the children of Israel had been commanded to bring pure olive oil, Exod. xxvii. 20-21; which they must bring continually, that is, not merely once for all, like the more striking and costly gifts of the princes described in the foregoing chapter.

VIII. 5-26. The cleansing and consecration of the Levites.

VIII. 5-22. The rites and sacrifices: the Levites are themselves offered as a wave offering on the behalf of the children of Israel. They commence their work.

VIII. 23-26. The law as to their time of waiting upon the service, from twenty-five to fifty years of age (compare iv. 3, 1 Chron. xxiii. 3, 24-27).

IX. 1-14. The law of the passover repeated and explained for the future.

IX. 1-8. Its observance in the second year. The difficulty in the case of men defiled by the dead (see at v. 2).

IX. 9-14. Provision for exceptional cases such as theirs, which, however, must not be abused.

IX. 15-23. The pillar of cloud and fire covering the tabernacle, and determining the movements and encampments of the children of Israel (see also Exod. xiii. 21, 22; xl. 34-38).

X. 1-10. The two trumpets of silver to be used by the priests for the calling of the congregation, for the moving of the camp and for certain other purposes.

X. 11-XIX. 22. Notices, chiefly historical, of occurrences and legislation, so long as Moses, Aaron and Miriam lived.

X. 11-36. The first moving of the camp since the tabernacle was erected.

N.B.—According to x. 11, compared with Exod. xix. 1, the stay at Mount Sinai was not more than eleven months and twenty days; so that according to Deut. i. 2, they might possibly have reached the promised land in a year from the date of the exodus.

X. 11-28. The first march, taking down the tabernacle and setting it up again (compare ii. 1-31).

X. 29-32. Hobab is entreated by Moses not to leave them, but to do them good in the wilderness, and to share in all the good that Jehovah should do unto Israel.

X. 33, 34. The movement of the ark, seeking out a resting place for them.

X. 35, 36. The prayer of Moses as the ark set forward, and as it rested.

XI. The murmuring and lusting of the people. The relief granted to Moses. The second supply of quails.

XI. 1-3. Their murmuring: the burning of Jehovah's anger; it is abated at the prayer of Moses.

XI. 4-15. The people lust for flesh and despise the manna. Moses feels overburdened, and prays for relief, by death or otherwise.

XI. 16-22. The command to bring to the tent of meeting seventy elders on whom the spirit which was on Moses should rest: the promise of flesh to the people for a month, which Moses is slow to believe.

XI. 23-35. The spirit is given to the elders; the contentment of Moses and the jealousy of Joshua. The gift of the quails: and the judgement on the people at the graves of lust.

N.B.—Compare and contrast the giving of the quails, apparently at the time these birds of passage were migrating, just a year earlier, Exod. xvi. 8, 12, 13.

XII. The sedition of Miriam and Aaron. Miriam's leprosy: her healing by the intercession of Moses, to whom Jehovah bears testimony as pre-eminent above the prophets.

XIII., XIV. The mission of the spies, and the result of their evil report, the unbelief of the people, and the forty years of wandering.

XIII. 1-20. The spies are sent out; their names, and the instructions given to them.

XIII. 21-25. Their actings.

XIII. 26-33. The evil report of almost all of them.

XIV. 1-10. The rebellious murmurings of the people, notwithstanding the efforts of Joshua and Caleb, two of the spies.

XIV. 11-25. Jehovah threatens to destroy the people: Moses intercedes, with partial success.

XIV. 26-40. The judgement is announced to the people, that they shall wander forty years in the wilderness. The ten unfaithful spies die by the plague before Jehovah.

XIV. 41-45. The presumptuous attempt to invade the land, and its disastrous issue.

XV. Laws, especially in view of their yet occupying the land as the people of Jehovah.

XV. 1-16. The proportion of fine flour, wine, and oil, to the various animal sacrifices.

XV. 17-21. The heave offering of the first of the dough (or, coarse meal, as in margin).

XV. 22-31. The sin offering for erring unwittingly, throughout their generations, in the case of all the congregation, and also in that of one person: but no provision for high-handed sinners.

XV. 32-36. The man who gathered sticks on the Sabbath day is stoned by the command of Jehovah.

XV. 37-41. The fringes and cords of blue on their garments to remind them of his commandments.

XVI., XVII. The rebellion of Korah, Dathan, and Abiram.

XVI. 1-19. Their scheming. Moses remonstrates in vain with Korah, also with Dathan and Abiram.

N.B.—Korah and his Levites desired the priesthood, ver. 3-10: the others were princes of the tribe of Jacob's first-born, unwilling to obey the rule of Moses, ver. 12-15. The Reubenites pitched on the south side of the tabernacle, beside Korah's family of Levites, the Kohathites: see ii. 10 and iii. 29.

XVI. 20-35. Moses warns the people and separates them from the wicked. The earth opens and swallows up the mass of the rebels: those who had their censers to burn incense are consumed by fire from Jehovah.

XVI. 36-40. Their censers are reserved for a holy use.

XVI. 41-50. The renewed murmuring is punished by a plague, which is staid by Aaron offering incense.

XVII. 1-11. Twelve rods are taken to represent the princes of the tribes: by a miracle, Aaron's alone flourishes, and is laid up before the testimony as a token against the rebels.

XVII. 12, 13. A craven spirit takes possession of the children of Israel.

XVIII. The consequent settlement of the position and work of the Levites.

XVIII. 1-7. The respective duties of the priests and of the Levites sharply defined.

XVIII. 8-20. The priests' portion from the sacred things, inasmuch as they are to have no inheritance in the land of Israel.

XVIII. 21-24. The Levites, also shut out from landed inheritance, shall have all the tithes in Israel as a heave offering, in return for their service in the tent of meeting.

XVIII. 25-32. The Levites shall give a tithe of their tithes, as a heave offering, to the priests.

XIX. The law of ceremonial defilement caused by death.

N.B.—Observe how natural it was that this law should be given when the whole congregation felt themselves under sentence of death; and also the laws in ch. xviii. about priestly and Levitical services in the tent of meeting, from which the congregation felt themselves shut out. See both matters included in the language of the people, xvii. 12, 13.

XIX. 1-10. The water of separation (or, impurity, as in margin) prepared from the ashes of the red heifer.

XIX. 11-22. The law for the use of it in purifying the unclean.

XX.-XXII. 1. The history of the congregation as they passed on from life in the wilderness to the conquest of the promised land.

XX. 1. The death of Miriam in the first month.

N.B.—No year is mentioned; but it is manifestly the fortieth, when the term of wandering was ending (xiv. 33).

XX. 2-6. The people murmur for want of water.

XX. 7-11. Moses brings water for them from the rock, yet not as he was commanded to do.

N.B.—Besides differences which a mere English reader observes on comparing this narrative with that in Exod. xvii. 1-7, there is one which he cannot see, that two entirely different words are used for the "rock:" in Numbers, perhaps "cliff" might be more exact.

XX. 12, 13. Sentence is passed on Moses and Aaron: they shall not bring the assembly into the land of promise.

XX. 14-21. Moses asks Edom to grant a passage through his land to his brother Israel: his request is denied.

XX. 22-29. By the command of Jehovah, Aaron resigns his office to his son Eleazar, and dies upon mount Hor.

XXI. 1-3. The Canaanites at Hormah are devoted (Lev. xxvii. 28, 29) and destroyed by the Israelites, whom they had attacked.

XXI. 4-9. The people, murmuring, are bitten by fiery serpents: repenting, they are healed by looking at a brazen serpent placed on a pole.

XXI. 10-20. The journeyings forward: the songs of praise of the people, now believing and united.

XXI. 21-XXII. 1. Their continued advance: their conquest of the land of Sihon and the land of Og. Another song.

XXII. 2-XXV. The connexion of Balaam with Israel.

XXII. 2-14. Balak king of Moab and the elders of Midian endeavour to bring Balaam to curse Israel, but do not succeed.

XXII. 15-21. Their success in a second attempt.

XXII. 22-40. In spite of the opposition of the Angel of Jehovah, and by the singular action of the ass on which he rode, Balaam comes safely to Balak.

XXII. 41-XXIII. 12. Balaam's first attempt to curse Israel; his *first prophecy*, a blessing on them.

XXIII. 13-26. His second attempt and his *second prophecy*.

XXIII. 27-XXIV. 14. His *third prophecy*. Balak dismisses him in anger.

XXIV. 15-25. Balaam's *fourth prophecy*, delivered before going away.

XXV. 1-9. The moral pollution of Israel through joining in the worship of Baal-peor. The human and the divine judgment on account of it.

XXV. 10-15. The everlasting priesthood promised to Phinehas on account of his zeal for his God.

XXV. 16-18. The command to vex the Midianites for their wiles in the matter of Peor.

N.B.—From xxxi. 15, 16, we learn their guilt in the matter; and also Balaam's, who seems to have hit upon this contrivance that Israel might bring a curse upon themselves. Accordingly, Israel was not permitted to take vengeance on others until vengeance had been taken on the sinners among themselves.

XXVI., XXVII. The second census, and the new leader of Israel.

XXVI. 1-4. Moses and Eleazar are instructed to take the sum of the people.

N.B.—Comparing the narrative of this census with that in ch i-iv., it is seen to be greatly shorter, taking much for granted as already known: but it contains the genealogical details, and also historical matter connected with their stay in the wilderness, and arrangements for their occupation of the land of promise.

XXVI. 5-50. The numbers of the individual tribes.

XXVI. 51. The total number.

XXVI. 52-56. The land is to be divided to these, according to their numbers, yet also by lot.

XXVI. 57-62. The numbering of the Levites.

XXVI. 63-65. None included in the first census were found in this one, except Caleb and Joshua.

XXVII. 1-11. The application by the daughters of Zelophehad (see xxvi. 33); the law of inheritance of the land laid down in consequence for such cases as theirs, and for some others.

XXVII. 12-14. Moses is commanded to go up into the mountain, to die there, like his brother.

XXVII. 15-23. He pleads for a successor, and Joshua is appointed.

XXVIII., XXIX. The list of the public sacrifices appointed in Israel.

N.B.—Most suitable for the young Israel, newly numbered, and about to occupy the land in which they were to serve the God of their fathers.

XXVIII. 1-8. These are to be observed in their due season. The continual burnt offering day by day.

XXVIII. 9, 10. The burnt offering, etc., for the Sabbath.

XXVIII. 11-15. The offerings at the beginning of every month.

N.B.—That is, at the new moons, their calendar being for a lunar year.

XXVIII. 16-25. The additional sacrifices at the passover.

XXVIII. 26-31. And on the day of the first fruits.

N.B.—This is at the feast of weeks, or Pentecost: see Levit. xxiii. 15-21.

XXIX. 1-6. And on the first day of the seventh month, the day of blowing of trumpets.

XXIX. 7-11. And on the tenth day of the seventh month, the day of atonement.

XXIX. 12-38. And on the successive days of the feast of tabernacles.

XXIX. 39, 40. The summing up of this section.

XXX. The law of vows, with special reference to the case of a daughter or of a wife.

XXXI. The vengeance taken on the Midianites and Balaam.

XXXI. 1-12. The holy war against them: its complete success.

XXXI. 13-24. The displeasure of Moses because the guilty women and the male children had been spared. The application of the law regarding ceremonial defilement for the dead (ch. xix.), and generally regarding the purification of the spoil.

XXXI. 25-54. The proportion in which the prey was divided between the actual warriors and the rest of the congregation, and the tribute from each to Jehovah. The voluntary offering over and above, in acknowledgement of their victory without the loss of one man.

XXXII. The beginning of the partition of the land among the tribes.

XXXII. 1-15. The Gadites and the Reubenites ask to have their land on the east side of Jordan. Moses is angry with them, and threatens them with the wrath of Jehovah.

XXXII. 16-19. They explain the conditions on which they ask for it.

XXXII. 20-27. Moses and they come to agreement.

XXXII. 28-42. Moses and they make the engagement before Eleazar and Joshua. Moses assigns the land to them and to half the tribe of Manasseh, and they take possession.

XXXIII. 1-49. List of the stations in the journeyings of the Israelites.

N.B.—The list of names is much fuller than in the historical accounts: compare for instance ver. 8-14, with Exod. xiv. 1-xvii. 1. On the other hand, no station already named is unmentioned here, unless perhaps Taberah was different from Kibroth-hattaavah, xi. 8 and 35. There may be a difference of names for the same place, as the wilderness of Etham, ver. 8, compared with Exod. xv. 22, the wilderness of Shur.

XXXIII. 50-XXXVI. Instructions by Moses in regard to the allotment of the land.

XXXIII. 50-56. Emphatic command to destroy all the Canaanites, and their idolatrous emblems, etc. The land to be divided in proportion to the number of the people.

XXXIV. 1-15. The boundaries of the land of Canaan proper, to be divided among the remaining nine tribes and a half.

XXXIV. 16-29. The names of the men who shall divide the land.

XXXV. 1-8. Forty-eight cities, including the six cities of refuge, to be given to the Levites from all the tribes in proportion to their numbers; with suburbs (that is pasture lands).

N.B.—These holdings were secured to the Levites by special provisions in the law for redemption. Lev. xxv. 29-34.

XXXV. 9-34. The laws regarding manslaughter and murder: the use of the cities of refuge in the former case.

N.B.—Such a provision as this was well-fitted to prevent the blood feuds which prevail among a kindred race, the Arabs; and it seems necessary in any society which entrusts the punishment of murder to the relatives.

XXXVI. The case of female heirs to land, raised by the daughters of Zelophehad (xxvii. 1-11), is further settled by law.

XXXVI. 13. The summing up of this section of the law.

DEUTERONOMY.

I-IV. The *first* parting address of Moses to the people.

I. 1-18. The circumstances in which it was spoken. He reminds them of the command to journey from Horeb to the land of promise; and of his own need of assistance, and of the assistance given him.

N.B.—Compare Numb. xi., where nothing is said of the part taken by the people in approving this step, as here, ver. 14.

I. 19-46. The mission of the spies, the unbelief of the people, the sentence on them; the presumptuous attempt in spite of this to go up and fight for the land, and its disastrous issue.

N.B.—Compare Numb. xiii., xiv., where nothing is said of the proposal to send spies having originated with the people, as here, ver. 22. Also here, ver. 37, 38, though only Caleb's faithfulness is mentioned, that of Joshua is taken for granted, since he is named to be successor to Moses, whose sin shut him out from Canaan. Compare Numb. xx. 12, and xxvii. 12-23.

II. 1-8 (middle). Towards the end of their wanderings the people are instructed not to meddle with the Edomites.

N.B.—In ver. 7 there is reference to the work of their hand which Jehovah had blessed; this is not mentioned elsewhere.

II. 8 (middle)-15. The like command with respect to the Moabites, given on the completion of their term of wandering, when the new generation journeyed northward to enter Canaan from the east (see as to a possible entering from the south west, Exod. xiii. 17; and from the south, ch. i. 26-33.

N.B.—The word rendered “destroy,” v. 15, is a peculiar one, often used of the enemies of Jehovah, apparently with the suggestion of panic: see note on Exod. xiv. 24.

II. 16-25. So with respect to the Ammonites; on the contrary, they were to fight the Amorite king Sihon and to take possession of his country, as Jehovah put the dread of Israel on the peoples (compare Exod. xv. 13-17).

N.B.—This may throw light on the references to nations destroyed and dispossessed by others, ver. 10-12, 20-23; if the Edomites, Moabites, Ammonites, and Caphtorites succeeded in their conquests, much more will the people of Jehovah succeed.

II. 26-37. They were willing to let Sihon king of Heshbon alone; but when he came against them, because they proposed merely to pass through his land, they were commanded by Jehovah to take possession of his land, which they did.

N.B.—The word rendered “utterly destroy” in ver. 34, iii. 6, occurs often in Joshua: in text or margin the Revised Version gives the literal Hebrew, “devoted,” as to which see Lev. xxvii. 23, 29. Sometimes in the Revised Version it is rendered “the ban.”

III. 1-17. The like destruction of Og king of Bashan. The land of these two kings is portioned out to the two tribes and the half tribe.

N.B.—See Numb. xxi. 21-35, and xxxii. Those narratives and this are mutually explanatory, each contributing to our knowledge some things not to be learned from the other.

III. 18-22. The charge of Moses to these tribes, and to Joshua.

III. 23-29. The attempt of Moses, on seeing these glorious achievements, to obtain remission of his sentence of exclusion from Canaan. The peremptory refusal, and the command to encourage Joshua.

IV. 1-24. The consequent exhortation by Moses to the people to be faithful to the covenant made in Horeb, impressing the lesson by his own exclusion from the promised land.

The emphasis is laid on the law being complete; they were neither to add to it nor take from it, ver. 1, 2, compare xii. 32.

IV. 25-40. A warning: they shall perish from the land and be scattered among the peoples if they be unfaithful; yet with promises of mercy and recovery to the penitent who shall fall back on the covenant of Jehovah and who shall remember how he has acted towards them.

IV. 41-43. Moses separates the three cities of refuge on the east side of Jordan (see more at xix. 1-13).

IV. 44-49. The summing up of this section.

V.-XI. The *second* address of Moses to the people.

N.B.—A line of division in the discourses from chap. v. forward, must be to some extent arbitrary; yet these seven chapters are more of the nature of an exhortation, whereas there is more of legislation from chap. xii. on to chap. xxv. or xxvi.

V. The giving of the ten commandments.

V. 1-5. The covenant then made.

V. 6-21. The ten commandments.

N.B.—With certain variations from the form in Exod. xx., especially in the fourth and the tenth.

V. 22-33. Jehovah added no more: but the people in terror lest he should do so, besought Moses to go near and listen for them; which by Jehovah's appointment he did.

VI. Urgent appeal to them to obey and to continue obedient.

- VI. 1-3. The purpose of the law is to secure obedience.
 VI. 4-9. Therefore impress it in every way upon yourselves and your children.
 VI. 10-15. Be on your guard not to turn away from it, when in the enjoyment of all the good things of Canaan.
 VI. 16-19. Avoid tempting Jehovah as ye did in Massah (Exod. xvii. 2-7, and perhaps Numb. xx. 3, 13).
 VI. 20-24. Instruct your sons in the history of the Exodus.

VII. All intercourse with the devoted nations of Canaan is forbidden.

- VII. 1-11. The seven nations are devoted to destruction, and all their idolatrous emblems, etc. : it is only sovereign grace that selected Israel.
 VII. 12-26. Variety and fulness of blessing to them if they be obedient ; including assured victory over these enemies, though not all at once, but by little and little.

VIII. An exhortation to obedience, and a warning against falling away, from the consideration of all Jehovah's dealings with them in the wilderness.

IX.-XI. The same topic, in the light of their provocations and his marvellous grace.

- IX. All self-righteousness is shut out, especially by their conduct, and by that of Aaron their priest, in the sin of the golden calf.
 X. 1-11. How, nevertheless, Jehovah replaced the broken tables of the covenant, and perpetuated the Levitical priesthood, though Aaron died in the wilderness.
 X. 12-22. The great, good, just, and loving God, calls them to exercise the like gracious dispositions.
 XI. 1-12. An appeal to them to love Jehovah and to keep his charge, grounded on their experience in the wilderness, and their expectation of more in Canaan than they had had in Egypt.
 XI. 13-25. Repetition of promises and warnings (compare especially chap. vi).
 XI. 26-28. The blessing and the curse are set before them.
 XI. 29-32. This blessing is to be set on Mount Gerizim, and this curse upon Mount Ebal, when they shall have been brought into the land.

N.B.—This is explained fully in chap. xxvii.

XII.-XXVI. The *third* parting address of Moses.

N.B.—More legislative than the preceding discourse : see note at commencement of chap. v.-xi.

XII. The contrast between the manifold idolatries of the Canaanites and the unity of the service of Jehovah.

- XII. 1-3. The statutes and judgements to be observed : beginning with the destruction of the emblems and instruments of idolatry to be found everywhere.
 XII. 4-19. In contrast with all this, they are to gather to the place which Jehovah shall choose out of all the tribes, and offer all their sacrifices and present their tithes and firstlings, etc. ; not as in their present state of transition. This is not to prevent their killing and eating flesh any where, only the blood must not be eaten. Their family feasts before Jehovah are to include the Levite, for as much as he has no inheritance with them.
 XII. 20-23. The difference between the eating of holy things, as thus restricted

to the one place, which Jehovah chooses to put his name there, and the eating of flesh anywhere, if only the blood be not eaten but be poured on the earth.

N. B.—Compare the law while in the wilderness, Lev. xvii., and observe the temporary slackness of rule here, ver. 8 and 9.

XII. 29-31. Do not inquire how these nations served their gods, lest thou be ensnared to copy them.

XII. 32. Neither add to any command nor diminish from it.

XIII. Enticers to false worship.

XIII. 1-5. Though it were a prophet, giving a sign that came to pass, this would simply be a temptation to draw you away from the God of the Exodus: let him be put to death for teaching rebellion against Jehovah thy God.

N. B.—The command to “put away the evil from the midst of thee,” (ver. 5) is characteristic of this address, xvii. 7, 12; xix. 13, 19; xxi. 9, 21; xxii. 21, 22, 24; xxiv. 7. It is used in other connexions also, as xxvi. 13, 14. And it occurs much as here, in 2 Sam. iv. 11; 1 Kings xiv. 10; xvi. 3 (a slightly varied form in Hebrew); xxi. 21; xxii. 46; 2 Kings xxiii. 24; 2 Chron. xix. 3; in some of which passages the Revised Version renders “sweep away.” And at other times it is rendered, to “be eaten up,” or to be “burnt;” see Isa. iv. 4, for instance.

XIII. 6-11. So with the nearest relative or dearest friend: thou whom he has attempted to seduce shalt be the first to put thy hand on him to stone him.

XIII. 12-18. So with a city seduced into idolatry: all that it contains shall become a devoted thing.

XIV. Israel the children of Jehovah their God.

XIV. 1, 2. As his children, they shall not disfigure their bodies for the dead.

XIV. 3. Nor eat any abominable thing (compare Lev. xi.)

XIV. 4-8. Beasts which may and which may not be eaten: the latter those which do not both chew the cud and part the hoof.

XIV. 9, 10. Animals in the waters which have not both fins and scales, may not be eaten.

XIV. 11-20. List of forbidden birds.

XIV. 21. They shall not eat anything that dieth of itself, though they may give it away or sell it. Nor shall they eat a kid seethed in its mother's milk.

XIV. 22-27. They shall every year tithe the increase of the seed of the field, and eat it with their firstlings, before Jehovah, at the place which he shall choose, they and their households and the Levite. Yet those at a distance shall be at liberty to sell the tithe, and to spend the money instead.

XIV. 28-29. Every third year this tithe is to be laid up at home, and is for the Levite, the stranger, the fatherless, and the widow.

XV. Rest from labour, so as to serve Jehovah.

XV. 1-6. The release by creditors in the seventh year, and the blessing on it.

XV. 7-11. This provision is not to hinder kindness to the poor, but to promote it.

XV. 12-18. Kindness to bond servants, male and female, on letting them go free in the seventh year: the arrangement if one insists on staying on in service (compare Exod. xxi. 2-6).

XV. 19-23. The household feast on the firstlings of oxen and sheep, whether sacrificed or unfit for sacrifice.

XVI. 1-17. The three appointed times (“trysts,” see note at beginning of Lev. xxiii.) for all the males to appear before Jehovah.

XVI. 1-8. *First*: The passover and the feast of unleavened bread, at the place which Jehovah shall choose.

XVI. 9-12. *Second*: The feast of weeks.

XVI. 13-17. *Third*: The feast of tabernacles. The rule for appearing at all these, not without a gift.

XVI. 18-XVII. 20. Civil rulers; judges and kings.

XVI. 18-20. Judges and officers in all their gates according to their tribes: in order that justice may be administered faithfully, and that they may inherit the land.

XVI. 21, 22. No asherah (see marginal note in Revised Version at Exod. xxxiv. 13) of any kind of tree to be planted beside the altar of Jehovah, nor any pillar set up.

N.B.—These rules may come in here, since Jehovah was at the same time both God and king of Israel: observe Ex. xxi. 6, xxii. 8, 9, 28, whereupon “God” the margin puts the rendering of the A.V. “the judges.”

XVII. 1. Nothing with a blemish in it is to be offered unto Jehovah their God.

N.B.—For it would not be offered to their governor, Mal. i. 6-8, 13, 14.

XVII. 2-7. A man or woman transgressing the covenant and serving other gods shall be stoned: yet, at the least, there must be two witnesses, whose hand shall be the first upon the culprit.

XVII. 8-13. An appeal shall lie in hard cases from the local courts to the priests, the Levites, and to the judge, at the place which Jehovah shall choose. Presumptuous opposition to them shall be punished with death.

XVII. 14-20. The law of the kingdom, when they come to wish a king: the king must be one of their brethren, who shall rule in obedience to the law, of which he shall write a copy for himself.

XVIII. Priests and Prophets.

XVIII. 1-5. The priests, the Levites, even (or, and) all the tribe of Levi, shall have no inheritance among their brethren, for Jehovah is their inheritance. Yet there are certain dues to the priest.

XVIII. 6-8. The provision for a Levite voluntarily leaving his home for the place which Jehovah shall choose, to minister in his name.

XVIII. 9-22. The divination and the other abominations of the Canaanites are not to be practised. A prophet like unto Moses shall be raised up unto them of their brethren, to whom implicit obedience must be given. Jehovah will deal with any prophet who speaks presumptuously in his name, whose real character shall be known by that which he has spoken not coming to pass.

XIX. Certain judicial laws.

XIX. 1-13. The cities of refuge for the manslayer who is not a murderer: three, and three more (compare iv. 41-43 and Numb. xxxv).

XIX. 14. The old landmarks are not to be removed.

XIX. 15-21. Two witnesses are necessary for a conviction. The truth of testimony is to be sifted before the priests and the judges, and a false witness is to be punished by the law of retaliation.

XX. The laws for war.

XX. 1-9. The host is to be encouraged in going forth, since Jehovah goes before it. Exemptions from military service.

XX. 10-18. An offer of peace is to be made to a city before besieging it; in case of storming it, the women and children and the spoil are to be a prey to them. But the nations of Canaan are to be devoted to destruction (see note on ii. 34).

XX. 19-20. In besieging a city the fruit trees are to be spared.

XXI. Certain judicial laws.

XXI. 1-9. Expiation of a murder by some person unknown.

XXI. 10-14. Protection to female prisoners of war.

XXI. 15-17. The right of the true first-born when there have been two wives.

XXI. 18-21. A stubborn and rebellious son may be punished with death.

XXI. 22, 23. The body of a malefactor is not to remain all night hanging on a tree.

XXII. Laws enforcing brotherly dealing, kindness, and purity.

XXII. 1-3. Brotherly dealing in the case of anything that is lost.

XXII. 4. And in the case of an ox or an ass falling down by the way.

XXII. 5. The garments of the one sex not to be worn by the other.

XXII. 6, 7. Kindliness to animals, exemplified in the case of birds' nests and their young.

XXIII. 8. A battlement on the roof of a house, to guard against danger to life.

XXII. 9-11. Prohibition of two kinds of seed in a vine-yard; of plowing with an ox and an ass together; of wearing a mingled stuff made of wool and linen.

XXII. 12. Fringes to be made on the four borders of the vesture.

XXII. 13-21. The charge against a wife that she had not been a virgin; how to deal with it.

XXII. 22. Adultery to be punished with death.

XXII. 23, 24. And this even though the woman is only betrothed.

XXII. 25-27. Rape to be punished with death.

XXII. 28, 29. The law for those guilty of fornication before marriage.

XXII. 30. A case of incest forbidden.

XXIII. Judicial laws, chiefly as to the assembly of Jehovah.

XXIII. 1-8. Who may and who may not enter into it.

XXIII. 9-14. The camp, in time of war, to be kept clean, since Jehovah walks in the midst of it.

XXIII. 15, 16. A fugitive slave not to be given up.

XXIII. 17, 18. Moral uncleanness in Israel forbidden; emphatically in the case of vows and other worship.

N.B.—The margin shews that it is a religious abomination which is directly in the eye of the lawgiver.

XXIII. 19, 20. Usury permitted in the case of foreigners, but not in the case of a brother Israelite.

XXIII. 21-23. Vows need not be made; but when made, they must be performed (compare Numb. xxx).

XXIII. 24, 25. Liberty to eat of a neighbour's vineyard, or his standing corn; but not to gather and take away.

XXIV.-XXV. 16. Judicial laws, several of them relating to marriage and family life.

XXIV. 1-4. The law of divorce.

XXIV. 5, 6. A newly married man is freed from public duty for a year. A mill or mill-stone may not be taken in pledge.

XXIV. 7. Man-stealing to be punished with death.

XXIV. 8, 9. The law for leprosy to be strictly observed (see Lev. xiii., xiv., and Numb. xii).

XXIV. 10-13. Restrictions on taking pledges from debtors (see Ex. xxii. 25-27).

XXIV. 14, 15. Hired servants are not to be treated harshly.

XXIV. 16. Fathers and children are not to be held mutually responsible for their lives.

XXIV. 17-22. Justice and kindness insisted on towards the stranger, the fatherless, and the widow (See Exod. xxii. 21-24). They are to have anything forgotten or left in the harvest-field, vine-yard, or olive-yard.

XXV. 1-3. Judicial flogging restricted to forty stripes.

XXV. 4. The ox treading out the corn is not to be muzzled.

XXV. 5-10. The law of marriage to raise up seed unto a brother.

XXV. 11, 12. The punishment of an immodest woman.

XXV. 13-16. Unjust weights and measures are forbidden, as an abomination to Jehovah.

XXV. 17.-XXVI. 19. The covenant relation between Jehovah and his people to be set forth.

XXV. 17-19. The sin and punishment of Amalek, seeking to destroy the covenant people (see Exod. xvii. 8-16, Numb. xxiv. 20).

XXVI. 1-11. The profession to be made on offering the first-fruits at the place which Jehovah shall choose.

XXVI. 12-15. The profession and prayer to be made when the tithes in the third year (see chap. xiv. 28, 29) have been all duly given away.

XXVI. 16-19. The mutual avouching of Jehovah and his people.

XXVII. The confirmation of the covenant at Mount Ebal.

XXVII. 1-8. The words of the law to be written on plastered stones, and sacrifices to be offered on an altar of whole stones (Ex. xx. 25) in Mount Ebal.

XXVII. 9, 10. Moses and the priests, the Levites, announce that Israel is become the people of Jehovah, and they therefore require obedience to him.

XXVII. 11-14. Six tribes are appointed to stand on Mount Gerizim to bless, and six upon Mount Ebal to curse, in response to the Levites.

XXVII. 15-26. Twelve curses to be uttered there.

N.B.—The last indicates plainly that the whole law is presented to the people in its blessing and cursing efficacy (see Galatians iii. 10).

XXVIII.-XXX. Closing predictions by Moses.

XXVIII. 1-14. The blessings on obedience (compare Lev. xxvi. 3-13).

XXVIII. 15-68. The corresponding curses upon disobedience (compare Lev. xxvi. 14-45).

XXIX. 1. These are the words of the covenant in the land of Moab, besides the covenant in Horeb.

N.B.—See Exod. xxiv. ; the sacrifice on that occasion extending its influence to this, so that no new sacrifice for confirming the covenant is appointed until that one in the land of Canaan, enjoined at chap. xxvii. 5.

XXIX. 2-9. Renewed exhortation to obedience on account of all their experience, from which they have derived too little advantage.

XXIX. 10-29. The covenant is this day confirmed with them all, and with those that shall come after them. The sin and the ruin of those who turn away from Jehovah, as shall be seen by themselves and by others in their desolated land and their captivity.

XXX. 1-10. The great mercies, temporal and spiritual, in store for the repenting outcasts.

XXX. 11-14. The word is nigh unto them, that they may do it.

XXX. 15-20. Moses calls heaven and earth to witness that he has set before them life and good, death and evil, in the blessing and the curse.

XXXI.-XXXIV. The closing scenes in Moses' life and work.

XXXI. 1-8. Moses, reminding the people that he is not to go over Jordan, encourages them and Joshua with the assurance that Jehovah goes with them and will not forsake them.

XXXI. 9-13. He writes this law, delivers it to the priests, the Levites, and to the elders, and bids them assemble the entire population and read it to them at the feast of tabernacles every seventh year.

XXXI. 14-23. Moses, by Divine command, brings Joshua to the tent of meeting to receive a charge: the apostacy of the people and its punishment are foretold, and a song is given to Moses to teach the people, which shall be a witness against them.

XXXI. 24-29. Moses delivers the law to the Levites to put it by the side of the ark; he testifies to their rebelliousness, and summons the elders and officers, that he may call heaven and earth to witness against them for the corruptions into which they are about to fall.

XXXI. 30. He teaches them the following song, chap. xxxii. 1-43.

XXXII. 1-4. Introduction. The praise of Jehovah.

XXXII. 5-13. Their corruption and ingratitude.

XXXII. 19-25. The alienation of Jehovah, and his threatenings.

XXXII. 26-35. His self-restraint in dealing with them, for his own name's sake, profaned among the nations.

XXXII. 36-43. His call to Israel to répent and be restored; closing with another call to the nations to rejoice with his people.

XXXII. 44-47. Moses and Hoshea (that is Joshua, see Numb. xiii. 16) teach the song to the people, and entreat them to attend.

XXXII. 48-52. Moses is commanded to go up into Mount Nebo, to take a view of Canaan, and to die.

XXXIII. The dying blessing pronounced upon the tribes by Moses.

XXXIII. 2-5. The introduction.

XXXIII. 6-25. The blessings on the individual tribes in succession.

N.B.—Simeon is passed over in silence: compare the great falling off in the second census of this tribe, Numb. i. 23 and xxvi. 14.

XXXIII. 26-29. The conclusion.

XXXIV. The death of Moses; his burial by Jehovah. His unique position as the prophet whom Jehovah knew face to face, though he had a successor in Joshua.

JOSHUA.

I-XII. The conquest of the land.

I.-V. 12. The preparations.

I. 1-9. The entrance of Joshua on his office.

I. 10, 11. He bids the people prepare victuals as they are about to pass over Jordan.

I. 12-18. He reminds the tribes already settled of their promise given to Moses, and receives their assurance of obedience and support.

II. He sends spies to view the land, and Jericho; who accomplish their task safely by the help of Rahab, with whom they make a covenant.

N.B.—As the spies lay hid three days, ver. 22, it has been conjectured that Joshua had secretly sent them off before issuing the command that the host were to cross the Jordan within three days, i. ii. But this is uncertain: iii. 2 does not say “the three days.”

III. 1-8. The general instructions for the crossing.

III. 9-17. Final instructions: the actual crossing as the waters divided before the ark.

IV. 1-14. The memorial stones set up in Jordan, and the other memorial stones carried from its bed. The passage of the whole twelve tribes. Joshua is magnified and the people fear him.

IV. 15-24. The ark passes over last. The twelve memorial stones taken out of Jordan are placed in the encampment at Gilgal.

V. 1. The hearts of the nations of Canaan melt with fear.

V. 2-9. The covenant renewed by circumcision.

N.B.—There had been a suspension of the covenant, and apparently therefore of its sign, ever since the people had been condemned to wander in the wilderness: this “reproach of Egypt” was now rolled away when the sign of the covenant was administered anew (see Numb. xiv. 13-16, and 33, 34).

V. 10-12. The circumcised people observe the passover. The mauna ceases.

N.B.—Probably the other mark of the divine care for them in the wilderness, the pillar of cloud and fire, ceased to guide them as they crossed the Jordan into Canaan under the guidance of the ark.

V. 13-VI. 27. The commencement of the holy war; the fall of Jericho.

V. 13-16. The captain of Jehovah’s host appears to Joshua; who does him reverence.

N.B.—Compare ver. 15 with Exod. iii. 5: and generally compare these verses with Exod. xiv. 19, xxiii. 20-23.

VI. 1-11. His instructions to Joshua, repeated to the people, that they shall compass Jericho seven days in silence, except that the priests shall blow the trumpets as the ark is carried round the city; its walls shall fall on the seventh day.

VI. 12-27. The execution of these commands. The city is devoted, and all that is in it, except Rahab and her families. The curse pronounced upon the man who shall rebuild the walls of Jericho. The fame of Joshua.

VII. The war interrupted by the sin of Achan.

VII. 1. He takes part of the devoted thing.

N.B.—“To commit a trespass,” is a standing phrase in the Law of Moses for such offences. Lev. v. 15, vi. 2, etc.

VII. 2-15. The failure of the expedition against Ai, the melting of the hearts of the people, the humiliation and prayer of Joshua; the discovery of the cause by Jehovah, and the command to punish the guilty whom he will make manifest.

N.B.—“Wrought folly in Israel,” in ver. 15, is elsewhere an expression applied to fleshly lust, and not to covetousness: yet these are coupled in the New Testament, in such passages as 1 Cor. v. 10, 11, Ephes. v. 5, Coloss. iii. 5, Heb. xiii. 4, 5. See also the note on kindred word for “fool” at Psa. xiv. 1.

VII. 16-26. Achan is taken by the lot: he makes confession; and on this being found true, he and his are stoned to death and their bodies are burnt. The

place is named (with an allusion to his name) the valley of Achor, that is trouble (see vi. 18).

N.B.—See references to it in Isa. lxxv. 10, Hos. ii. 15.

VIII. Success against Ai. The covenant confirmed at Mount Ebal.

- VIII. 1-9. Jehovah encourages Joshua to renew the attack on Ai, and promises success. The stratagem to be used.
 VIII. 10-29. This is carried out successfully. Bethel is taken as well as Ai. Ai is devoted, the spoil, however, being given to the people. Its king is hanged.
 VIII. 30-35. The covenant is confirmed at the altar on Mount Ebal, with the blessing and the curse pronounced, according to the commandment of Moses; see Deut. xi. 29, 30, xxvii.

N.B.—In this way Joshua and the people took possession of the land by faith, reckoning that it was virtually conquered; and they engaged to be obedient to the law written on the stones.

IX., X. The southern confederacy against Israel: the Gibeonites alone make peace and submit.

- IX. 1, 2. The news of what Joshua and Israel had done leads to a confederacy of all the Canaanitish nations to the south of them.
 IX. 3-15. The Gibeonites, by a stratagem, succeed in making a league with Joshua and the princes of the congregation.
 IX. 16-27. The discovery of their deceit. Their lives are spared, but they are made hewers of wood and drawers of water for the congregation, and for the altar of Jehovah.
 X. 1-11. Five kings of the Amorites combine to punish Gibeon for deserting them. Joshua is promised complete success; and the kings are discomfited, less by his sword than by a terrific hailstorm.
 X. 12-15. The sun and the moon stand still at the word of Joshua, as related in the book of Jashar.
 X. 16-27. The pursuit and entire destruction of the Amorite army. The five kings are hanged.
 X. 28-39. Joshua takes the principal cities of his enemies, and devotes them to destruction.
 X. 40-43. Summary of his successes in the campaign to the south of Gibeon and Gilgal.

XI. 1-15. The northern confederacy: campaign against it.

- XI. 1-9. Jabin king of Hazor unites the kings of the northern part of Canaan. Joshua is promised complete success, which he achieves.

N.B.—This confederacy embraced the Hittites, ver. 3, who appear only as a small tribe in Canaan, at Hebron; see Genesis xxiii. But recent investigations have made them known to us as a very powerful and highly organised people outside Canaan, one of their capitals being Kadesh on the river Orontes in the Lebanon. They were renowned for their cavalry; a fact which agrees well with ver. 4 here, and with 1 Kings x. 29, and 2 Kings vii. 6, where see note.

- XI. 10-15. Joshua devotes Hazor, the chief city of the confederacy, and burns it. He takes other cities, devoting them also.

XI. 16-XII. 24. The result of the wars of conquest.

- XI. 16-20. The extent of territory covered by Joshua's wars, over all Canaan. The strength put into the breasts of the Canaanites leading to uniform resistance, and ending in their destruction.

N.B.—The "long time," in ver. 18, seems to have been about seven years, as may be calculated from xiv. 7-10, compared with Deut. ii. 14.

- XI. 21-23. The renewed war in the south, against the Anakim: compare x. 36-41, and Numb. xiii. 28, 33.
- XII. 1-6. The territory of the two kings east of Jordan, whom Moses smote, which he divided to the two tribes and a half.
- XII. 7-24. A list of thirty-one kings west of Jordan, whom Joshua smote.

XIII.-XXI. The allotment of the land.

XIII. The divine command to allot the land, with the account of what Moses had already accomplished.

- XIII. 1-14. The command to Joshua to allot the land, notwithstanding that a good deal remained to be conquered; having respect to what Moses had already done, and also to the rule that Levi had no share in the land.

N.B.—Joshua “took the whole land,” but only “according to all that Jehovah spake unto Moses,” xi. 23, of a gradual occupation as they were ready for it, as to which see Exod. xxiii. 29, 30, Deut. vii. 22.

XIII. 15-23. *First*: the inheritance given by Moses to Reuben.

XIII. 24-28. *Second*: the inheritance to Gad.

XIII. 29-31. *Third*: the inheritance to half-Manasseh.

XIII. 32-33. Summing up of this work of Moses.

XIV. The allotment of what strictly was the land of Canaan begun.

- XIV. 1-5. The provision to be made for nine tribes and a half, by Joshua, with Eleazar the high priest, and the heads of the fathers' houses; compare Numb. xxxiv. 16-29.

N.B.—Eleazar always takes precedence, no doubt on account of the sacredness of the lot, which it would be his duty to cast, even where Joshua, as the active head of this land-commission, is said to do it, xviii. 6, 8, 10. Since the land was to be divided by lot, and yet the portions were to be made larger or smaller according to the numbers in the tribe, Numb. xxvi. 52-56, the lot can have determined merely the position of the territory assigned to each, but not its extent, as to which, in some cases, a change was made after the first partition.

- XIV. 6-15. A preferential claim to Hebron is stated by Caleb, as one of the two faithful spies; it is acknowledged by Joshua.

N.B.—The promise by Moses to Caleb in ver. 9, is not mentioned in the Pentateuch; but it agrees well with the spirit of the history.

XV.-XVII. The original territorial arrangements.

XV. 1-12. *First*: Judah. Their border or boundaries.

XV. 13-19. Caleb's portion and conquest, by himself and by his son-in-law Othniel.

XV. 20-62. The cities of Judah, in groups.

XV. 63. Judah is unable to take Jerusalem.

XVI. 1-4. *Second and third*: the house of Joseph, namely Ephraim and Manasseh. Their southern boundary.

XVI. 5-9. The boundaries of Ephraim.

N.B.—We do not know the principle on which these cities within Manasseh were given to Ephraim: yet compare xvii. 11, which informs us that Manasseh had cities within the territories of Issachar and Asher.

XVI. 10. Ephraim also fails to drive out the Canaanites from Gezer.

XVII. 1-11. There was but a single lot for Joseph (see ver. 14-18 and xvi. 1), yet plenty of territory; Manasseh, indeed, having a double portion as the first-born (according to 1 Chron. v. 1, 2), land on both sides of the Jordan.

The provision for the daughters of Zelophehad was as Moses had promised (see Numb. xxvii. 1-11, xxxvi).

N.B.—This single lot, including Manasseh as well as Ephraim, kept these two together: the half-tribe alone might have been too weak.

XVII. 12, 13. Manasseh also fails to drive out the Canaanites.

XVII. 14-18. The complaint of the house of Joseph to Joshua, and his reply.

XVIII., XIX. The supplementary arrangements for the other tribes.

XVIII. 1-10. The tent of meeting is set up at Shiloh. Joshua reproaches the seven remaining tribes for their slackness, arranges to have the land surveyed by representative men, and cast lots for them.

XVIII. 11-28. *First*: Benjamin, between Judah and Ephraim: their boundaries and cities.

XIX. 1-9. *Second*: Simeon; within the portion of Judah, which was too large.

XIX. 10-16. *Third*: Zebulun; their boundaries and cities.

XIX. 17-23. *Fourth*: Issachar; their boundaries (given only in part) and cities.

XIX. 24-31. *Fifth*: Asher, their boundaries (perhaps given only in part) and cities.

XIX. 32-39. *Sixth*: Naphtali; their boundaries and cities.

XIX. 40-48. *Seventh*: Dan; their cities; their additional conquests.

XIX. 49, 50. The gift of a city to Joshua.

XIX. 51. The summing up of this section.

XX. Appointment of the Cities of Refuge.

N.B.—This carries out what Moses had begun, Deut. iv. 41-43, according to the law recorded in Numb. xxxv.

XXI. Appointment of the Levitical cities.

XXI. 1-3. The claim of the Levites.

N.B.—In accordance with the law in Numb. xxxv. 1-8.

XXI. 4-7. The distribution of the three Levitical families among the twelve tribes.

N.B.—The three sons of Levi had not equal shares, the priests belonged to Kohath's family, and had thirteen cities, the rest of the Kohathites receiving ten; that is twenty-three in all, almost the half of the whole forty-eight. The cities of refuge (chap. xx.) were included among the Levitical cities, two being given to each of the three families.

XXI. 8-42. The lists of the cities for each of the three Levitical families.

XXI. 43-45. The summing up of the history of the conquest and allotment of the land: nothing had failed of all that Jehovah had promised.

XXII.-XXIV. Closing scenes.

XXII. The return of the Eastern Tribes to their own home, their danger of civil war, and their escape from it.

XXII. 1-8. Their dismissal with a blessing.

N.B.—Joshua sent them away from Shiloh, ver. 9, therefore later than xviii. 1.

XXII. 9-12. Their memorial altar.

N.B.—The Revised Version brings out the fact that this altar was on the west side of the Jordan.

XXII. 13-20. The remonstrance of the other tribes, and their offer to take

these tribes to inherit among themselves, if this were necessary for preserving purity of worship.

XXII. 21-29. The explanation made by the Eastern Tribes.

XXII. 30-34. It is frankly accepted by the other tribes.

XXIII. A solemn warning by Joshua.

N.B.—Probably a more private or personal dealing than the address in chap. xxiv., which was delivered at Shechem, recalling the transaction recorded in chap. viii. 30-35.

XXIV. Last address by Joshua, his renewal of the covenant, his death, and Eleazar's.

XXIV. 1-25. Joshua rehearses the dealings of Jehovah from the time of Abraham: the people accept the statement and are resolute in covenanting with the God of Israel.

XXIV. 26-28. Joshua writes these words in the book of the law of God, and sets up a great stone as a witness to the transaction.

N.B.—This oak, ver. 26, may have been very memorable in religious transactions; see Gen. xii. 6, xxxv. 4, Judges ix. 6.

XXIV. 29-33. The death of Joshua, and of Eleazar; their burial; the burial of Joseph's bones.

N.B.—This last was in obedience to Joseph's dying instructions, to which the people had sworn obedience, Gen. i. 24-26, see Exod. xiii. 19. The place might be near that oak mentioned here at ver. 26: the date of this burial is not given.

J U D G E S.

I.-III. 6. Introductory.

I.-II. 5. How the Israelites after the death of Joshua dealt with the Canaanites.

I. 1-7. The tribe of Judah is called by Jehovah to take the lead. Their exploits, assisted by Simeon.

I. 8-15. Exploits by Judah alone. Caleb's share in these (already in Josh. xv. 14-19).

I. 16. The Kenites, to whom Moses' wife belonged (see Numb. x. 29-32).

I. 17-20. Exploits of Judah assisting Simeon.

I. 21. Failure of Benjamin to occupy Jerusalem (in spite of what is said at ver. 8).

I. 22-29. Imperfect success of the house of Joseph, that is, Manasseh and Ephraim.

I. 30. The same in the case of Zebulun.

N.B.—Issachar is not mentioned (perhaps compare Gén. xlix. 14, 15).

I. 31-33. Asher and Naphtali, still less satisfactory, are content to dwell among the Canaanites (not as is said ver. 29, 30).

I. 34-36. Dan is forced into the hill country by the powerful Amorites, yet is helped by the house of Joseph.

II. 1-5. Solemn remonstrance by the Angel of Jehovah, and repentance of the people.

N.B.—Bochim, that is, "weepers," is mentioned only here: it may have been a place so named from the act, ver. 4, 5, as the people were assembled at one of the three appointed feasts at the Tent of Meeting. The Angel came up from Gilgal, where he had last appeared as the Captain of Jehovah's host, Josh. v. 13-15.

II. 6-III. 6. The history in its outstanding principles; sin, suffering, salvation.

II. 6-10. The death of Joshua, and of the elders his companions, and the failure of the people to keep up the knowledge of Jehovah.

N B.—Vers. 6-9 are very much a repetition of Josh. xxiv. 23-31.

II. 11-23. Their ways of sinning, especially their idolatry. They are sold (Deut. xxxii. 30) into the hands of their enemies. Jehovah raises up judges to save them. The people fall back worse than before, after the death of the judge. The Canaanites are left in the land to prove them.

III. 1-6. A list of those remaining Canaanites with whom Israel intermarried.

N.B.—The promise was that these nations should be driven out, yet only by degrees, Exod. xxiii. 29-30. But a new reason appeared for this, to train Israel in the holy war, ver. 2; in addition to the reason of trying or proving them, ver. 4 and ii. 22.

III. 7-V. 31. The *first* period of sinning and recovery.

III. 7-11. The *first time of gross sinning*, and of servitude to Mesopotamia; *the first saviour*, Othniel, the brother or (I think rather) the nephew of Caleb; see Josh. xv. 13-19.

N.B.—The date of Othniel's death is given, since it was the signal for backsliding again, see ii. 19; but there is no evidence that Othniel ruled for forty years, or indeed that any of the judges ruled till the next period, that which begins with Gideon. Othniel was fitted for his work by a special gift of the Spirit of Jehovah, ver. 10; a similar gift in the cases of Gideon, vi. 34, of Jephthah, xi. 29, and of Samson, xiii. 25, marks the great successive periods in this book.

III. 12-30. The *second time of gross sinning*, of servitude to Moab and the neighbouring nations; *the second saviour*, Ehud.

III. 31. The *third saviour*, Shamgar, from the Philistines.

IV. 1-3. The *third time of gross sinning* and of servitude, this time to the Canaanites whom they ought to have destroyed.

IV. 4-16. The two judges, Deborah and Barak, who on this occasion were *the joint saviours* of Israel.

IV. 17-24. Sisera, the Canaanite general, is slain by Jael in her tent. Complete deliverance for Israel.

V. Deborah's song of victory.

N.B.—She was probably the author, being a prophetess, iv. 4; compare the songs of Hannah and the Virgin Mary. It is partly based on the blessing of Moses, Deut. xxxiii.; and it has been to some extent the model for Psalm lxxviii. and Habak. iii. For convenience it may be divided thus: vers. 1-8, 9-11, 12-18, 19-27, 28-31.

VI.-X. 5. The *second* period of sinning and recovery.

VI.-VIII. The *fourth time of great sinning*, and servitude to the Midianites, etc. *Gideon the judge*.

VI. 1-6. Relapse into sin, followed by another servitude.

VI. 7-10. Rebuke by a prophet.

N.B.—The only prophet mentioned in the book of Judges, besides Deborah the prophetess.

VI. 11-24. The Angel of Jehovah (ii. 1-5) calls Gideon to his task.

N.B.—Compare this divine manifestation, the call, and the unwillingness to accept it, with the events in the history of Moses, Ex. iii., iv.

VI. 25-32. The altar of Baal thrown down, and the altar of Jehovah set up.

- VI. 33-40. The spirit of Jehovah coming upon Gideon (see note on iii. 7-11). The war begun. The two signs to Gideon.
- VII. 1-8. The double trial, bringing down the number of his men to three hundred.

N.B.—In letting the multitude of the fearful depart, ver. 3; Gideon obeyed, Deut. xx. 8: only by sending them round about from Mount Gilead (margin) he concealed the movement from the enemy.

- VII. 9-14. Gideon is encouraged by the dream of one of the enemy.
- VII. 15-18. Gideon's stratagem.
- VII. 19-25. His victory. The destruction of the Midianites by the tribe of Ephraim.

N.B.—Their success was the more striking event from a human point of view, see Isa. x. 26: yet Gideon's victory by faith was the more important event in the view of the historian who is recording the salvation of God.

- VIII. 1-9. Gideon's tenderness to the boastful men of Ephraim, and his severe threatenings to the traitors in Succoth and Peniel.

N.B.—For the justification of this severity compare v. 23, xxi. 10, 1 Sam. xi. 7; and the fundamental principle, Deut. xvii. 12.

- VIII. 10-21. The complete success of Gideon, and the end of the war.
- VIII. 22-28. Gideon declines the throne. He falls into the snare of making an ephod at his own city.

N.B.—Though he refused the kingdom for himself and his family (see Exod. xv. 18, Numb. xxiii. 21), he must have exercised some sort of authority; at his death his son Abimelech took for granted that one or other of his sons would succeed him. And after Abimelech's time we always read of the number of years the judge ruled, which implies a regular and acknowledged administration in Israel, as the consolidation of the constitution went on. Compare the note on iii. 7-11.

- VIII. 29-35. Gideon's polygamy. His death. Apostasy of Israel from Jehovah, and unthankfulness toward the house of Gideon.

IX. The tyrant Abimelech.

- IX. 1-6. With the help of the men of Shechem he murders his brothers, and is made king by the oak of the pillar in Shechem (see Josh. xxiv. 26).
- IX. 7-21. The parable of his brother Jotham.
- IX. 22-25. Abimelech's rule over Israel. God sends an evil spirit between him and the men of Shechem.
- IX. 26-33. The progress of the quarrel between them.

N.B.—Gaal may have been one of the Canaanites remaining in Shechem, who felt encouraged to stir up the people against the son of the destroyer of Baal, now that idolatrous services were set up anew.

- IX. 34-45. Gaal is defeated, and Shechem is taken and destroyed by Abimelech.
- IX. 46-49. The miserable end of the last of the Shechemites.
- IX. 50-57. The divine retribution in Abimelech's death.

X. 1-5. The two peaceful administrations after Abimelech's fall.

- X. 1-2. That of Tola, for twenty-three years.

N.B.—The only judge whose father's father is named; a man of importance. He had to "save" Israel, after Abimelech's tyranny, as much as the judges raised up to save from foreign oppressors, ii. 16, etc.

- X. 3-5. That of Jair, for twenty-two years.

N.B.—From the time of these judges, onwards, the length of every one's administration is mentioned, and also the public funeral of the judge. The transition towards this may be seen in Gideon's history, viii. 28, 32, where see note.

X. 6-XII. The *third* period of sinning and recovery.

X. 6-18. The renewed sinning and suffering.

X. 6-9. The depth of the corruption and the severity of the chastisement, at the hand of the Philistines and the Ammonites.

N.B.—If these nations, on the west and the east of Israel, attacked them at one and the same time, the chastisement would be often more severe than that recorded in vi. 1-4. Compare the case in Isa. ix. 12.

X. 10-16. The repentance under the divine expostulations.

X. 17, 18. The Israelites and the Ammonites are encamped face to face: the men of Gilead (nearest the Ammonites) take the lead in looking out for one to be at their head.

XI. 1-XII. 7. Jephthah the judge.

XI. 1-3. His early history.

XI. 4-11. His sentence of banishment is revoked, and he is called to be head and captain by the elders of Gilead.

N.B.—There is nothing known to identify Mizpah, ver. 11 and x. 17, where the children of Israel were assembled before Jehovah, with Mizpeh of Gilead, ver. 29: rather it is the central and commanding place in the tribe of Benjamin, where they had already assembled, xx. 1, 3 (near Bethel, xx. 18-23, and not far from Shiloh, xxi. 12), xxi. 1, 5, 8, as also in Samuel's time, 1 Sam. vii. 5-11, x. 17.

XI. 12-28. Unsuccessful negotiations with the king of the Ammonites.

N.B.—Jephthah's argument rests on a careful study of the history, which is in Numb. xx., xxi., and Deut. ii., iii.: yet, in addition, he mentions an embassy from Moses to the King of Moab, ver. 17, not recorded at Numb. xx. 14-21.

XI. 29-33. The Spirit of Jehovah comes on Jephthah (compare iii. 10, vi. 34).

His complete victory over the Ammonites.

XI. 34-40. Jephthah's vow concerning his daughter. The annual celebration.

XII. Jephthah's administration, for six years; his death and burial.

N.B.—His severity towards the Ephraimites was terrible, yet perhaps necessary; compare Gideon's, viii. 1-9, and the note there: also, compare their brutal threat, ver. 1, with that of the Philistines, xiv. 15.

XII. 8-15. Three peaceful administrations.

XII. 8-10. Ibzan for seven years.

XII. 11, 12. Elon for ten years.

XII. 13-15. Abdon for eight years.

N.B.—The description of family life in ver. 9, 14, reminds of that of Jair, x. 4.

XIII.-XVI. The *fourth* period of sinning and recovery.

XIII. 1. The renewed sinning and servitude to the Philistines forty years.

XIII. 2-25. The deliverer Samson, the Nazarite (better spelt in the Revised Version, Nazirite, see at Numb. vi.) for life: his call from the womb, his being filled and moved by the Spirit of Jehovah.

N.B.—Compare this appearing of the Angel of Jehovah to the parents of Samson with that to Gideon, vi. 11-24; and the angel's refusal to give his name, ver. 17, 18, with the refusal to Jacob, Gen. xxxii. 29. The verbs used of the Spirit *moving* him, xiii. 25, and *coming mightily upon* him, xiv. 6, etc., are different from the verbs used in the cases of Othniel, Gideon, and Jephthah, iii. 10, vi. 34, xi. 29.

XIV. 1-4. Samson's purpose of marriage with a Philistine.

XIV. 5-20. His exploit with the lion. The quarrel at the marriage and its consequences.

XV. 1-8. His final breach with the Philistines. He burns their corn by means of three hundred foxes (or jackals, as in margin).

XV. 9-20. The indifference and hostility of Israel: his solitary resistance to the Philistines all the time he was judge.

N.B.—Gross faults in his own character marred his work, so that it was only to “begin to save Israel out of the hand of the Philistines,” xiii. 5, as here, v. 20; but the Israelites were to blame not less than he.

XVI. 1-3. His first gross sin, his danger, and his deliverance.

XVI. 4-22. His shameful fall, the loss of his hair, the sign of his Nazirite consecration, and also of his liberty and his sight.

XVI. 23-31. His recovery, glorious death, and burial.

XVII.-XXI. Two appendices to the history of the Judges.

N.B.—These two histories seem to be thrown to the end of the book so as not to break the thread of the narrative of the times of sinning and salvation by the judges; for the second took place while Phinehas the grandson of Aaron was high priest, xx. 23; and it speaks of Dan as the northern limit of Israel, xx. 1, so that the first narrative must have been earlier in point of time, for it tells of the origin of Dan, xviii. 29. They are probably meant to shew the evils under which the Hebrew commonwealth groaned from the very first, owing to the weakness of its government, when every man did what was right in his own eyes, as there was no king, xvii. 6, xviii. 1, xix. 1, xxi. 25; and thus they prepare the way for the history of the kingdom. Also it is plain that xviii. 12 belongs to an earlier time than Samson's, see xiii. 25.

XVII., XVIII. Idolatrous tendencies.

XVII. 1-6. The beginnings by Micah and his mother; his house of God.

XVII. 7-13. His success in securing a Levite to be priest at his corrupt worship.

XVIII. 1-6. The Danite spies, searching for additional land, pass that way, ask counsel of God from this priest, and are encouraged by him.

XVIII. 7-10. The spies go as far as Laish, and return with a proposal to conquer it.

XVIII. 11-26. Micah is robbed of his image and his priest by the Danites.

XVIII. 27-31. They conquer Laish, name it Dan (see Joshua xix. 47), and establish idolatry there.

N.B.—This bad pre-eminence of the tribe of Dan in idolatry may explain its omission from lists in both the Old Testament and the New, 1 Chron. 1.-viii., Revelations vii. 4-8. There is considerable reason for believing that this vagabond Levite was a descendant of Moses (see the reading of the Revised Version at xviii. 30), and that this gave a position to the idolatrous worship at Dan, as a rival to that at Shiloh where Aaron's family were the priests.

XIX.-XXI. The low morality of the age, and its results.

XIX. The Levite who brought home his runaway concubine (that is secondary wife, xx. 4); the horrible crime at Gibeah in Benjamin; he sends the parts of her mangled body throughout the borders of Israel that men may take counsel.

N.B.—The language of the narrative plainly brands these men of Belial in Gibeah as degraded to the level of the men of Sodom. Gen. xix.

XX. 1-11. The assembled tribes in Mizpah receive his statement of the crime, and resolve to go to Gibeah and punish the offence.

N.B.—Mizpah was within the little tribe of Benjamin, two or three miles from Gibeah, and close to the territories of the two leading tribes, Judah and Ephraim: and a vast army there might spread to Bethel, ver. 18, 26, 27, xxi. 22. See note on xi. 4-11, and here on ver. 24-29.

XX. 12-16. The Benjamites refuse to deliver up the offenders, and prepare for war with their brethren the rest of Israel.

XX. 17-23. The tribes ask God who shall go up first to battle: Judah is sent (as at i. 1, 2), but is disastrously defeated. Preparations for a second battle, with humiliation before Jehovah, who sends them again.

XX. 24-29. A second bloody defeat. Renewed weeping before Jehovah and sacrificing (as at ii. 4, 5), the command to go up a third time, and the promise of success.

N.B.—The ark was then at Bethel, and the high priest Phinehas ministered before it; it may have been brought to the neighbourhood of the camp for the sake of the war, since it seems to have been thereafter brought back to Shiloh, xxi. 12. Compare 1 Sam. iv. 3, xiv. 18, 2 Sam. xi. 11.

XX. 30-35. The crushing discomfiture of Benjamin.

N.B.—The stratagem and its results resemble the case in Josh. viii.

XX. 36-48. The utter destruction of the Benjamites except six hundred men.

XXI. 1-12. Humiliation before Jehovah on account of the loss of a tribe in Israel: wives are provided for 400 of the remnant by devoting to destruction the traitor city of Jabesh-Gilead (see note on viii. 1-9).

XXI. 13-15. The reconciliation of the other tribes and Benjamin.

XXI. 16-25. The contrivance for supplying wives to the rest of the surviving Benjamites. The happy issue.

N.B.—The language in ver. 17 implies that the practically defunct tribe of Benjamin was to be dealt with exceptionally, on a principle like that in the case of the man who died childless, according to Deut. xxv. 6.

R U T H.

I. History of a family that left Bethlehem in time of famine, and sojourned in the land of Moab. Deaths and marriages. Naomi returns to Bethlehem with Ruth, who casts in her lot with the people of Jehovah.

N.B.—This book might almost be reckoned another appendix to the book of Judges; like the preceding two, probably belonging to the earlier times; but unlike them, giving a favourable view of the power of living godliness in Israel.

II. Ruth gleanes in the field of Boaz, a near kinsman of her husband. He testifies to her character and worth, and protects and helps her.

III. Naomi plans that Boaz shall marry Ruth (see the law in Deut. xxv. 5-10); to which he heartily agrees, if it shall come to be his duty.

IV. 1-17. The nearest kinsman refuses; Boaz marries Ruth, and redeems the inheritance. The son born to her. The blessings pronounced by all the neighbours.

IV. 18-22. The pedigree from Perez (Judah's son, Gen. xxxviii. 29, etc.) to David.

N.B.—Ruth is therefore named as an ancestor of Christ, in Mat. i. 5.

FIRST SAMUEL.

I.-VII. Eli and Samuel the judges.

I. Elkanah the Levite and his two wives worship at Shiloh. Hannah vows to make her son a Nazirite for life: Eli the high priest blesses her, the son is born, is named Samuel, and is brought to Eli as a gift to Jehovah.

N.B.—From ver. 9 it appears that the tent constructed by Moses had been so far altered as to have door-posts.

N.B.—In verses 3 and 11 the title “Jehovah of hosts” appears for the first time in the history of Israel.

- II. 1-11. Hannah’s song of thankfulness and of hope for the cause of God. The child is left to minister to Jehovah before Eli.
 II. 12-17. The evil deeds of Eli’s sons, leading the people to abhor (or contemn) the offering of Jehovah.
 II. 18-21. The ministry of Samuel as he grew up; and the growth of Hannah’s family at home.
 II. 22-26. The contrast between the unconcealed vileness of the priests, leniently reproved by their father, and the favour of Jehovah and of men enjoyed by Samuel.
 II. 27-36. Prophecy of ruin to the house of Eli.

N.B.—It was in itself a judgement that the high priest should not be the messenger from Jehovah to Israel, but should receive a message like this from an unnamed prophet, and another such from the child Samuel; compare iv. 1.

- III. The call of Samuel. His terrific message for Eli. Eli’s godly submission. Reunion of all Israel under Samuel’s ministry (contrast the end of III. 1 with the beginning of IV. 1).
 IV. The Philistine war; the superstitious confidence of Israel when the ark came to the camp. Their crushing defeat: the death of Eli’s sons, of himself, and of his daughter-in-law. The ark is taken and goes into exile.

N.B.—The desire to have the ark in the camp was in itself commendable; see at Judges xx. 24-29, 2 Sam. xi. 11.

- V. 1-5. The ark in Dagon’s temple. Judgement executed on the idol.
 V. 6-12. Judgements on the Philistines, in whatever city they placed the ark.

N.B.—The word “discomfiture,” ver. 9 and 11, and the kindred verb, are often used to express the terror and confusion into which the enemies of Jehovah were thrown, without any sufficient reason that could be alleged; in fact it is a panic. See the notes on Ex. xiv. 24, Deut. ii. 15.

- VI. 1-16. The Philistines find it necessary to send back the ark of Jehovah; which they do by the advice of their diviners, with gifts to him, acknowledging his hand, yet applying a test to make sure that it has been his doing. The milch-cows carry the ark to Beth-shemesh, where it is joyfully received and sacrifices are offered.

N.B.—Mice marring the land are mentioned for the first time in ver. 5. The Septuagine Greek version, however, mentions them already at v. 6, and vi. 1. Beth-shemesh was a Levitical city, given to the priests. Josh. xxi. 16.

- VI. 17, 18. The guilt-offering returned by the Philistines along with the ark.
 VI. 19-VII. 1. The judgement on the men of Beth-shemesh for their irreverent looking into (or gazing at) the ark. Their terror at its presence among them. They invite the men of Kirjath-jearim to take it up to them: which they do, sanctifying a man for this charge.

N.B.—They may have preferred to throw the danger on these Canaanite proselytes, who had been dedicated to menial work for the congregation and for the altar of Jehovah. Josh. ix. 17, 23, 27.

- VII. 2-4. Twenty years of Israel lamenting after Jehovah. Samuel calls them to repentance and reformation.

N.B.—His call is much the same as that in Josh. xxiv. 23. It affected “all the house of Israel,” comp. iii. 20, iv. 1. The prophet had been at work no doubt all these years: not improbably he had been acting as judge also, but nothing is told us of the time or manner of his call to this office.

VII. 5-17. All Israel are gathered at Mizpah (see note at Judges xi. 4-11) for confession and prayer. Samuel's sacrifice. Decisive victory over the Philistines, and memorial at Eben-ezer (compare iv. 1). Peace between Israel and the Amorites. Samuel's administration.

N.B.—Since the glory had departed (or gone into exile) from Israel, iv. 21, 22, there had been no divine warrant for restoring the ark to Shiloh (see Jerem. vii. 12-14, Psa. lxxviii. 60, 67) and the worship of the sanctuary had been interrupted by such confusion as is parallel to that noticed at Deut. xii. 8, 9. Hence Samuel seems to have fallen back on three old holy places, and to have had an altar at his own house as the place of Jehovah's presence for the time.

VIII.-XIV. The beginning of the kingdom under Saul.

VIII. The popular wish for a king.

VIII. 1-3. Samuel's sons, associated with him, are unworthy judges in Israel.

VIII. 4-9. The elders therefore demand a king from Samuel. His displeasure: his resource in prayer. He is taught that it is not he but Jehovah, the true king of Israel, who is rejected. He is to grant their request.

VIII. 10-22. Samuel lays before them the manner of the future kingdom. Nevertheless they adhere to their request, and Jehovah bids him grant it. He sends them to their homes.

IX.-X. 16. *First*: The secret divine appointment of Saul by Samuel as prophet.

IX. 1-14. Saul, sent to search for his father's asses, is led to seek an interview with Samuel.

IX. 15-X. 9. Samuel receives him with the highest marks of honour at a feast over a sacrifice; tells him that the asses are found; opens up to him, when alone, the matter of the kingdom; anoints him over the inheritance of Jehovah, and gives him three signs to confirm his word. He promises that the Spirit of Jehovah will come mightily upon him (as at Judges xiv. 6). Saul receives another heart: the signs come to pass.

X. 10-13. As the third sign is fulfilled, Saul himself prophesies to the amazement of all who had known him.

X. 14-16. Saul says nothing of the kingdom even to his own family.

X. 17-27. *Second*: Saul appointed king by the sacred lot in presence of the whole congregation.

X. 17-24. Samuel calls the people together to Mizpah (see vii. 5-7, 16). Saul is taken by lot; and when he is nowhere found he is discovered by the answer of Jehovah. His commanding appearance.

N.B.—Compare the process of casting lots in Josh. vii. 14-18. Jehovah was no doubt asked by means of the high priest's Urim and Thummim; compare Judg. xx. 18, 23, 27, 28, etc.

X. 25-27. Samuel tells the people the manner of the kingdom, writes it in the Book, and lays it up before Jehovah. Saul is accepted as king, yet not by all.

XI. XII. *Third*: Saul accepted as king by the people in the light of Providence: the administration handed over to him by Samuel.

XI. 1-13. The attack on Jabesh-gilead (see Judges xxi. 8-12) by the Ammonites. Saul's brilliant victory. His popularity.

N.B.—With his cutting his oxen in pieces and sending these through all the borders of Israel, compare Judges xix. 29. The attack by the king of the Ammonites had been expected before Saul was made king, xii. 12.

- XI. 14, 15. Samuel brings all the people to Gilgal (vii. 16, x. 8) and renews the kingdom; universal rejoicings before Jehovah.
- XII. Samuel's appeal to the people regarding his administration, now that he retires in favour of Saul. Their conviction of sin. His warnings and promises.

XIII., XIV. Saul's kingdom at its best.

- XIII. 1-4. Saul's standing army. Jonathan's exploit against the Philistines, and the consequent war.
- XIII. 5-7. Depression of the Israelites.
- XIII. 8-14. Saul's first great act of disobedience. Samuel announces that the kingdom shall be taken from him and given to another whom Jehovah has sought out, a man after his own heart.

N.B.—Compare ver. 8 with x. 8; there is some connection between these, though this event may have been years after the other. Saul's disobedience seems to have been usurpation of the priestly office: "Bring the burnt offering to me . . . and he offered" it, ver. 9, 10; and going out to bless Samuel, ver. 10; and "I forced myself therefore and offered the burnt offering," ver. 12.

- XIII. 15-18. Samuel leaves Saul, who is helpless against the Philistine spoilers.
- XIII. 19-23. The people are disarmed by the Philistines.
- XIV. 1-16. Jonathan's exploit, and the confusion of the Philistines.
- XIV. 17-35. The victories over the Philistines. Saul's inconstancy, he inquires of Jehovah by the priest. His self-willed adjuration, binding the people to eat nothing till the victory shall be complete; which Jonathan innocently breaks. The hunger of the people, and their eating with the blood; to which Saul puts a stop.
- XIV. 36-46. Jehovah withholds an answer when they inquire of him: the reason for this silence is discovered by the lot to be Jonathan's breach of the vow. The people rescue him from death at the hands of his father.

N.B.—It is not clear whether the people denied the right of Saul to bind them thus; or whether the ransom (ver. 45, margin) was the practical outlet which was accepted by all the parties, in a case where Jehovah had marvellously blessed the work of Jonathan.

- XIV. 47, 48. Saul's royal administration, warlike and successful.

N.B.—It is possible that this short statement includes the accounts in ch. xi. and ch. xv., but there is no certainty attainable as to the course of his history.

- XIV. 49-51. Saul's family connexions.
- XIV. 52. His constant bitter war with the Philistines. His picked soldiers.

XV.-XXXI. The kingdom passing from Saul to David.

XV. Amalek is devoted to destruction: Saul's second great act of disobedience, and his rejection by Jehovah.

- XV. 1-3. The commission delivered by Samuel to Saul. See Dent. xxv. 17-19.
- XV. 4-9. Saul's conduct in partly sparing the Amalekites.
- XV. 10-31. Jehovah reveals to Samuel the rejection of Saul for this second great act of disobedience (compare xiii. 13). He deals faithfully with Saul's conscience, teaches the claim of obedience to God above everything else, yet at Saul's request, honours him as king before the elders.
- XV. 32, 33. Samuel executes the judgement of Jehovah upon Agag.
- XV. 34, 35. His final separation from Saul, for whom he mourns.

XVI. David secretly substituted for Saul by Jehovah.

XVI. 1-13. Samuel is sent to Bethlehem and anoints David, on whom the Spirit comes mightily.

N.B.—Compare this first appointment of David with that of Saul, ix. 15-x. 9. As Saul's uncle was not told, x. 16, David's own family may not have understood.

XVI. 14-23. The spirit of Jehovah departs from Saul, and an evil spirit terrifies him. In seeking relief he is led to take David as his musician; he loves him, and makes him his armour-bearer.

XVII., XVIII. The course of Providence advancing David.

XVII. 1-11. The armies of Israel and of the Philistines meet: Goliath the giant Philistine champion inspires universal terror.

XVII. 12-16. Three of Jesse's eight sons are in the army; David goes and comes, supplying their necessities.

XVII. 17-54. David hears the defiance of the living God of Israel, inquires into the circumstances, offers to fight the blasphemer, is brought to Saul, gives the reason for his confidence, is accepted as the Israelite champion, rejects Saul's apparel and arms, slays the Philistine with a sling and a stone, then cuts off his head with his own sword. A complete victory is achieved.

N.B.—The head of Goliath could not have been taken to Jerusalem (ver. 54) till long after, when David had taken that city, 2 Sam. v. 6-9: in the meantime he may have laid up the head, as well as the sword, at the holy tent under the high priest's care, according to xxi. 9.

XVII. 55-XVIII. 5. Saul inquires about David, and retains him beside him. The love of Jonathan for David, and their covenant. David's wise conduct, and his favour with all the people and with Saul's servants.

N.B.—The difficulties which have been raised about Saul and Abner not knowing David might be solved in several ways: most easily, I think, by placing chap. xvii. in order of time in the middle of the process recorded in xvi. 14-23, the course of events having been interrupted by the war. See parallel cases of considerable time elapsing in the notes on 2 Sam. v. 11, 12, and chap. ix. and x., and xxiii. 24-39.

XVIII. 6-9. The public celebration of the victory. Saul's jealousy of David.

XVIII. 10-16. Saul, under the influence of the evil spirit, seeks to murder David. He removes him from his presence, making him captain over a thousand. Jehovah is with David.

XVIII. 17-29. Saul's unsuccessful attempt to ensnare David by promise of marriage to his two daughters successively: the younger, Michal, is given to him.

N.B.—David's victory over Goliath had already given him the right to be the king's son-in-law, xvii. 25.

XVIII. 30. David's name ever becomes more honoured.

XIX.-XXI. 9. Saul's avowed attempts to murder David.

XIX. 1-7. His command to this effect. A reconciliation is brought about by Jonathan.

XIX. 8-17. Renewed successes of David; Saul's murderous jealousy. Michal saves David by deceiving her father.

XIX. 18-24. David flees for refuge to Samuel and his prophets. Saul's attempt to seize him comes to nothing, he himself falling under the prophetic influence (as already x. 5, 6, 10-12).

XX. 1-11. David's last appearance at court, to consult with Jonathan.

XX. 12-23. Jonathan and David renew their covenant before Jehovah, and arrange a scheme for the discovery of Saul's intentions.

N.B.—Jonathan's words shew that he foresaw David's advancement to the throne.

XX. 24-34. Saul's murderous intentions are brought to light. Jonathan's anger.

N.B.—The institution of the new-moon feast is given in Numb. xxviii. 11-15; see Psalm lxxxi. 3. Ceremonial uncleanness would shut out from this feast, Lev. vii. 20.

XX. 35-42. The parting of Jonathan and David.

XXI. 1-9. David's last Sabbath at the tabernacle at Nob, before his flight, for which he obtains assistance from the high priest. He is seen by Doeg, Saul's chief herdsman.

N.B.—David either lied to the high-priest or equivocated; the latter, if he meant himself by "the king," ver. 2, 8 (see ver. 11).

XXI. 10-XXVII. David an outlaw.

XXI. 10-15. He flees to the Philistines, to Achish king of Gath; is in danger of his life, feigns madness, and so escapes.

XXII. 1, 2. He takes refuge in the cave of Adullam; he is joined by the whole of his father's house, and by many in distress and discontented.

XXII. 3-5. He conducts his parents to the land of Moab. He is recalled by the prophet Gad, to live in his own land.

XXII. 6-23. Saul, aided by Doeg, accuses the high priest of treason, and puts to death the whole priestly family at the tabernacle, and destroys Nob. One son of the high priest alone escapes to David.

N.B.—David, the true king, had now with him both a prophet and the high priest (xxiii. 6-9).

XXIII. 1-5. David, acting as king, asks counsel of Jehovah, and saves Keilah from the Philistines.

XXIII. 6-13. He learns from Jehovah the treachery of the men of Keilah, and avoids it.

XXIII. 14-29. The last meeting of Jonathan with David. David escapes, first from the Ziphites, and afterwards in the wilderness of Maon.

XXIV. 1-XXV. 1. Saul's keen pursuit of David, who has him in his power, and yet spares him and appeals to him. Saul is for the time convinced and penitent. Samuel dies and is honoured with a public funeral (compare Judges xii. 7, 10, 12, 15). David retires to the southern wilderness.

XXV. 2-44. David's dealings with Nabal, whose life is spared by the discretion of his wife Abigail. His death by the stroke of God. David marries Abigail. He had a wife already, besides Michal, whom Saul had taken from him and given to another.

N.B.—Abigail recognised David as the true King of Israel, ver. 28-31; as Saul himself had virtually done, xxiv. 20; see also Jonathan's words, xxiii. 17. Her husband's name, Nabal, means "fool" in a very emphatic sense, she recognises its application to him, ver. 25: see notes on the words, "fool" and "folly," Josh. vii. 15; Psa. xiv. 1.

XXVI. 1-25. David's second danger from the Ziphites. His second opportunity for destroying Saul, and his appeal to him, and to Jehovah. Their final parting.

XXVII. 1-4. David's second flight in despair to Achish, King of Gath: Saul gives up the pursuit of him.

N.B.—The result was now reached which David had dreaded, xxvi. 19, that he should be driven to live with the heathen.

XXVII. 5, 6. Achish gives Ziklag to David, a city which he might make his home and call his own.

XXVII. 7-12. David's raids on the surrounding tribes, imagined by Achish to be raids on Israel.

XXVIII-XXXI. Saul's third great act of disobedience: the close of his life and reign.

XXVIII. 1, 2. Philistine war with Israel. David's awkward position.

N.B.—He seems to have used equivocating language which led Achish astray.

XXVIII. 3-25. Saul goes to the witch at Endor, to have Samuel raised from the dead: he hears his doom, and goes away to meet it.

N.B.—He had lost the three lawful ways of consulting God: since the death of Samuel no prophet had been sent to him; since the murder of the priests he had no answer by Urim; and no dreams sent from God informed him. Hence this third great offence: compare xiii. 13, xv. 26, from which it seems that this first offence was against the priestly law, his second against the kingly law, and his third against the prophetic law.

XXIX. 1-11. By the jealousy of the Philistine lords, David is rescued from his awkward position and sent back to Ziklag.

XXX. 1-6. David on his return finds Ziklag smitten, pillaged, and burnt, by the Amalekites. His faith while the people spoke of stoning him.

XXX. 7-25. David inquires of Jehovah; by means of a slave left to perish he overtakes the Amalekites, destroys them, and recovers all that had been taken from Ziklag, and also takes much spoil that they were carrying away. His liberal rule for distribution of the spoil; compare ver. 22-25 with Numb. xxxi. 26, 27.

XXX. 26-31. David sends presents to the elders of Judah, in different cities, where he had met with friendly treatment while an outlaw.

XXXI. 1-7. The defeat and death of Saul on Mount Gilboa. Disastrous consequences.

XXXI. 8-13. The Philistines triumph over Saul's body: it is lovingly carried off and buried by the men of Jabesh-gilead (see chap. xi).

SECOND SAMUEL.

I-IV. The reign of David in Hebron over Judah

I. 1-16. David receives the news of the defeat and death of Saul from an Amalekite who professed to have killed him at his own request. David puts him to death.

N.B.—His story was false, at least in part: but he expected a reward for the crown and bracelet, see iv. 10.

I. 17-27. David's elegy lamenting over Saul and Jonathan.

II. 1-7. David inquires of Jehovah, and goes up with his men to the cities of Judah, he himself to Hebron, where he is a second time anointed king (the first time 1 Sam. xvi. 13), now by the tribe of Judah. His message of commendation to the men of Jabesh-gilead (see 1 Sam. xxxi. 11-13).

II. 8-11. Abner had already broken up the unity of the people, and made Saul's surviving son Ishbosheth king at Mahanaim, on the east of Jordan.

II. 12-32. The civil war begun by Abner. The bloody combat of the champions. The rout of Abner's men. The first appearance of David's nephews, Joab, Abishai, and Asahel: Asahel forces Abner to single combat, and loses his own life.

III. 1. Long civil war, ever to the advantage of David.

III. 2-5. David's wives and children in Hebron.

III. 6-11. Abner's evil life; his quarrel with Ishbosheth.

- III. 12-16. Abner offers to help David to the throne of all Israel. David insists on first recovering his wife Michal (1 Sam. xviii. 25-27, xxv. 44). She is given back to him.
- III. 17-30. Abner's successful arrangements with the elders of Israel and with David. He is murdered by Joab and Abishai. David's curse on their house.
- III. 31-39. Funeral honours to Abner. David's elegy. Satisfaction of the people. David's confession of feebleness as against his nephews.
- IV. 1-3. Ishbosheth is left in the hands of two of his captains of bands.
- IV. 4. Mephibosheth, Jonathan's son, the only other lawful representative of Saul's house (ix. 1-3.) is a cripple boy.

N.B.—The two captains of bands (ver. 2.) may have been leaders in Saul's massacre of the Hivites of Gibeon (compare xxi. 1, 2, with Josh. ix. 17), when some saved their lives by flight. And the flight and lameness of Jonathan's son may be mentioned here, partly as an instance of divine retribution, especially if greed was involved as a motive for massacring those people, see 1 Sam. xxii. 7.

- IV. 5-12. The two captains of bands murder Ishbosheth, and carry his head to David, who puts them to death as traitors.

N.B.—The verb in ver. 11, rendered "take you away" is that rendered "put away" in Deut. xiii. 5. where see note.

V.-VIIII. The glories of David's reign over Israel

- V. 1-3. David is chosen by the whole of the tribes of Israel, and anointed king the third time (first and second time 1 Sam. xvi. 13. and chap. ii. 4).

N.B.—His office was to be shepherd of Israel (Psa. lxxviii. 70-72); and his title was "leader," as in the margin (and see Isa. lv. 4), a word often used from Saul's time onward to describe the king's office, 1 Sam. ix. 16, x. 1, xiii. 14, xxv. 30; 2 Sam. vi. 21, vii. 8; 1 Kings i. 35, xiv. 7, xvi. 2; 2 Kings xx. 5; 1 Chron. v. 2, &c., though difficult to translate uniformly; it occurs again in Daniel ix. 25, xi. 22.

- V. 4-10. David's age, and length of reign. His conquest of the Jebusite city Jerusalem, which becomes his capital. His success under God.
- V. 11, 12. His palace, built for him by Hiram, king of Tyre. His conviction that Jehovah had established him as king, and exalted his kingdom.

N.B.—Owing to David's other occupations, and on account of the chronology of the kingdom of Tyre, there is some reason to think that this event is mentioned earlier than in the order of time; we know, for certain, that the next paragraph spreads over a large part of his reign.

- V. 13-15. David's additional wives and children in Jerusalem.
- V. 17-21. A Philistine invasion. David inquires of Jehovah, and gains a remarkable victory at Baal-perazim (see Isa. xxviii. 21).
- V. 22-25. His second victory, under the manifest guidance of Jehovah.
- VI. 1-23. David brings the ark away from Kirjath-jearim, but in a cart. The driver, putting his hand to it, is struck dead. David is afraid and leaves it in the house of Obed-edom: but hearing of the blessing it had brought, he takes it up to Jerusalem in due form and with great religious rejoicings. His wife Michal despises him for humbling himself before it: he rebukes her, and she is condemned to be childless.
- VII. 1-17. David purposes to build a house for Jehovah, and the prophet Nathan approves; but he receives a message in vision forbidding David. Yet Jehovah reveals that it is only a delay; that he will build a house for David (that is, a family), and that his seed will have Jehovah as Father, and shall be a son to Jehovah, and shall build a house for the name of Jehovah, and shall have a throne established for ever.

VII. 18-29. David's prayer and thanksgiving in reply, for himself and his people.

VIII. 1-14. The combination of heathen powers against David: his victories over all who did not submit.

N.B.—Compare Saul's case, 1 Sam. xiv. 47, 48. With ver. 13 compare the title of Psalm ix. See also Balaam's prophecy, Numb. xxiv. 17-20.

VIII. 15-18. David's officers, civil and ecclesiastical.

N.B.—The outstanding peculiarity of the arrangements for worship was the existence of two high priests together, see again xv. 24-29, most naturally explained by Abiathar, who had ever been with David, now receiving charge of the ark in Jerusalem, while Zadok at Gibeon received charge of the Tent or Tabernacle constructed by Moses: so it is stated in 1 Chron. xvi. 39, and see 2 Chron. i. 1-4 and notes. There is some obscurity as to "Ahimelech the son of Abiathar," where we might have expected "Abiathar the son of Ahimelech." David's sons who were "priests," are kept in this record carefully apart from these two priests, and we do not know what they were: in the parallel passage in Chronicles they are called "chief about the king;" so that "priest" may have been a title applied to servants of the king as well as of God, like our analogous word, "minister." After Absalom's rebellion, their place seems to have been taken by a man not of the royal family, xx. 26. Another case occurs at 1 Kings iv. 5.

IX. David's relation to the fallen house of Saul.

IX. 1-13. David inquires if there be any one left of the house of Saul, that he may shew him kindness for Jonathan's sake. Mephibosheth is found, and is treated as one of David's own family: his land is restored to him, to be cultivated by Ziba.

N.B.—Mephibosheth was about 12½ years old when David came to Jerusalem, see iv. 4 and v. 5. If his own Mica, ver. 12, was already born, this narrative must refer to a date some years later.

X-XX. David's great sin, and its sad consequences.

X-XII. The sin: what led to it, and how it took place.

X. The insult to David's ambassadors by the King of the Ammonites, who obtains help from Hadarezer king of Syria and his allies. Complete defeat of these, and subjection of the country to Israel as far as the Euphrates.

N.B.—It is quite possible that this is a more minute account of what is mentioned generally at viii. 3-6, 12; if so, it is repeated here in greater detail, as introducing the circumstances which led to David's sin.

XI. 1. War with the Ammonites is carried on by Joab, who besieges Rabbah their capital. David tarries at Jerusalem.

XI. 2-27. David's adultery with Bath-sheba the wife of Uriah. His attempts to hide his sin. Uriah is murdered by David's arrangement with Joab. David marries Bath-sheba. Jehovah is displeased.

XII. 1-6. Nathan's parable, which makes David judge his own case.

XII. 7-14. Nathan's application: David's sin shall come back upon himself. David confesses, is pardoned, yet is warned that he shall be chastised by the death of his child.

XII. 15-25. This sentence is carried out, notwithstanding David's humiliation and entreaties. The birth of Solomon, and the marks of divine favour restored.

XII. 26-31. David takes Rabbah, assumes the crown of the Ammonite king, and tortures the people.

N.B.—We are not called to justify the cruelty recorded here, or at viii. 2, and 1 Kings xi. 15, 16. But there might well be extenuation in the habits of the age; also in the general character of the Ammonites, see 1 Sam. xi. 2; Amos i. 13; probably also in something they had done in this great combination against which David was struggling, on account of which he gathered all the people of Israel, ver. 29, as Saul had done against these Ammonites, 1 Sam. xi. 7. At all events, the Ammonite king's brother kept faithful to David in his reverses, xvii. 27, so probably he felt that no particular wrong had been done to his people.

XIII., XIV. *First* terrible chastisement of David: Amnon's history.

XIII. 1-22. Amnon's cunning and abominable outrage on his half sister Tamar. David is angry, yet does nothing. Absalom, her full brother, hates Amnon, and avoids speaking to him.

XIII. 23-37. Absalom's cunning revenge, in the murder of Amnon; the grief of David. The flight of Absalom to his mother's father.

XIII. 38, 39. Absalom's exile for three years. David's state of mind.

XIV. 1-24. Joab's contrivance to bring Absalom home. David permits his return to Jerusalem, yet refuses to see him.

XIV. 25-27. Absalom's beauty. His family.

XIV. 28-33. Absalom induces Joab to procure his restoration to favour with David.

XV.-XX. *Second* terrible chastisement of David: Absalom's rebellion and its results.

XV. 1-6. Absalom steals the hearts of the men of Israel.

XV. 7-12. His conspiracy, and his blasphemous pretence of a vow at Hebron.

N.B.—There might be jealousies between Judah, over which alone David had ruled in Hebron, and the other tribes of Israel: see the state of feeling, xix. 11-15, 40-43.

XV. 13-29. David flees from Jerusalem, his servants faithfully attending, even the Gittite Ittai. He sends the two high priests and the Levites with the ark back to Jerusalem, awaiting the good pleasure of Jehovah.

XV. 30-37. Hushai is sent back by David to defeat the counsel of the traitor Ahithophel.

XVI. 1-4. Ziba, by presents and false suggestions, obtains a grant from David of Mephibosheth's inheritance.

XVI. 5-14. Shimei, of the house of Saul, curses David; who bears this meekly as from Jehovah, in spite of the proposals of the sons of Zeruah to take vengeance.

XVI. 15-23. Absalom enters Jerusalem. Hushai insinuates himself into Absalom's counsels. Ahithophel's abominable advice.

XVII. 1-4. Ahithophel's advice to end the civil war by overtaking and slaying David at once.

XVII. 5-14. Hushai defeats it, Absalom having been blinded according to Jehovah's purpose.

XVII. 15-23. Secret intelligence is conveyed to David, who escapes. Ahithophel deliberately hangs himself.

XVII. 24-26. David retires to Mahanaim in the land of Gilead (as Saul's family had done, see ii. 8), whither he is followed by Absalom whose new captain is Amasa, in place of Joab his cousin.

XVII. 27-29. The kindness shewn to David at Mahanaim, by Barzillai and others.

XVIII. 1-18. The decisive battle; victory to David. Absalom is caught in a tree, and is put to death by Joab, though against David's commands.

XVIII. 19-23. The rival messengers sent to David.

- XVIII. 24-33. The announcement. The violent grief of David.
 XIX. 1-8. Joab forces David to leave off his mourning and to receive his people.
 XIX. 8-10. Israel had fled: in their anarchy they discuss how they may bring the king back.
 XIX. 11-15. David uses the two high priests to incite the tribe of Judah to be first in bringing him back, as nearest of kin to him; and also, to offer Joab's office to Amasa.

N.B.—These acts proved his clemency: yet the former helped on the separation of the other tribes from Judah, and the latter was rash in favouring the military head of the rebellion, and was perhaps unfair to Joab.

- XIX. 16-23. Shimei, accompanied by Ziba, seeks and obtains pardon, as the first of the house of Joseph (strictly, of Rachel) to meet the king.
 XIX. 24-30. Mephibosheth and Ziba are commanded to divide the land (ix. 7).
 XIX. 31-39. Barzillai bids farewell to David, who takes his son Chimham with him to Jerusalem.
 XIX. 40-43. The jealousy between Judah and the other tribes, caused by Judah hastening the return of the king to themselves.
 XX. 1, 2. Sheba, a Benjamite, stirs up the discontented tribes to revolt.
 XX. 3. David shuts up in widowhood the concubines whom he had left at Jerusalem.
 XX. 4-22. The pursuit of Sheba, and his death, ending the revolt. Amasa is dilatory in his task. He is murdered by Joab, who resumes the military command.
 XX. 23-26. David's officers, civil and ecclesiastical.

N.B.—See the earlier list, and the note upon it, at viii. 15-18.

XXI.-XXIV. Appendix.

- XXI. 1-14. The bloody house of Saul: he had sought to slay the Gibeonites (see note on iv. 4), who now demand blood for blood. David gives up seven sons of Saul to be hanged: the tender watching of one of the mothers. David gives honourable burial to their bones, at the same time burying those of Saul and Jonathan.
 XXI. 15-17. Danger to David from a Philistine giant, which is averted.
 XXI. 18-22. Other Philistine giants slain by his men of war.
 XXII. David's psalm of thanksgiving for deliverance out of the hand of all his enemies, and of Saul, and for manifold blessings vouchsafed to him by Jehovah.

N.B.—This appears, with very slight changes, as the eighteenth Psalm.

- XXIII. 1-7. David's last words.

N.B.—As it were another psalm, looking back to Nathan's prophecy, vii. 4-16.

- XXIII. 8-23. The roll of David's principal mighty men, their exploits.

N.B.—The Hebrew word translated "captains," ver. 8, is almost the same as that for "third," and in the plural is almost the same as that for "thirty." There may be a connexion with these numerals, as this select body is said to have been thirty at ver. 24, and thirty-seven in all at ver. 39; and in vers. 8-23 we have three at the head, and two belonging to a second class of three, whose full number, perhaps, never was filled up. The word also occurs in Exod. xiv. 7, xv. 4; 1 Kings ix. 22; 2 Kings vii. 2, &c., ix. 25, x. 25, xv. 25; 2 Chron. viii. 9; Ezek. xxiii. 15, 23: from a comparison of these passages it may be inferred that these men were like the knights of orders in many countries, invested with some special honour by the sovereign. At 1 Chron. xi. 11, xii. 18, the Revised Version has "thirty" in the text, and "captains" only in the margin.

XXIII. 24-39. The roll of the rest of his mighty men.

N.B.—The list in 1 Chron. xi. 26-47 differs repeatedly, and contains more names. But Asahel, the first named, was killed very early; so that probably we have names inserted of men who from time to time filled up vacancies by death.

XXIV. 1-9. David is tempted to number the people, and carries out his purpose against the remonstrances of Joab and his other servants.

XXIV. 10-17. David's heart smites him. The prophet Gad lays before him a choice of judgements from Jehovah. He chooses pestilence, the shortest and sharpest; after seventy thousand had fallen, he humbles himself as the guilty one, and pleads that his people may be spared.

XXIV. 18-25. David, by Gad's direction, purchases the thrashing-floor of Araunah, and offers sacrifice thereon. The plague is stayed.

N.B.—If the Authorised rendering of ver. 23, now in the margin, is retained, Araunah may have been the old Jebusite king of Jerusalem.

FIRST KINGS.

I.-XI. The undivided kingdom.

I.-II. 11. The end of David's reign.

I. 1-10. David's old age and feebleness. His son Adonijah attempts to make himself king.

I. 11-31. Nathan, the prophet, and Bath-sheba press David to preserve the rights of Solomon, as he had promised. He swears to do this.

I. 32-40. At David's command Solomon is anointed king by Nathan and the high priest Zadok, to the joy of the people.

I. 41-53. Confusion and flight of the conspirators. Adonijah fleeing to the horns of the altar, is dismissed by Solomon with a conditional pardon.

II. 1-11. David's dying charge to Solomon. His death.

N.B.—The severity against Joab and Shimei has been blamed: but the conspiracy of Adonijah made it necessary, considering the youth of Solomon; observe also the tenderness in avoiding mention of Abiathar, who was as guilty as any.

II. 12-XI. Solomon.

II. 12-46. Solomon reigns. He puts to death Adonijah on occasion of a renewal of his treasonable conspiracies, also Joab; he removes Abiathar from the high priesthood; he places Shimei under restraints, which after three years he breaks through, and is therefore put to death; the kingdom is established in the hand of Solomon.

N.B.—The fulfilment of the judgements denounced against the house of Eli, ver. 27, brought to an end the irregular state of matters in which there had been two high priests: see note on 2 Sam. viii. 15-18. The tabernacle of Moses, however, still stood at Gibeon, see iii. 4, and perhaps ii. 28.

III. 1-3. Solomon marries the daughter of Pharaoh. His love for Jehovah: yet he and his people sacrifice in high places, the house of Jehovah being not yet built.

III. 4-15. Solomon at the great high place in Gibeon has a choice offered him by Jehovah: he chooses wisdom and obtains in addition riches and honour. He returns to Jerusalem, offers sacrifices before the ark of the covenant, and makes a feast to all his servants.

- III. 16-23. His judgement in the case of the child claimed by two mothers makes his wisdom renowned.
- IV. 1-20. Solomon's officers, civil and ecclesiastical. His twelve officers to provide for the king's table in successive months. Judah and Israel multiply and enjoy outward prosperity.

N.B.—Comparing the list with those in David's time, 2 Sam. viii. 15-18, xx. 23-26, we observe (1) that their number is much increased, (2) that the military authorities are no longer placed first; (3) that the divisions of the tribes were to a large extent not followed in the arranging the monthly provision for the table.

- IV. 21-28. The magnificence of his arrangements. The security of his people. The width of his dominion, from the Euphrates to the land of the Philistines inclusive.
- IV. 29-34. His wisdom. The wise of other lands gather to him.
- V. 1-12. Hiram king of Tyre sends to congratulate Solomon, is informed of his intention to build a house for the name of Jehovah. The agreement as to trees from Lebanon to be furnished by Hiram.
- V. 13-18. The levy of men for the work. The preparations with huge stones for the foundations, and stones and wood for the building.

N.B.—The men of the Phœnician city Gebal, ver. 18, seem to have been renowned for skill, Ez. xxvii. 9.

VI-IX. 9. The building and dedication of the temple.

- VI. 1-10. The general plan of the building, the house and the side chambers. No sound of any tool heard while it is building.
- VI. 11-13. The promise of Jehovah to Solomon, if he will walk according to the laws of God.
- VI. 14-38. The building of the temple, both the house (or holy place) and the oracle (or most holy place), with cherubim: all is overlaid with gold. The inner court. Seven years and a half are spent in building it.

N.B.—In this chapter and the next there is no particular description of those things which were continued in the temple from the tabernacle of Moses; but only of those things which were new, as the ten lavers and the sea, the pillars and the chapters.

- VII. 1-12. Thirteen years are spent in building his own house: its grandeur analogous in some things to that of the temple.
- VII. 13-51. Hiram's work for Solomon; the two pillars and their chapters, the molten sea, the ten bases and their ten lavers: these brasen articles are all cast in the clay ground between Succoth and Zarethan. Solomon makes the golden vessels. He brings in what his father had dedicated.
- VIII. 1-11. Solomon assembles all the representatives of Israel to bring up the ark to its place, from the city of David. The cloud fills the house with the glory of Jehovah, so that the priests cannot stand to minister.

N.B.—With ver. 1-5 compare the bringing up of the ark to the city of David, 2 Sam. vi. 1-5, 12-15; with ver. 10, 11 compare the dedication of the tabernacle, Exod. xl. 34, 35.

- VIII. 12-21. Solomon blesses the congregation of Israel, in connexion with this choice by Jehovah of a city in which, and a king by whom, to build a house for his name.
- VIII. 22-53. Solomon's dedication prayer, pleading to have the promises to David and his royal line fulfilled: also specifying cases in which the people might pray toward the temple in hope of being graciously heard: the case of wrong as between individuals; that of Israel being smitten down before the enemy; the case of heaven being shut up, when there is no rain; the case of famine, pestilence, mildew, locusts, &c.; the case of the foreigner attracted to Jehovah and his house: the case of war and captivity.
- VIII. 54-66. Solomon blesses and exhorts the people. The vast numbers of sacrifices, and the temporary enlargement of the altar. The feast of tabernacles doubled in length by the happy and united people.

IX. 1-9. Jehovah answers Solomon's prayers with promises and warnings.

IX. 10-XI. Further history of Solomon.

IX. 10-14. The mutual presents of Solomon and King Hiram.

IX. 15-25. The cities which Solomon built. The levies for his public works are of the remaining Canaanites, whereas none of the children of Israel are made bondservants. Pharaoh's daughter is removed from the city of David to a house built for her. Solomon sacrifices, burning incense therewith, three times every year.

IX. 26-28. His navy on the Red Sea, which brings gold from Ophir.

X. 1-13. The visit of the Queen of Sheba to him: her presents of gold, &c. The gold and other precious things brought by the navy of Hiram.

X. 14-29. Solomon's revenue of gold, and its various sources: his golden targets and shields, his ivory throne, &c. His manifold riches. The wise men who come to hear his wisdom. His chariots and horsemen.

XI. 1-8. Solomon's many wives and concubines, who, in his old age, draw him away to idolatry.

N.B. - Some of these nations are not among those with whom marriage was forbidden by the laws of Moses: but their idolatry ought to have led the wise Solomon to see that the reason or principle of the law applied to them also, all the more on account of the new relation in which Israel stood to those nations since the days of Samuel and David.

XI. 9-13. Jehovah denounces this conduct; yet with two merciful mitigations.

XI. 14-22. Jehovah raises up an adversary to Solomon in Hadad the Edomite.

XI. 23-25. Another such enemy was Rezon, who reigned in Damascus over Syria.

N.B.—Since he was an enemy "all the days of Solomon," ver. 25, he was let loose before Solomon's sin, though he may have been unable to do mischief till after that event.

XI. 26-40. Another was Jereboam the son of Nebat, an Ephraimite, to whom the prophet Ahijah revealed that Jehovah would give him ten tribes, rending the kingdom out of the hand of Solomon.

XI. 41-43. Solomon's acts, reign, and death. He is succeeded by his own son Rehoboam.

XII.-2 Kings VIII. The two rival kingdoms till the fall of Ahab's house.

XII.-XIV. Rehoboam and Jeroboam.

XII. 1-20. All Israel assemble at Shechem to make Rehoboam king. They ask a lightening of their burdens, which he finally refuses, by the advice of his young counsellors. All the tribes but Judah revolt from the house of David and make Jeroboam king.

XII. 21-24. Rehoboam raises an army in the tribes of Judah and Benjamin, to fight against Israel: he is forbidden by Shemaiah the man of God, since this thing was of Jehovah (ver. 24 with ver. 15).

XII. 25-33. Jeroboam's civil and ecclesiastical policy: two capitals; also two centres of worship, the use of images in worship, the priesthood thrown open to all the people, the time of the feast of tabernacles changed.

N.B.—There might be worldly policy in all these changes: the later date for the harvest festival in the northern kingdom; the adoption of calves as emblems of God, a practice brought from Egypt, and accepted by Jeroboam as it had been by Aaron; and priests from other tribes than Levi, whose head-quarters were in Judah and Benjamin (Joshua xxi. 9-19), and whose temple at Jerusalem linked them to the house of David.

XIII. 1-10. A man of God is sent from Judah to prophesy against Jeroboam's altar at Bethel. Three signs confirm his message. He refuses the king's invitation to his house, and returns homeward, as he had been commanded.

XIII. 11-32. Another prophet by a lie brings him back. His disobedience is denounced by Jehovah, and a lion slays him. The deceiving prophet buries him with all honour, and directs that he himself shall be buried beside him.

XIII. 33, 34. Jeroboam persists in his evil courses, to the ruin of his house.

XIV. 1-20. New dealing with Jeroboam, the sickness and death of his only child that should have a grave, according to the message of the prophet Ahijah. Jeroboam dies and is succeeded by his son.

N.B.—It may have been part of Jeroboam's policy of decentralisation that he made his residence at Tirzah, ver. 17, comp. xv. 21, 33, xvi. 6, &c., after he had already built Shechem and Penuel as royal cities, xii. 25.

XIV. 21-31. Rehoboam reigns over Judah; the people do evil in the sight of Jehovah, worse than their fathers, with high places and heathenish idols. Chastisement at the hand of Shishak king of Egypt. Constant war between Rehoboam and Jeroboam.

XV., XVI. Successions of kings and dynasties.

XV. 1-8. Rehoboam's sins are copied by his son and successor Abijam, who continues the war with Jeroboam.

N.B.—The leading idea in the Book of Kings is the fulfilment of the promise of the kingdom to David's house: hence the notice of a lamp given to David in the darkest hours, ver. 4, according to the prediction xi. 36; see also 2 Kings viii. 19, and the parallel 2 Chr. xxi. 7.

XV. 9-24. Asa's good reign over Judah, putting down idolatry so far as he could. His league with Ben-hadad king of Syria against Baasha king of Israel, with whom he keeps up the hereditary warfare.

N.B.—This is the first example of calling in the aid of heathen powers in the struggles between the two kingdoms. It bore bitter fruit.

XV. 25-32. The wicked reign of Nadab over Israel. Baasha murders him, and destroys the whole house of Jeroboam.

XV. 33-XVI. 7. The wicked reign of Baasha over Israel. The prophecy against him and his house by Jehu the son of Hanani.

XVI. 8-14. Zimri murders Elah, the son and successor of Baasha, whose whole house he destroys.

XVI. 15-20. Zimri reigns seven days: he takes his own life, that he may not fall into the hands of the people.

XVI. 21-28. Civil war in Israel: Omri succeeds to the throne, builds a new capital, Samaria (see xiv. 17 and note on it), and deals wickedly above all that were before him.

XVI. 29-34. He is succeeded by his son Ahab, who does evil above all that were before him. He marries Jezebel, daughter of the king of the Zidonians, and introduces the worship of Baal. Accomplishment of Joshua's curse upon the man who should build Jericho.

N.B.—Jeroboam's worship of the calves had been a breach of the second commandment, which has to do with the manner of worshipping the true God; Ahab's forsaking Jehovah for an idol was a breach of the first commandment, which has to do with the object of worship, see chap. xviii. 21.

1 Kings xvii-2 Kings ii. 18. The struggle for Jehovah led by Elijah.

XVII. 1-7. Elijah, having prophesied against Ahab that dew and rain should be withheld, is sent to hide by the brook Cherith, where the ravens feed him.

- XVII. 8-24. He is sent to a Zidonian widow, to Zarephath, and he and she are miraculously sustained. Her son dies, and he restores him to life.
- XVIII. 1-16. Elijah meets the good Obadiah, and bids him arrange for a meeting with Ahab.
- XVIII. 17-40. Elijah puts Baal's prophets to shame, by bringing down fire from heaven on his sacrifice: they are put to death by the repenting people.
- XVIII. 41-46. Elijah by fervent prayer obtains rain: he runs before Ahab's chariot to the city of Jezreal.
- XIX. 1-18. Elijah is threatened by Jezebel, and flees to Beer-sheba in Judah: he is comforted in the wilderness by an angel, and miraculously fed, so as to fast forty days. He journeys on to Horeb, the mount of God: Jehovah manifests himself to him, and commissions him to anoint Hazael to be king over Syria, and Jehu to be king over Israel, and Elisha to be prophet in his room.

N.B.—The language in this narrative reminds often of Exod. xxxiii, xxxiv; the cave, ver. 9 and 13, may have been the very "clift of the rock," Exod. xxxiii. 22.

XIX. 19-21. He fulfils this commission only in the case of Elisha.

N.B.—Scripture does not make it clear whether he was justified in delaying, as he handed over the other two commissions to Elisha, who handed over one of them to a third person, 2 Kings viii. 7-13, ix. 1-10.

- XX. 1-22. The insulting conduct of Ben-hadad king of Syria, and the mean spirit of Ahab. A prophet brings him deliverance, but warns him of returning danger.
- XX. 23-34. The superstitious confidence of the Syrians urges them on to their own ruin: Ahab lets Ben-hadad go.
- XX. 35-43. By a parable a prophet denounces the judgement of Jehovah on Ahab for letting Ben-hadad go.

N.B.—This man was devoted to destruction since Elijah had been commissioned to anoint another to be king of Syria: but more generally, his kingdom had risen on the ruin of Solomon's, like that of Moab, on which also the prophet Elisha denounced severe judgement, 2 Kings iii. 15-19, as if this was a time of renewed grace to Israel after the revival narrated in chap. xviii., and of special protection from all their enemies, if they had known the time of their visitation.

- XXI. 1-16. Ahab covets Naboth's vineyard, and obtains it by Jezebel's contrivance to accuse him of blasphemy and to put him to death.
- XXI. 17-29. Elijah denounces judgement on Ahab and Jezebel from Jehovah, who nevertheless postpones it on account of Ahab's repentance.
- XXII. 1-28. Ahab secures Jehoshaphat to help him in his war with Syria. The false prophets encourage him, but Micaiah predicts his defeat and death, and is therefore sent back to the prison from which he has been brought.

N.B.—His name is a fuller form of Micah: his closing words are the commencement of Micah's prophecies, in evil days which were like the days of Ahab come back, Mic. i. 2, vi. 16. The use of LORD for Jehovah in the English Bible makes Jehoshaphat's language in ver. 7, after ver. 6, less distinct than it ought to be.

- XXII. 29-40. Ahab's meanness to Jehoshaphat, whose life nevertheless is preserved, whereas Ahab is killed by what seems a chance; his blood is licked up by the dogs of Samaria.
- XXII. 41-50. Jehoshaphat's good reign over Judah, notwithstanding some short-comings in his kingdom.
- XXII. 51-53. Ahaziah's wicked reign over Israel, as he walked in the ways of Ahab and Jezebel, besides those of Jeroboam.

SECOND KINGS.

I. 1. Moab rebels against Israel after Ahab's death.

N.B.—Contrast the continued subjection of Edom to Judah, 1 Kings xxii. 47. See more of both in chap. iii.

I. 2-18. Ahaziah's accident, illness, and sending to inquire of Baalzebub at Ekron, as to the issue. Elijah bids the messengers return with the announcement that he shall die; protected by fire from heaven, which twice devoured those who would have seized him, he gives the message with his own mouth. Ahaziah dies.

II. 1-18. Elisha thrice refuses to leave Elijah, of whose approaching translation both he and the sons of the prophets are aware. Elijah's parting gift, according to Elisha's wish, of a double portion of his spirit along with his mantle: he is carried to heaven in a chariot of fire. The useless search for him.

II. 19-VIII. 29. Elisha's labours during the reign of Jehoram.

II. 19-22. He begins with a healing work on the waters of Jericho (see 1 Kings xvi. 34).

II. 23-25. He is mocked at Beth-el, and urged to go to heaven like Elijah (ver. 1). The offending lads are torn to pieces by bears.

N.B.—This fearful judgement (compare 1 Kings xiii. 21-28) indicates a struggle against the servant of Jehovah at this main seat of the calf-worship (see a later effort there to silence a prophet, Amos vii. 10-17); and the severity of it may have had the effect of enabling Elisha to take up his position at Samaria, the capital (ver. 25), where he ever after moved freely and exerted a powerful influence on the king and the government.

III. 1-3. Jehoram's reign over Israel: much less bad than his father's and his brother's, for he turned from the worship of Baal.

III. 4-27. The revolt of Moab (i. 1) met by Jehoram, assisted by Jehoshaphat, who again desires a prophet of Jehovah (compare 1 Kings xxii. 1-8), and by the subject king of Edom (1 Kings xxii. 47). Elisha's prophecy of success. The desperate resistance of the king of Moab.

N.B.—The heading in the A.V., "The king of Moab, by sacrificing the king of Edom's son, raiseth the siege," brings this narrative into combination with Amos ii. 1; and it cannot easily be proved erroneous, though the prevalent view is that the king of Moab sacrificed his own son, compare the question in Micah vi. 7.

IV. 1-7. Elisha multiplies the oil for the widow of one of the sons of the prophets.

IV. 8-37. His entertainment at the hand of the good Shunammite lady, to whom he promises a son from God. The child is born, grows up, dies, and is restored to life by Elisha, through her faith.

IV. 38-41. At Gilgal he heals the deadly pottage for the sons of the prophets in time of famine.

IV. 42-44. He satisfies a hundred men with twenty loaves, bread of the first fruits brought to him with fresh ears (see Lev. ii. 14).

V. 1-19. Naaman, the captain of the host of the king of Syria, by reason of the testimony of a captive Israelite maid, is sent to Samaria to be cured of his leprosy. The king of Israel is dismayed: Elisha cures him most simply, and touches his heart, yet refuses any present from him.

N.B.—After vers. 15, 16, it seems that Naaman looked on the bowing in the house of Rimmon, ver. 18, as a purely civil mark of respect. Elisha's reply appears to refer to both this and the preceding request for Israelite earth of which to make an altar, as all one speech, too crude to obtain any reply other than a general one which hinted that a blessing would attend him and guide him.

- V. 20-27. Gehazi, abusing his master Elisha's name to obtain presents from Naaman, is smitten with Naaman's leprosy.
- VI. 1-7. Elisha countenances the sons of the prophets, as they enlarge their dwelling: he recovers a lost axe, by causing iron to swim.
- VI. 8-23. Elisha discloses the king of Syria's counsel: an attempt to apprehend him; he shows his servant how he is defended, smites the men with blindness, leads them to the king of Israel at Samaria, yet insists that they be dismissed unharmed and kindly treated.
- VI. 24-VII. 2. The famine in Samaria, during the siege by the Syrians, causes women to eat their own children. The king, despairing of help from Jehovah, sends to slay Elisha; who knows his purpose, reveals it, and foretells marvellous plenty for the morrow, as also the sad death of a scoffing captain of the king.
- VII. 3-20. Four lepers discover that the Syrian host have suddenly fled and left everything behind. The king ascertains the truth, and provides plentifully for his people. He gives the charge of the gate of the city to the scoffing captain, who is trodden to death by the pressure of the famished people.

N.B.—The Hittites are now known to have been a great people, to whom reference is made here, ver. 6, and 1 Kings x. 29; whose land, Josh. i. 4, was a powerful kingdom, the rival of Assyria and Egypt for centuries, of whom the Hittites inside the land of Canaan were only a small portion. See note on Josh. xi. 1-9.

- VIII. 1-6. The Shunammite lady (chap. iv), having left her country for seven years, to avoid the famine of which Elisha had forewarned her, has her land given back by the king, for the sake of Elisha's miracle in restoring her son to life.
- VIII. 7-15. Elisha comes to Damascus: the sick king sends by Hazael costly presents, and inquires as to his chance of recovery. His messenger, Hazael, learns from Elisha that he himself is to be king of Syria and a scourge to Israel: next day he murders the king and succeeds him.

N.B.—See notes on 1 King xix. 19-21. Verse 10 here presents two readings, of which I prefer that shown on the margin: though I should translate "Go, say, 'It is not at all a case of thy recovery;'" and Jehovah hath shewn me that he shall surely die."

- VIII. 16-24. The wicked and disastrous reign of Jehoram over Judah.

N.B.—In spite of the provocation, through his marriage with the house of Ahab, the promise of the lamp for David's sake is repeated, ver. 19, from 1 Kings xi. 36; see note on 1 Kings xv. 1-8.

- VIII. 25-29. Ahaziah's wicked reign over Judah. He accompanies Joram of Israel to the Syrian wars at Ramoth-gilead (compare his grandfather, 1 Kings xxii), and goes down to Jezreel to visit Joram when lying wounded there.

- IX-XVII. The fall of Ahab's dynasty, and the history to the end of the kingdom of the Ten Tribes.

IX-XV. 12. The history from the rise to the fall of Jehu's dynasty.

- IX. 1-29. Elisha sends one of the sons of the prophets to anoint Jehu king over the people of Jehovah to cut off the persecuting house of Ahab: having executed his commission, he flees. Jehu is made king by the army, kills first, king Joram in the field of Naboth, and next, king Ahaziah as he flies; his body is carried to Jerusalem and buried in the city of David.
- IX. 30-37. Proud Jazabel is at Jehu's command thrown down from one of the palace windows, and is eaten by the dogs.

X. 1-14. Jehu, by his letters, causes seventy of Ahab's sons to be beheaded, and he destroys all of Ahab's house, according to the prophecy of Elijah; also forty-two brethren of king Ahaziah.

N.B.—The rulers and nobles of Jezreel, who had murdered Naboth under forms of law at Jezebel's desire, were not likely to stickle at this act on the summons of Jehu.

X. 15-31. He secures the support of Jehonadab the son of Rechab; by subtilty he destroys all the worshippers of Baal in Israel, yet he cleaves to the sins of Jeroboam. The promise of the kingdom to his house for four generations.

N.B.—See Jer. xxxv. in regard to these Rechabites: the order may have taken its rise from the religious revival under Elijah and Elisha.

X. 32-36. The process of judgement in cutting off Israel begins under Jehu; the eastern tribes are smitten by Hazael (see 1 Kings xix. 15-17, and 2 Kings viii. 11-13).

XI. 1-3. Athaliah the mother of Ahaziah usurps the throne of Judah, and destroys all the remaining seed royal, except the infant Joash, the rightful king, who is hid for six years in the house of Jehovah by his aunt.

N.B.—In 2 Chron. xxii. 11, we have the explanation of this, that his aunt was wife of the priest Jehoiada, to be mentioned immediately, ver. 4, and onward.

XI. 4-16. Jehoiada makes his arrangements at the temple, and anoints Joash to be king of Judah: Athaliah comes in among the people, but is slain.

XI. 17-20. Jehoiada makes the covenant between Jehovah and the king and the people. They put an end to the worship of Baal in Judah. The universal joy.

XI. 21-XII. 3. Jehoash reigns well over Judah as long as Jehoiada the priest lives to be his instructor.

XII. 4-16. He gives orders for the repair of the house of God, and sees them carried out, in spite of obstacles, by the liberal people.

N.B.—The right of the priests to money of the guilt offering, ver. 16, was clear, see Lev. v. 16, vi. 1-7, Numb. v. 6-8. The right to money of the sin offering is obscure; but probably they had dues, like the skin of the burnt-offering, Lev. vii. 8, and perhaps the payment at the census, Exod. xxx. 11-16.

XII. 17-21. He delivers Jerusalem from Hazael by giving him all the hallowed things in the house of Jehovah. His servants conspire and slay him.

XIII. 1-9. The wicked reign of Jehoahaz, Jehu's son, over Israel. The disasters from the oppression of Hazael. Jehoahaz beseeches Jehovah, and is heard.

N.B.—This perhaps refers to the exploits of his son and his grandson: see below.

XIII. 10-13. The wicked reign of Jehoash over Israel.

XIII. 14-19. The smallness of his faith when Elisha on his death-bed foretells his victories over Syria.

XIII. 20, 21. The Moabites invading the land, a dead man is raised to life by touching the bones of Elisha.

XIII. 22-25. The grace and compassion of Jehovah to his people not yet exhausted. Jehoash gains the three victories over Syria which Elisha had promised.

N.B.—The language, and the matter, and the mention of king Jehoahaz, anew, in ver. 22, connect this paragraph with verses 3-5; see also xiv. 27.

XIV. 1-7. Amaziah reigns well over Judah. He puts to death those who had murdered his father. His complete success against Edom.

XIV. 8-16. Amaziah is overcome and disgraced by Jehoash king of Israel, whom he had provoked.

XIV. 17-22. Amaziah long survives his disgrace. Conspirators murder him. His son Azariah is made king; his recovery of Elath on the Red Sea to Judah.

N.B.—This exploit in ver. 22 probably completed his father's conquest of Edom, whose revolt has been recorded in viii. 20-22; Elath or Eloth, was beside Ezion-geber on the Red Sea, as to which see 1 Kings ix. 26, xxii. 47, 48.

XIV. 23-29. The glorious though wicked reign of the second Jeroboam over Israel. His restoration of the old boundaries, according to the prophecy of Jonah.

N.B.—Compare vers. 25-27 with xiii. 23, 25 : a last time of merciful visitation to Israel, while Jehovah still refrained from speaking the word to blot them out. Jonah's mission to Nineveh ought to have been the means of provoking them to a holy jealousy, compare Romans xi. 13, 14.

XV. 1-7. Azariah's (otherwise, Uzziah's, vers. 13, 30) good reign over Judah. Yet he is struck with leprosy by Jehovah, and his son administers the government.

XV. 8-12. Zechariah, the last of Jehu's house, has a short and wicked reign over Israel: he is openly murdered.

XV. 13-XVII. 41. The history down to the end of the kingdom of the Ten Tribes.

XV. 13-16. Shallum, the murderer of Zechariah, reigns for a month, and is slain by Menahem, who is infamous for his cruelties.

XV. 17-22. Menahem's wicked reign. He purchases the support of the king of Assyria.

XV. 23-26. The wicked reign of his son Pekahiah: he is murdered by Pekah.

XV. 27-31. Pekah's wicked reign. He is murdered. The northern tribes are carried into exile by Tiglath-pileser king of Assyria.

XV. 32-38. Jotham's good reign over Judah. Rezin king of Syria and Pekah king of Israel are sent against Judah by Jehovah.

N.B.—Compare the use of the same words at the beginning of ver. 37 and of x. 32, with reference to the judgements of Jehovah on the two kingdoms.

XVI. The wicked reign of Ahaz over Judah. His sufferings at the hand of Rezin and Pekah: to escape them he makes a present of his treasures to Tiglath-pileser king of Assyria, and submits to him. Going to meet him at Damascus, he sends the pattern of the altar there to Jerusalem to Urijah the priest; the form of worship is changed according to his pleasure, and the house of Jehovah is injured in various ways.

XVII. 1-6. Hoshea, or Hosea (the murderer of the last king, xv. 30) reigns over Israel, doing evil, yet not as his predecessors. His difficulties with Assyria and Egypt. The king of Assyria imprisons him, besieges and takes Samaria, and carries the Ten Tribes into exile.

XVII. 7-23. The reason of their ruin. They forgot Jehovah who had brought them out of Egypt, and copied the manners of the nations whom they had dispossessed: they were very religious in their own way, but it was a way of ever increasing corruption, in spite of the ministry of the prophets. Therefore Jehovah rent them from the house of David: and the sins of Jeroboam clung to them, till they were carried into exile, as the prophets had threatened.

XVII. 24-41. Heathen nations are brought into Samaria: they are plagued with lions. They seek to know the God of the land, and an Israelite priest is sent back from exile to Bethel to teach them. Their mixed religion.

XVIII.-XXV. The kingdom of Judah left alone.

XVIII.-XX. The good reign of Hezekiah.

XVIII. 1-8. His reformatations. His prosperity. His unexampled faith in Jehovah (see vers. 20-22).

XVIII. 9-12. The exile of the Ten Tribes by Shalmanezar king of Assyria (see xvii. 5, 6).

XVIII. 13-37. Sennacherib, king of Assyria, invading Judah, is pacified by a tribute: he afterwards sends Rabshakeh, who reviles Hezekiah, and by blasphemous inducements solicits the people to revolt.

N.B.—Sennacherib's invasions began in the fourteenth year of Hezekiah, ver. 13. It has been commonly taken for granted that the mission of Rabshakeh, ver. 17 onwards, was in the same year: but this is at least doubtful, considering Hezekiah's submission, and the Assyrian monuments seem to place it ten years later, a circumstance which need create no difficulty to a believer. Hezekiah's illness was also in his fourteenth year; for he was promised fifteen more years of life, see xx. 6: but that same verse tells us that the defence and deliverance from the king of Assyria was still in the future. The one real difficulty is that Sennacherib is spoken of as going up against Judah in xviii. 13, at a time when his father Sargon (Isa. xx. 1) was still king: but it is only recently that we have come to know anything of this king, beyond the naming of him by Isaiah (whose accuracy is thus made evident), after having been doubted. Perhaps his son, Sennacherib, was his general in command of the troops, as Nebuchadnezzar seems to have acted for his father in a later attack upon Jerusalem.

XIX. 1-7. Hezekiah, mourning, sends his servants to intreat the prayers of Isaiah, who gives them comforting assurances.

XIX. 8-19. Sennacherib, going to encounter the king of Ethiopia, sends a blasphemous letter to Hezekiah, who prays over it.

XIX. 20-34. Isaiah's prophecy regarding the arrogancy of Sennacherib, his destruction, and the deliverance of the remnant of Judah, through the zeal of Jehovah for Zion.

XIX. 35-37. The angel of Jehovah smites the camp of the Assyrians with death: Sennacherib returns to his own city and dwells there. He is murdered by two of his sons. Here again the monuments indicate that some years elapsed before this murder.

XX. 1-11. Hezekiah receives a message of death from Isaiah; but again, after earnest prayer, a promise of fifteen years of life, and a sign from Jehovah by the sun's shadow going back on the dial of Ahaz.

XX. 12-21. Berodach-baladan, king of Babylon, sends ambassadors to Hezekiah, who shews them all his treasures. Isaiah foretells the captivity in Babylon, where Hezekiah's own family shall be eunuchs in the palace. Hezekiah's meek submission. His public works. His death. The monuments shew that the king of Babylon was the persevering though unfortunate enemy of the kings of Assyria.

XXI. Two wicked reigns.

XXI. 1-18. Manasseh's reign, like Ahab's; his gross idolatry, and his bloody cruelty. The prophecies of the ruin of Jerusalem like Samaria.

XXI. 19-26. Amon's wicked reign. He is murdered: the murderers are put to death by the people, who place his son upon the throne.

XXII. 1.-XXIII. 30. Josiah.

XXII. 1, 2. Josiah the boy king. His godly reign, never turning aside.

XXII. 3-20. His earnestness in repairing the house of Jehovah (compare the account of Joash, chap. xii). Hilkiah finds there the book of the Law: the deep impression produced by reading it, the confession of guilt, and the application to the prophetess Huldah. She foretells the destruction of Jerusalem, yet with a respite during Josiah's life.

- XXIII. 1-20. He reads the book to the assembled elders and people, and renews the covenant. He destroys or pollutes all the emblems and instruments of idolatry in his kingdom; and also at Beth-el and in the cities of Samaria, only sparing the bones of the prophet who had foretold of him (1 Kings xiii.) and of the prophet buried beside him.
- XXIII. 21-30. Josiah's memorable passover. His removal of witchcraft and other abominations. His character unrivalled for turning to Jehovah: yet no escape from the wrath which Manasseh had brought upon Judah. Josiah resists Pharaoh-necoh, king of Egypt, and is slain in battle. The people anoint his son Jehoahaz and make him king.

N.B.—Comparing ver. 31 with ver. 36, we see that they made choice of a younger son, apparently the Shallum of Jerem, xxii. 11, 12, see also 1 Chron. iii. 15.

XXIII. 31-XXV. 30. The last kings of Judah.

- XXIII. 31-35. The short wicked reign of Jehoahaz. He is deposed by Pharaoh-necoh, who places another son of Josiah on the throne, changing his name, and imposing a fine on the land.
- XXIII. 36-XXIV. 7. The wicked reign of Jehoikim. He is subdued by Nebuchadnezzar, king of Babylon; he rebels, to his own ruin, in fulfilment of the prophecies against Manasseh.
- XXIV. 8-17. Jehoiachin's short wicked reign. He and all but the poorest sort are carried into exile to Babylon.
- XXIV. 18-XXV. 7. Zedekiah's wicked reign. He rebels against Nebuchadnezzar. The final siege; the city taken; Zedekiah's sons put to death, his own eyes put out; he is carried in fetters to Babylon.
- XXV. 8-22. The city is defaced; the remnant, except some of the poorest, are carried into exile, the treasures of the house of Jehovah are carried away, and the men of rank are put to death.
- XXV. 23-26. Gedaliah, who had been set over those that remained, is slain, and they flee into Egypt.
- XXV. 27-30. Evil-merodach, king of Babylon, sets Jehoiachin above all the other captive kings.

N.B.—This notice seems to be in the spirit of the book, which tells of the goodness and faithfulness of God to the house of David, even at the worst, 1 Kings xi. 36, 39; 2 Kings viii. 19.

FIRST CHRONICLES.

I-IX. Genealogies.

I. In patriarchal times.

- I. 1-4. Adam's line to Noah's sons.
- I. 5-7. The descendants of Japheth.
- I. 8-16. Those of Ham.
- I. 17-23. Those of Shem in general.
- I. 24-28. Shem's line of descent to Abraham's sons.
- I. 29-31. Ishmael's sons.
- I. 32, 33. The sons of Abraham by Keturah.
- I. 34. Isaac's sons.
- I. 35-54. The posterity of Esau: the kings of Edom, and the dukes of Edom.

N.B.—The names in this chapter form a summary connecting the whole race of man with Israel, to whom attention is thereafter to be confined: and the lists are given so

briefly as to be scarcely intelligible to one who is not familiar with the book of Genesis : see for instance ver. 36, from which we can not learn that Timna was the mother of Amalek, Gen. xxxvi. 12.

II.—VIII. Genealogies of the children of Israel.

II. 1, 2. The twelve sons of Israel.

N.B.—These are next taken up one by one, yet in a peculiar order : and Zebulon and Dan are passed over without further notice : Dan is omitted even in vi. 61, 67-69.

A. JUDAH. ii. 3-iv. 23.

II. 3-55. The posterity of Judah ; in particular the descendants of Tamar (ver. 5).

N.B.—In these names the chief difficulty is our ignorance of the persons named : for instance, whether we have three Calebs, ver. 18, 42, 50, and whether Chelubai, ver. 9, is a variation of the same. However, the royal genealogy stands first, ver. 5-15 ; though this postpones to ver. 25 the first-born of Hezron, see ver. 9.

III. The descendants of David.

N.B.—These seem to end with the grand-children of Zerubbabel, the governor of those who returned from exile in Babylon, ver. 19-21. Who the five families are whose names are given in the end of ver. 21, with the line of descent of one of them, ver. 22-24, we cannot determine, though the question has been much discussed : compare note on ch. i.

IV. 1-23. Certain descendants of Judah, connected chiefly with their places of settlement.

N.B.—Ver. 1 shows the method in which these lists have been compiled, for readers who were already familiar with the subject, see Hezron at ii. 5, Carmi at ii. 7, Hur and Shobal ii. 50, 52, where Haroeh is supposed to be the same as Realah here at ver. 2 ; the Zorathites also are mentioned in both these places.

B. SIMEON. iv. 24-43.

IV. 24-43. The sons of Simeon. Their smaller numbers, their position in the land, their repeated successful expeditions, and occupation of new lands.

C, D, E. REUBEN, GAD, and MANASSEH, east of Jordan, chap. v. (but see vii. 14-19 for the rest of Manasseh).

V. 1-10. The line of Reuben until the exile. How this tribe lost the birth-right.

V. 11-17. The chief men and habitations of Gad.

V. 18-22. The conquest by these eastern tribes in a war in which they sought the help of God.

V. 23, 24. The habitations and chief men of the half tribe of Manasseh.

V. 25, 26. The idolatry of the eastern tribes. The God of Israel stirs up the kings of Assyria, who carry them into exile.

F. LEVI.

VI. 1-15. The descendants of Levi, especially the high-priestly line, till the exile.

VI. 16-30. His descendants through his three sons, Gershom, Kohath, and Merari.

VI. 31-48. The genealogies of David's three song-masters in the temple service : see xv. 16, 17. The appointment of the Levites to the service of the tabernacle.

N.B.—These song-masters belonged to the three families sprung from Levi's sons ; and two of them, Heman, the grandson of Samuel, and Asaph, have manifestly their genealogy the same as that already given in ver. 20-23, in spite of certain variations in names. But Ethan, generally identified with Jeduthun (which seems to mean, the men appointed for praise), ix. 16, who is mentioned as the chief musician in the titles of the psalms, was descended from Merari's second son, whereas ver. 29, 30 give the genealogy of his eldest son.

VI. 49-53. The office of Aaron, and his line to Zadok's son (compare ver. 4-8).

VI. 54-81. The cities of the priests and Levites.

N.B.—The total number is the same as in Josh. xxi. ; but two priestly and four Levitical cities are not named ; and besides various alterations of names easily accounted for, there are a few which may point to cities having been exchanged or otherwise altered. The abbreviated form of the lists of names in this book, already noted in chap. i., appears again here by comparison of ver. 61, with the details in ver. 66-70.

G. ISSACHAR.

VII. 1-5. The sons of Issachar : their high numbers.

H. BENJAMIN (see again chap. viii).

VII. 6-12. The sons of Benjamin, and their numbers.

I. NAPHTALI.

VII. 13. The sons of Naphtali.

N.B.—This is the shortest notice of any of the tribes : and Bilhah being Dan's and Naphtali's mother, see Gen. xvi. 23-25, observe how Dan her other son is passed over, as already noted.

E. MANASSEH (compare v. 23, 24).

VII. 14-19. The sons of Manasseh.

J. EPHRAIM.

VII. 20-29. The descendants of Ephraim, namely Joshua and others. Cities of the children of Joseph.

K. ASHER.

VII. 30-40. The descendants of Asher.

H. BENJAMIN (see already vii. 6-12).

VIII. Descendants of Benjamin leading on to Saul's line.

N.B.—This is analogous to chaps. ii. and iii., which give David's line in the tribe of Judah. It is just possible, however, that Benjamin, chap. viii. 1, is a descendant of the patriarch, already named at vii. 10.

IX. APPENDIX, concerned chiefly with the inhabitants of Jerusalem, and with the genealogy of Saul's house.

N.B.—There is so much in this chapter connected with Nehem. xi. 1-19, that they are often reckoned to be the same register in substance. On the other hand there are differences all through, and the latter parts of the chapter are entirely unlike ; and there is a difficulty in seeing why Saul's genealogy should have been connected with a register of times after the exile : so that it may be an older document upon the basis of which the one given by Nehemiah, relating to a later time, was constructed.

IX. 1-9. The exile. The ancient dwellers in Jerusalem, of different tribes (see viii. 28).

IX. 10-34. Also the priests ; and the Levites, with their various offices and trusts.

IX. 35-44. The genealogy of Saul's house.

N.B.—A repetition of viii. 29-38, with occasional variations in names. This forms an introduction to the narrative of Saul's death in chap. x.

X.-XXIX. The reign of David.

X.-XII. Its beginnings.

X. 1-7. Saul's overthrow and death.

- X. 8-14. The treatment of his remains by foes and friends. His trespasses against Jehovah, which caused the transfer of the kingdom to David.
- XI. 1-9. All Israel gather to Hebron and make David king, according to the word of Jehovah. He wins the strong hold of Zion at Jerusalem.
- XI. 10-25. The foremost men in David's roll of mighty men; their exploits.
- XI. 26-47. The roll of the rest of his mighty men.
- XII. 1-22. The support given to David by growing numbers from different tribes, while Saul was still king.
- XII. 23-40. The heads of those that were armed for war, who came to Hebron to turn the kingdom from the house of Saul to David.

XIII.-XVI. The ark brought to Jerusalem, and public worship settled.

- XIII. David, after full consultation, with great solemnity, commences to bring the ark in a cart from Kirjath-jearim to Jerusalem: Uzza the driver being smitten, it is left at the house of Obed-edom.
- XIV. 1, 2. Hiram king of Tyre builds David's palace. David's conviction that Jehovah has established him as king, and exalted his kingdom.
- XIV. 3-7. David's additional wives and children in Jerusalem.
- XIV. 8-17. The Philistines make raids on the land. David's two victories, under the guidance of Jehovah.
- XV. 1-XVI. 3. David, having prepared a place at Jerusalem for the ark, gathers all Israel to bring it up, giving the priests and the Levites charge of the carrying and of the music. The great joy of the people and the sacrifices and feasting: Michal, Saul's daughter, despises David for his part in the procession.
- XVI. 4-6. David appoints a choir of Levites to minister before the ark.
- XVI. 7-36. The first institution of psalmody at the sanctuary.

N.B.—We have here, ver. 8-22, much as Psa. cv. 1-15; ver. 23-33, much as Psa. xvi. ; and in ver. 34-36 there is a close resemblance to the opening and closing verses of Psa. cvi. From the Authorised Version it might be supposed that David gave precisely these words: the Revised translation leaves this undetermined.

XVI. 37-43. David apportions the Levites as door-keepers and singers beside the ark in Jerusalem, and beside the altar of burnt-offering at the tabernacle in Gibeon.

N.B.—See the note on 2 Sam. viii. 15-18 in reference to the two centres of worship under David, with the two high priests.

XVII. The great prophecy of David's seed.

XVII. 1-15. David purposes to build a house for Jehovah, and the prophet Nathan approves; but he receives a message in vision forbidding David. Yet Jehovah reveals that David's plan is only delayed; that he will build a house for David, that is, a family; and that David's seed shall have Jehovah as father, and shall be a son to Jehovah, shall build a house for the name of Jehovah, and shall have a throne established for ever.

N.B.—Comparing this account at ver. 13 with that in 2 Sam. vii. 14, 15, we notice how much every thing about Saul and the sinning and chastisement of David's house, is shortened: all these things were over when this book was compiled.

XVII. 16-27. David's prayer and thanksgiving in reply, for himself and his people.

XVIII-XX. The glories of David's military and civil administration.

XVIII. 1-13. The combination of heathen powers against David: his victories over all who did not submit to him.

XVIII. 14-17. David's officers, civil and ecclesiastical.

XIX. The insult to David's ambassadors by the king of the Ammonites, who obtains help from Hadarezer, king of Syria, and his allies. The allies are completely defeated, and Hadarezer submits to David.

XX. 1-3. Joab takes Rabbah, and the crown of the Ammonite king is placed on the head of David, who tortures the people.

N.B.—See note on 2 Sam. xii. 26-31.

XX. 4-8. Philistine giants, slain by David and his men of war.

XXI., XXII. David's sin of numbering the people; his altar on mount Moriah, and his announcement to Solomon concerning the house of God to be built.

XXI. 1-27. David is tempted by Satan to number the people, and carries out his purpose against the remonstrances of Joab. His heart smites him. The prophet Gad offers him a choice of judgements from Jehovah; he chooses pestilence. After seventy thousand of the people have fallen, he humbles himself as the guilty one, and pleads that his people be spared. By Gad's direction, he purchases the thrashing-floor of Ornan, and offers sacrifice thereon. The plague is stayed.

XXI. 28-XXII. 1. David recognises the place of his altar as the site which Jehovah has chosen for his house; the plague having terrified him from going to Moses' altar of burnt-offering, which was then at Gibeon.

N.B.—As to this, see 1 Kings iii. 4, and the notes on 2 Sam. viii. 15-18, and on 1 Kings ii. 12-46.

XXII. 2-5. His preparations for building the temple, in view of Solomon's youthfulness.

XXII. 6-19. He instructs Solomon in God's promises, and his duty in building the temple, from which David himself has been debarred as a man of blood and war. He charges the princes of Israel to assist.

XXIII.-XXIX. David's final arrangements for the Levites and priests, and for the kingdom to be handed over to Solomon.

XXIII. 1-5. David in his old age makes Solomon king: and gathering all the princes, arranges the Levites for the work of the house of Jehovah.

N.B.—Throughout these chapters the divisions run according to the number 24, apparently connected with service for a fortnight in each year with supplementary arrangements to complete the time: even in the case of the officers and judges 6000, of the doorkeepers 4000, and of the 4000 for praise, this tendency is seen to arrange by 24 or aliquot parts of it.

XXIII. 6-23. The courses of the Levites under the three families of Gershon, Kohath and Merari (compare vi. 16-30).

XXIII. 24-32. The miscellaneous work for the service of the house of Jehovah assigned to them.

XXIV. 1-19. The priests the sons of Aaron, descended from Eleazar and from Ithamar, in twenty-four courses, whose order is determined by lot.

XXIV. 20-31. The twenty-four heads of the common Levites.

N.B.—These seem to be confined to the descendants of Levi's two sons, Kohath and Merari, compare the same list already given, with variations such as occur repeatedly in the genealogies in xxiii. 15-23. The children of Gershon, the other son, are mentioned in chap. xxv., xxvi., in special forms of service.

XXV. The three families of singers (see ix. 16, 17), divided into twenty-four courses, whose order is fixed by casting lots.

XXVI. 1-19. The courses of the doorkeepers, and the gates assigned to them by lot.

N.B.—Again it would seem from ver. 19, that in this class there were no sons of Gershon. The numbering is not so easily made out as in other cases. But sixty-two, eighteen, and thirteen, ver. 8, 9, 11, amount to ninety-three: perhaps with three heads superintending them, 96 in all, or four times 24; those in actual service at any one time, as given in ver. 17, 18 seem to be 24.

XXVI. 20-23. The Levites in charge of the treasures of the house of God.

XXVI. 29-32. Those who were officers and judges.

N.B.—Of the total number, 6000 according to xxiii. 4, we have 1700 in ver. 30, and 2700 in ver. 32; those in ver. 29 whose number is not given, might make up the total number. They seem all to be of the Kohathite families.

XXVII. 1-15. The captains of the twelve military courses that waited on the king.

N.B.—These men are almost all found in the roll of David's mighty men, in chap. xi.

XXVII. 16-24. The civil heads of the tribes.

N.B.—It is peculiar to have thirteen of these, there being two for Levi and two for Manasseh; while for Gad and Asher none are named. Something of disorder may be due to the interrupted census, chap. xxi., noticed here ver. 23, 24.

XXVII. 25-31. The men who were over David's substance.

XXVII. 32-34. The kings advisers and chief officers.

XXVIII. 1-10. David assembles all his officers, civil and military, sets before them and Solomon the nature of the kingdom, and Solomon's call to build the house of Jehovah.

XXVIII. 11-21. He hands over to Solomon the patterns for all the work, as he has been made to understand these in writing from the hand of Jehovah. He encourages Solomon for the work.

XXIX. 1-25. David, by his example and entreaty, causes the princes and people to offer willingly for the house of Jehovah. His thanksgiving and prayer. The joy and sacrifices of the whole assembly, who anoint Solomon king a second time, and Zadok to be priest.

N.B.—See, as to these last named transactions, 1 Kings i. 34, 39, ii. 35.

XXIX. 26-30. David's reign and death.

N.B.—The reference to histories which no longer exist suggests that the account of David here given is limited very much to the matters of worship and other church arrangements, in accordance with the character and design of this book of Chronicles. Especially "the times that went over him," including the great revolution, as Samuel had remodelled the Israelite commonwealth from what it had been under Joshua and the Judges into the kingdom, as it began with Saul, and advanced under David, must be studied in the books of Samuel and Kings.

SECOND CHRONICLES.

I.-IX. The reign of Solomon.

I. Its commencement.

I. 1-6. Solomon, strengthened in his kingdom, brings all the representative men of Israel to a great sacrifice at Gibeon.

N.B.—Compare what is here said of Moses' altar of burnt-offering being before the tabernacle at Gibeon with what has been already said in the notes on 1 Chron. xvi. 37-43, and especially on 2 Sam. viii. 15-18.

- I. 7-13. God offers him a choice ; he chooses wisdom, and is blessed with other things in addition.
 I. 14-17. Solomon's power and wealth.

II.-V. 1. The building of the temple.

- II. The arrangements with Hiram king of Tyre. The levy of men for the work.

N.B.—David had made a commencement in numbering the strangers sojourning in Israel for this work, 1 Chron. xxii. 2.

- III. The site of the temple ; the date of commencing to build. The measures and ornaments of the house ; the cherubim ; the veil and the pillars.

- IV.-V. 1. The altar of brass, and the other vessels of brass and of gold. All the work is finished, and the dedicated things are brought into the treasuries.

V. 2-VII. The dedication of the temple.

- V. 2-14. The ark, the tent of meeting, and all its holy vessels, are brought into the temple by Solomon and the representatives of all Israel, the whole of the priests and of the singers taking part. The visible sign that the glory of Jehovah fills the house.

- VI. 1-11. Solomon blesses the congregation of Israel in connexion with this choice by Jehovah of a city in which and a king by whom to build a house for his name.

- VI. 12-42. Solomon's dedication prayer.

N.B.—See it enlarged analysed at 1 Kings viii. 22-53; but there is in Chronicles a peculiar conclusion, vers. 41-42, with which compare Psa. cxxxii. 8-11.

- VII. 1-10. The glory of Jehovah in the temple, and the worship of the people. The vast number of sacrifices. The doubled feast for fourteen days, and the dismissal of the people.

- VII. 11-22. Jehovah answers Solomon's prayer with promises and warnings.

VIII.-IX. The glory of Solomon's kingdom.

- VIII. 1, 2. After building the house of Jehovah and his own house, Solomon builds and colonises cities given to him by Hiram.

- VIII. 3-11. His other buildings. For his great works he raises a levy of bond-service from the remains of the Canaanite races, reserving the Israelites for nobler work. He removes his wife, the daughter of Pharaoh, from the city of David which had been sanctified by the coming of the ark to it.

- VIII. 12-16. Solomon's regular sacrifices according to the law of Moses. He perfects the house of Jehovah according to all his father's arrangements for the priests and the Levites.

- VII. 17, 18. Solomon's ships at Ezion-geber and Elath, on the Red Sea, by the help of Hiram, bring him gold from Ophir.

- IX. 1-12. The visit of the queen of Sheba to him : her presents of gold, etc. The precious things brought to him by the servants of Hiram.

- IX. 13-23. Solomon's revenue of gold, and its various sources : his targets, shields, ivory throne, etc. His manifold riches. The wise men who came to hear his wisdom. His chariots and horsemen.

- IX. 29-31. The histories of Solomon's reign. His death.

X.-XX. The early history of the kingdom of Judah.

X.-XII. King Rehoboam.

- X. All Israel assemble at Shechem to make Rehoboam king. Led by Jero-

boam, they ask a lightening of their burdens, which he finally refuses by the advice of his young counsellors. All but those who dwell in the cities of Judah revolt from the house of David.

- XI. Rehoboam assembles Judah and Benjamin to fight against Israel: he is forbidden by Shemaiah the man of God, since this thing is of Jehovah. Rehoboam fortifies his kingdom. The priests and the Levites being cast off by Jeroboam, resort to Rehoboam, who is further strengthened by such out of all the tribes of Israel as set their hearts to seek Jehovah. His many wives and children.

N.B.—The geographical position of the cities named in ver 5-10, indicates that Rehoboam apprehended danger from Egypt: the event justified his apprehensions.

- XII. Rehoboam and his people forsake the law of Jehovah: severe chastisement by the hand of Shishak king of Egypt, as foretold by the prophet Shemaiah. Histories of Rehoboam's reign. His death.

XIII. King Abijah.

- XIII. 1-20. His war with Jeroboam. His statement of the right of his cause before God. His complete victory.

N.B.—A state paper, as his address may be called, perhaps does not bind us to all its assertions. The numbers are surprisingly large, as again xiv. 8, xvii. 14-18, xxvi. 12-13, and some blunder may have been made by copyists. Yet these may be the numbers, not of any army in the field, but of the entire militia at the disposal of the two kings, see 1 Chron. xxi. 5.

- XIII. 21, 22. Abijah's family. The history of his reign.

XIV.-XVI. King Asa.

- XIV. He puts down idolatry, enjoys peace and rest from Jehovah, and fortifies his cities. The invasion by Zerah the Ethiopian, whose enormous army is destroyed before Jehovah. Asa's successes.

- XV. Asa and the people of Judah, as also the many who fell to him from Israel, urged on by the prophecy of Azariah, remove all idolatry, give renewed attention to religious worship, and enter into covenant to seek the God of their fathers. The queen-mother is removed on account of her idolatry. The dedicated things are brought into the house of God. Peace is enjoyed.

N.B.—The verbs in ver. 3-6 are more naturally taken, I think, in the future tense, except the last, which, I should translate as a perfect, "For God hath vexed them with all adversity:" thus understood, the whole is a prediction of the constantly advancing ruin of Israel, in contrast with Judah, compare other prophecies, 1 Kings xi. 39, xiv. 10-16.

- XVI. Asa's league with Ben-hadad, king of Syria, against Baasha, king of Israel: he is rebuked by Hanani the seer, whom he imprisons, at the same time oppressing some of the people. His disease, and his seeking to physicians and not to Jehovah. His death and honourable burial.

XVII.-XX. King Jehoshaphat.

- XVII. Jehovah is with him, because he walks in the first ways of David. He sends a commission of princes, Levites, and priests, to go through Judah teaching, with the book of the law of Jehovah. The surrounding nations are afraid, and bring him presents. His greatness in both civil and military matters.

- XVIII. 1-27. Jehoshaphat's greatness: his marriage connexion with Ahab. Ahab secures his help in the war with Syria. The false prophets encourage Ahab; but Micaiah predicts his defeat and death, and is therefore sent back to the prison from which he was brought.

- XVIII. 23-34. Ahab's meanness to Jehoshaphat, whose life nevertheless is preserved, whereas Ahab is killed by what seems a chance.
- XIX. 1-3. Jehoshaphat returns to Jerusalem in peace; he is lovingly reproved by Jehu the son of Hanani.
- XIX. 4-11. Jehoshaphat's personal labours to bring back the people to the God of their fathers. He sets judges throughout all the cities; and a court of appeal, of Levites and priests and heads of fathers' houses, both for the matters of Jehovah, and for the king's matters.
- XX. 1-30. Jehoshaphat is attacked by a combination of heathen powers. He proclaims a fast, and prays. Jahaziel of the sons of Asaph, prophesies deliverance. Jehoshaphat exhorts the people, and sets the singers to praise Jehovah. The marvellous overthrow of the enemy; the abundant spoil; the thanks returned to Jehovah, and the peace and protection extended by him to his people.
- XX. 31-34. Jehoshaphat's good reign, notwithstanding shortcomings, which are owing to the condition of his people. The history of his reign.
- XX. 35-37. His convoy of ships, made jointly with the king of Israel, perishes according to the prophecy of Eliezer.

XXI.-XXVIII.—The history of the kingdom of Judah in its middle age.

XXI.-XXIII. Till the fall of the usurper Athaliah.

- XXI. Jehoram, succeeding his father Jehoshaphat, slays all his brothers, and reigns wickedly. Edom revolts, and even his own city Libnah. The prophecy of Elijah against him in writing. His misery at the hands of the Philistines and of the Arabians. His incurable disease, his death and burial.
- XXII. 1-9. Ahaziah's wicked reign, under the influence of his mother Athaliah, and the house of Ahab generally. He shares in their ruin at the hand of Jehu.

N.B.—The account of his death, if Samaria in ver. 9 is taken to be the kingdom, presents not the slightest difficulty, as it is compared with that in 2 Kings ix. 27, 28. But there is certainly a mistake in his age, 42, at ver. 2: his father was not so old when he died the year before; and we must read 22, as in Kings. Another mistake may perhaps be the name Azariah in ver. 6; though possibly it is a varied form for Ahaziah, which again is varied in xxi. 17, and xxv. 23, its two elements appearing in reversed order, Jehoahaz.

- XXII. 10-12. Athaliah usurps the throne, destroying all the seed royal, except the infant heir, who is hid in the house of God by his aunt, the wife of Jehoiada, the priest.
- XXIII. 1-15. Jehoiada in the seventh year makes his arrangements in the temple and throughout all Judah. He anoints Joash, the rightful king: Athaliah comes in among the people, but is slain.
- XXIII. 16-21. Jehoiada makes a covenant; in consequence of which the worship of Baal is sternly put down, and the worship restored as in the law of Moses and the order of David. The people of the land rejoice: the city is quiet.

XXIV., XXV. Joash and Amaziah.

- XXIV. 1-14. Joash reigns well all the days of Jehoiada. He gives command to repair the house of Jehovah, and sees this carried out.
- XXIV. 15-27. The honours shewn to Jehoiada at his death. The apostacy of the princes, and of the king. Zechariah the son of Jehoiada, with other prophets, rebukes them; they conspire and stone him. Joash is spoiled by the Syrians, and is slain by conspirators among his own servants.

XXV. 1-13. Amaziah begins his reign well, and according to the law of Moses. After having hired 100,000 men of war from Israel, he is content when warned by a man of God to lose his money and send them home, and suffer from them. He overthrows the Edomites, and punishes them cruelly.

XXV. 14-16. He sets up the gods of Edom as his gods, and silences the prophet sent to admonish him.

XXV. 17-24. He provokes Joash king of Israel, to his own overthrow.

XXV. 25-28. He long survives his disgrace; but he is exposed to conspiracies, and is murdered.

XXVI.-XXVIII. Uzziah, Jotham, and Ahaz.

XXVI. 1-15. Uzziah succeeds, and reigns well so long as Zechariah lives: his great prosperity in both military and civil affairs.

XXVI. 16-23. Waxing proud, he invades the priests' office, and is smitten with incurable leprosy; his son acts as regent. The history of his reign, his death, and burial.

XXVII. Jotham reigns well and prospers; but the people do corruptly. He subdues the Ammonites.

XXVIII. 1-15. Ahaz reigns very wickedly: severe judgements on him at the hand of the kings of Syria and of Israel. The captives carried to Samaria are sent home with much kindness at the instance of the prophet Obed.

XXVIII. 16-27. Hemmed in, and smitten also by the Edomites and the Philistines, Ahaz sends to the kings of Assyria for help, giving up the treasures of the house of Jehovah as well as his own. He sacrifices to the gods of Damascus, and encourages idolatry at home. His increasing misery and degradation. His death and burial.

XXIX.-XXXVI. The latter days and end of the kingdom of Judah.

XXIX.-XXXII. The good reign of Hezekiah.

XXIX. 1-11. He does that which is right; like David, he restores the worship in the house of Jehovah. He exhorts the priests and Levites.

XXIX. 12-19. They sanctify themselves and cleanse the house promptly and thoroughly, in an orderly manner.

N.B.—The work was under the charge of two men of each of the three Levitical families, and two men of each of the three families of singers, and two men of the house of Elizaphan, who had charge of the Kohathites in the time of Moses, Numb. iii. 30, and whose family also held a prominent position in David's time, 1 Chron. xv. 8.

XXIX. 20-36. Hezekiah offers a very full sacrificial service, and specially appoints it for all Israel. He restores David's service of song. The heartiness of the king and the people; the Levites, however, being more upright in heart than the priests.

XXX. Hezekiah's arrangements for a passover in the second month (compare ver. 2, 3 with Numb. ix. 6-11); his earnest invitation to all the tribes of Israel to join, at which some mocked, but others yielded assent. Want of ceremonial cleansing; which is forgiven at the prayer of the king. Great heartiness, so that the feast is kept for double the appointed time.

N.B.—This doubling of the time of the feast had its parallel in the dedication of Solomon's temple, at the feast of tabernacles. I Kings viii. 65.

XXXI. After the passover, they cleanse the whole land from idolatry. Hezekiah gives his own portion for the service of Jehovah, and commands the people to give theirs, which they heartily do, so that there is abundance for all holy purposes. Hezekiah appoints officers to distribute the offerings

among the priests and the Levites. The goodness and thoroughness of all his work.

XXXII. 1-8. Sennacherib, king of Assyria, invades Judah. Hezekiah fortifies Jerusalem and encourages his people.

N.B.—As to the date, not given here, see note on 2 Kings xviii. 13-37.

XXXII. 9-23. Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. An angel cuts off the Assyrian host, and Sennacherib is slain at home by his own sons. Hezekiah prospers, and honour is given to Jehovah and to him by the nations around.

XXXII. 24-33. In mortal sickness Hezekiah prays to Jehovah, and receives a miraculous sign of recovery. He fails to make the due return; and wrath comes on him and his people, which is deferred by their humbling themselves. His wealth and work. His error in the business of the ambassadors from Babylon. His history by Isaiah. His death.

XXXIII. The wicked reigns of Manasseh and Amon.

XXXIII. 1-13. Manasseh reigns, and does worse than the heathen whom Jehovah had dispossessed before Israel: his gross idolatry in the very house of Jehovah, and his refusal of divine warnings. He is taken captive and carried to Babylon; there he humbles himself, is brought back to his kingdom, and comes to know that Jehovah is God.

XXXIII. 14-20. He endeavours to repair the evil of his earlier life. The histories of his reign and acts. His death and burial.

XXXIII. 21-25. Amon reigns like his father, only not repenting. His servants conspire against him and put him to death. They are all slain by the people of the land, who make Josiah king.

N.B.—The language may imply a revolution, in which the ruling class perished: if they were the chief upholders of idolatry in these two reigns, such a revolution would present a favourable opportunity for one last offer of God's grace, in connection with the boy who now came to the throne.

XXXIV., XXXV. The godly reign of Josiah.

XXXIV. 1-7. His unswerving godliness from his boyhood. He purges the land, even that of the Ten Tribes, from idolatry.

XXXIV. 8-28. He receives and disburses contributions for the repair of the house of Jehovah. Hilikiah the priest finds there the book of the law: the deep impression produced by reading it, the confession of guilt, and the application to the prophetess Huldah. She foretells the destruction of Jerusalem, yet with a respite during Josiah's life.

XXXIV. 29-33. He causes the book to be read in a great assembly, and renews the covenant.

XXXV. 1-19. Josiah's passover, unrivalled since the days of Samuel for hearty return to the Law, and reunion of Israel and Judah, and restoration of David's arrangements.

XXXV. 20-27. He resists Neco, king of Egypt, and is slain in battle at Megiddo. Lamentations for him.

XXXVI. The last kings of Judah. The dawn of a new day.

XXXVI. 1-4. The people make Josiah's son Jehoahaz king. After three months the king of Egypt deposes him, lays a fine on the land, and makes his brother king.

XXXVI. 5-8. Jehoiakim's abominably wicked reign. The captivity begun in his time by Nebuchadnezzar, king of Babylon.

- XXXVI. 9, 10. Jehoiachin's short wicked reign. He is brought to Babylon, with the goodly vessels of the house of Jehovah.
- XXXVI. 11-21. Zedekiah's wicked reign: he does not humble himself before Jeremiah, and he breaks his oath to Nebuchadnezzar (see Ezek. xvii. 12-18). His people and the priests are no less wicked. They are given up by Jehovah, the temple and the city are burnt, and the remnant of the people are carried to Babylon till the time of the Persian kingdom.
- XXXVI. 22, 23. The proclamation of Cyrus king of Persia (see Ezra i. 1-3) for rebuilding the temple.

E Z R A .

I.-VI.—The first band of returning exiles: the house of God is rebuilt.

I. The proclamation of Cyrus king of Persia for the rebuilding of the house of Jehovah. The willingness of the people to help those who return. Cyrus restores the vessels of the house of Jehovah which Nebuchadnezzar had taken away.

N.B.—Sheshbazzar, the prince of Judah, ver. 8 and v. 14, is apparently the same as Zerubbabel, named in ii. 2, and in the prophecies of Haggai and Zechariah.

II. 1-58. The number that return, of the people, of the priests, of the Levites, of the Nethinim, and of Solomon's servants.

N.B.—As for Solomon's servants, see 1 Kings v. 15, 16, ix. 15, 20-22, 2 Chr. ii. 17, 18, viii. 7-9. Nethinim (which means "men given") may have been the name applied to others, as the Gibeonites (Josh. ix. 21-27) assigned to the hard work about the sanctuary or other public service.

II. 59-63. The case of those who could not shew their pedigree in Israel, and especially in the priestly family.

II. 64-67. The whole number of those that returned with their substance.

II. 68-70. Their offerings for the house of God on coming to dwell in their cities.

III. 1-7. In the seventh month the people all gather to Jerusalem, set up the altar, and offer the appointed sacrifices, keeping the feast of Tabernacles. They hire workmen.

III. 8-13. The foundations of the temple are laid about half a year after, with the services of the priests and the singers of the sons of Asaph. The singular expression of the mixed feelings of joy and sorrow.

IV. 1-6. The offer of the adversaries of Judah and Benjamin to join them in building the temple is refused: thereupon they hinder the work, and hire counsellors to injure the people at the court of the kings of Persia.

IV. 7-24. Their letter of complaint to king Artaxerxes, and his reply: the building is therefore stopped.

N.B.—Perhaps the common belief is that this chapter refers throughout to the hindrances in the way of the building of the temple from the time of Cyrus to that of Darius; Ahasuerus in ver. 6, and Artaxerxes in ver. 7, 11, 23, being understood to be the two kings who reigned between Cyrus and Darius, namely, Cyrus son of Cambyses and the usurper Smerdis. I prefer the view that iv. 6-23 is a parenthesis, connecting the first with the second part of the book of Ezra, shewing how the hostile spirit of their neighbours hindered the building of the wall of Jerusalem as it had previously hindered the building of the temple. See remark on the parallel circumstances of the two bands of returning exiles in note on Neh. vii. 6-73, xii. 27-43. Among other reasons for this view two out-

standing ones are, (1) the entirely different subject of this letter, the fortification of the city, with which not the first returning exiles had to do, but Nehemiah, the friend of Ezra, eighty years later; and (2) the uniform use of the royal names elsewhere, Artaxerxes (see vi. 14) being undoubtedly the grandson of Darius and the son of Xerxes, that Xerxes who is probably the Ahasuerus of the book of Esther. It may be added that there is no evidence in chap. v., vi. that a decree was actually issued to forbid the building of the temple; and that v. 16 speaks of the building as having never altogether ceased, however it may have languished owing to the opposition of enemies and the want of faith and fervour among its friends.

V. 1-5. The prophets, Haggai and Zechariah, incite Zerubbabel and Jeshua and the people, who resume the building. Their proceedings are questioned by the governor and his companions, but not actually stopped, because the will of Darius is not known.

V. 6-17. He and his companions write a letter of enquiry to Darius.

VI. 1-12. Darius, on finding the decree of Cyrus, makes a new decree for the advancement of the building, and for the security of the temple in all time coming.

VI. 13-18. The friendliness of the governor, the labours of the prophets, and the consequent completion of the house of God. It is dedicated with joy, and the priests and Levites are set for the service of God, according to the book of Moses.

VI. 19-22. The feast of the passover and of unleavened bread is kept with joy.

VII.-X. The second band of returning exiles, under Ezra.

VII. 1-10. Ezra, the priest and scribe, goes up to Jerusalem, according to the grant of king Artaxerxes (iv. 7, vi. 14) with a new band of the exiles.

N.B.—The date in ver. 7 is about 80 years later than that in chap. i. 1. Ezra's genealogy from Aaron corresponds with that in 1 Chron. vi. 3-14, yet shortened.

VII. 11-26. The gracious commission of Artaxerxes to Ezra.

N.B.—There is a resemblance, ver. 13, 16, to that of Cyrus, i. 3, 4. But there is here (1) a direct commission to Ezra from the king and his seven counsellors, ver. 14; (2) authority to draw upon the royal treasury, and command to the governors to give needed help, ver. 17-24, going even beyond the decree of Darius, vi. 7-10; but especially (3) sanction to the setting up of the Mosaic civil law, ver. 25, 26. No doubt, however, there would always be difficulties in working the system of the theocracy in a province of a heathen empire.

VII. 27, 28. Ezra's thankfulness to Jehovah, and his feelings of encouragement.

VIII. 1-14. The families who returned with Ezra, and the numbers of them.

N.B.—Compare chap. ii., the list of those who returned in the reign of Cyrus.

VIII. 15-30. Ezra, finding no Levites among them, takes measures and obtains some. He proclaims a fast to secure the protection of God. He places the treasure in proper custody, to bring them safely to the house of God at Jerusalem.

N.B.—I prefer the marginal rendering "besides" at ver. 24, for these two men seem to have been Levites, ver. 18, 19; thus there was a mixed committee of priests and Levites to receive the treasure, which in due time was to be handed to the priests and Levites at Jerusalem, ver. 29, 30, 33.

VIII. 31-36. They arrive safely at Jerusalem; the treasure is weighed in the house of God; they offer sacrifices for all Israel; they deliver the king's commission.

IX. Ezra is informed that very many forbidden marriages have been contracted. Those that tremble at the word of God assemble to him; his humiliation, his prayer with confession of sins.

- X. 1-17. Amid the general mourning, Ezra is called upon to arrange for putting away the strange wives. The general agreement, and the measures by which it is effected.
- X. 18-44. The names of the transgressors; whether priests, Levites, singers, porters, or people generally.

NEHEMIAH.

I.-VI. Nehemiah rebuilds the walls of Jerusalem.

- I. 1. The title in the first half of the verse.
- I. 1-11. Nehemiah hears from his brother Hanani of the misery of Jerusalem: he mourns, fasts, and prays.
- II. 1-8. King Artaxerxes, understanding the cause of Nehemiah's sadness, sends him with letters and a commission to Jerusalem.
- N.B.—The date, i. 1 and ii. 1, is 13 years after that of Ezra's commission. Ezra vii. 7.
- II. 9-18. He comes, to the grief of the Jews' enemies, views secretly the ruins of the walls, and successfully rouses the priests, nobles, rulers, and people to build the wall.
- II. 19, 20. The scorn of the enemies (ver. 10); the faith of Nehemiah.
- III. The names and order of those who combined to build the wall.
- IV. 1-6. The enemies scoff: Nehemiah prays, and continues the work.
- IV. 7-23. He is aware of their wrath and their conspiracies; he prays and sets a watch, arms all the people even to the labourers, and gives instructions for defence in case of any surprise.
- V. 1-13. The people complain of their debt, mortgages, and bondage: he rebukes the usurers, and causes them to agree to cease from usury and to make restitution.
- V. 14-19. His own generous self-denial all the time that he was governor.
- VI. 1-9. The enemies propose consultations, and appeal to disquieting rumours, in order to hinder the building and to discompose Nehemiah.
- VI. 10-14. False prophets endeavour to terrify him or lead him to take a wrong step.
- VI. 15-19. The wall is completed, to the discouragement of the enemies who had sympathisers even among the noble of Judah (compare iii. 5).

VII.-XIII. Nehemiah's reforms.

VII. Preparations for a census.

- VII. 1-5. He places the city and its gates under the care of his brother (i. 2) and another person, a very godly man. His plans for taking a census: he finds the book of the genealogy of those who had come up at the first.
- VII. 6-73 (middle). The particulars in this record.

N.B.—This section is the same as Ezra ii., with certain variations in names and numbers: there ver. 73 and the first part of iii. 1 are much the same as ver. 73 here, which in the Revised Version is therefore divided between two paragraphs. The resemblance in the latter part seems intended to hint that Nehemiah and Ezra realised how their circumstances were parallel to those of Zerubbabel and Jeshua.

VII. 73 (middle)-X. The religious revival.

VII. 73 (middle)-VIII. 12. The people assemble on the first day of the seventh month, and call for Ezra to read to them the book of the Law: the arrangements by which their work is carried out; the deep impression produced.

VIII. 13-18. The eagerness for further instruction. The hearty keeping of the feast of tabernacles.

N.B.—Of course, ever since Jeroboam had made this feast a month later, 1 Kings xii. 32, 33, it was impossible that the whole twelve tribes could keep it together: but the comparison with the days of Joshua, ver. 17, indicates more than this, that the people felt as if the times of the Exodus had returned, according to the meaning of this feast, see Lev. xxiii. 43, to which reference is made here.

IX. 1-38. A solemn fast and repentance of the people: the Levites make a full confession of the goodness of Jehovah and of the wickedness of his people as seen in their history; they make a written covenant.

X. The names of those that sealed the covenant; the points included in it.

N.B.—It is noticeable that Ezra's name does not appear: like Moses, he may have been regarded as the mediator of the covenant, rather than as one of the covenanting people. Nehemiah's name stands first: then 22 out of 24 heads of the priestly courses, see 1 Chron. xxiv.; then the principal Levites; then the heads of the people; then all others who signed.

XI. 1-XII. 26. The genealogical and geographical arrangements.

XI. 1-2. Measures taken to secure population for the holy city (compare vii. 4, 73).

XI. 3-19. The names and numbers of those who came to Jerusalem.

N.B.—Compare this with 1 Chron. ix., and see the note there.

XI. 20-36. The distribution of the Nethinim, the Levites, and the people generally, throughout the cities and towns of Judah and Benjamin.

XII. 1-26. The heads of the priestly courses under the two high priests Jeshua and Joiakim; the high priests line down to the great grandson of Eliashib; various Levitical lists.

N.B.—A third list of the heads of the priestly courses, under the high priest Eliashib, had been given in x. 1-8.

XII. 27-XIII. 3. Nehemiah's action in various ways for the cause of God.

XII. 27-43. The dedication of the wall of Jerusalem, by two companies led by Ezra and Nehemiah respectively.

N.B.—Compare this joy heard afar off, ver. 43, with that at the foundation of the house of God, Ezra iii. 13.

XII. 44-47. Nehemiah, like Zerubbabel, restores the arrangements of David and Solomon for the priests and the Levites, and for their maintenance by the liberality of the people according to the law.

XIII. 1-3. The mixed multitude is separated from Israel, in accordance with the law of Moses which was read to the people.

XIII. 4-31. Nehemiah's latest efforts.

XIII. 4-14. Eliashib's unfaithfulness while Nehemiah was absent twelve years; the evil results to the house of God and to the Levites. Nehemiah returns from the king to Jerusalem, and reforms these abuses (compare xii. 44-47).

XIII. 15-22. He checks the profanation of the Sabbath.

XII. 23-31. He checks the marriages with heathen women, and expels a son of Eliashib's son (and successor, apparently, see xii. 10, 22) who had in this way defiled the priesthood (compare verses 4 and 28).

N.B.—In this little book, which may have been originally memoirs or a sort of diary for his own use, it is interesting to notice Nehemiah's appeal to the God whom he served from his heart, often in difficulties and alone, xiii. 14, 22, 31, as already iv. 4 and v. 19.

ESTHER.

- I. King Ahasuerus makes royal feasts. His queen Vashti disobeys his command to shew her beauty to the peoples and his princes. He follows the advice given him, to divorce her, and to proclaim that every man rules in his own house.
- II. 1-4. From among the fairest young virgins in his kingdom a new queen is to be chosen.
- II. 5-20. Mordecai, the Jew, is the nursing-father of Esther: she is made queen, but she does not disclose her kindred nor her people.
- II. 21-23. Mordecai saves the king's life by discovering two traitors: his service is recorded in the chronicles of the kingdom.
- III. Haman, the Agagite, is advanced by the king. Being ignored by Mordecai, he seeks revenge upon the whole Jewish nation, casts lots for a suitable day, and obtains by misrepresentation a royal decree to slay them, and take the spoil throughout the king's dominions on that day.
- IV. The great mourning of Mordecai and the Jews. Esther comes to know of it, and of its cause, and is solemnly charged by Mordecai to interpose; notwithstanding difficulties and dangers, she consents, while they fast three days on her behalf.
- V. Esther ventures into the king's presence, and is accepted by him, holding out his golden sceptre to her. She invites the king and Haman to a banquet: and at it she repeats her invitation for the next day. Haman's pride is wounded anew by Mordecai's contempt; and by his wife's advice, he prepares a gallows on which to hang Mordecai when the king's consent shall have been obtained.
- VI. The king, being sleepless, has the chronicles read to him, and learns how Mordecai had had no reward for saving his life. Haman, coming early to ask that Mordecai might be hanged, is unintentionally made the instrument of counselling how to do him honour, and of carrying out his own counsel. He returns home and tells his wife and his friends what has occurred; they see in it an intimation that he is to fall before Mordecai.
- VII. At her second banquet Esther petitions the king for the life of herself and her people, and unfolds the plot of Haman. The king in his anger causes Haman to be hanged on the gallows which he learns that Haman had prepared for Mordecai.
- VIII. Haman's position is given to Mordecai. Esther again has the golden sceptre held out to her, and beseeches the king to reverse the letters sent out by Haman. The king grants to her and Mordecai to write as they please in his name that the Jews may defend themselves. They write accordingly. Mordecai's honour, and the joy of the Jews.

N.B.—Here, ver. 8, the irreversible character of what the king has written appears, just as in Dan. vi. 15.

IX. 1-19. In spite of the royal authorities being now on the side of the Jews, their enemies endeavour to carry out the instructions in Haman's letters:

the Jews defend themselves successfully, slaying their enemies, yet not touching the spoil. At Esther's request a second day is granted in Shushan the palace, when more of their enemies fall, and the bodies of Haman's ten sons (killed the day before) are hanged. The day after is held as a day of gladness and feasting by the Jews.

N.B.—In this way the day of gladness had been observed by the Jews in the country a day earlier than by those in Shushan.

- IX. 20-32. The two days of feasting are set apart by the Jews, according to the injunction of Mordecai and Esther, to be for all time coming days of feasting and gladness, and of sending portions one to another and gifts to the poor: they are named Purim, from the word for a lot (see iii. 7).
- X. The greatness of Ahasuerus; the advancement of Mordecai and his goodness to his people.

JOB.

I., II. The history of Job.

- I. 1-5. Job's holiness, riches, and religious care for his children.
- I. 6-12. Satan, having appeared before Jehovah, and calumniated Job, is permitted to tempt him by the loss of all that he has.
- I. 13-22. The intelligence of four successive strokes, by which the patriarch was stripped of everything, does not lead him into sin, but enables him still to bless Jehovah.
- II. 1-10. Satan's renewed calumny; his enlarged permission; Job's sore boils, his wife's evil advice, and his perseverance in trusting God and not sinning with his lips.
- II. 11-13. His three friends meet by appointment to comfort him: their mourning with him in silence.

N.B.—There may be seven successive trials: the four strokes in i. 13-22, his diseases, the temptation suggested by his wife, and the failure of his friends to support him.

III. Job's soliloquy.

- III. 1-10. I curse my birth-day.
- III. 11-19. Why should I be doomed to life?
- III. 20-26. Why should there be such sufferings? The very thing I fear comes upon me.

IV.-XIV. The first round of the argument.

IV., V. The speech of Eliphaz.

- IV. 1-11. Introductory excuse for speaking; but I must remonstrate with thee on thy hopelessness.
- IV. 12-21. The heavenly vision, declaring the wrongfulness and folly of contending with God.
- V. 1-5. It is vain to appeal against this.
- V. 6-16. Affliction is meant to bring us to the great God of providence.
- V. 17-27. The happiness arising from the right use of his chastisements, which thou mayest experience.

VI., VII. Job's reply to Eliphaz.

VI. 2-7. My complaints are not causeless.

VI. 8-13. My wish is that God would crush me, who in all my weakness I have not denied the words of the Holy One.

VI. 14-20. My friends have been unkind to me.

VI. 21-30. It aggravates their behaviour that they intervened unasked, and that they can find no unrighteousness in me.

VII. 1-11. A weary warfare is appointed to all men, to myself in particular.

VII. 12-21. My restlessness under the continual interference of the watcher of men, who might surely pardon my transgression ere it be too late to do so.

VIII. First speech of Bildad.

VIII. 2-7. Thy words are like a mighty wind: God does not pervert justice, and thy children, if not thyself, may have sinned; and it is for thee to turn to God in hope of restoration.

VIII. 8-19. Apply thyself to that which the fathers have searched (ver. 8 going beyond the search by themselves mentioned by Eliphaz at v. 27) and see how the godless hypocrite is ruined.

VIII. 20-22. Application to thine own case; there may be sure hope of restoration.

IX., X. Job's reply to Bildad.

IX. 1-21. It is so. But how can man be just with God? that great God who rules all things (compare the description, v. 8-14) and before whom I am helpless in judgement, yea, and am self-condemned.

IX. 22-35. His indiscriminate dealing makes it impossible to know the righteous and the wicked by the test of affliction. My need is an umpire to take away my terror as I meet him.

X. 1-17. How I might then take liberty of complaint, and might expostulate with him regarding my afflictions.

X. 18-22. Why hast thou given me life (as already, iii. 11-19)? I crave a little ease before I go into the darkness of death.

XI. First speech of Zophar.

XI. 2-6. Thy talk is insufferable. Oh, that God would speak and convict thee.

XI. 7-12. God's wisdom is unsearchable by vain man.

XI. 13-20. The assured blessing, if thou wouldst repent.

XII.-XIV. Job's reply to Zophar.

XII. 1-6. No doubt ye are wise; but so am I. What I suffer is a frequent experience.

XII. 7-12. The very animals will teach of Jehovah's working; and my ear has learned wisdom from ancient men (as Bildad claimed to have done, viii. 8-10).

XII. 13-25. I acknowledge God's omnipotence as readily as you do.

XIII. 1-12. In experience too I am not inferior to you (repeated from xii. 3); but your arguments and yourselves are false, and God will deal with you accordingly.

XIII. 13-19. I am desperate, I must speak. Yet I have confidence in him, which even death cannot destroy. I make my declaration, and I know that my cause is righteous.

XIII. 20-28. Arrange that I may meet thee without terror (as already ix. 34), and then make me know my iniquities and transgression and sin. But thou hidest thy face, and harasses my frail and sinning frame.

- XIV. 1-6. The shortness and turmoil and sinful pollution of man's life : let him alone a little, like a hireling with his day (see vii. 1, x. 20).
 XIV. 7-15. A tree cut down may sprout again : not so man, till the heavens be no more. I wait all the days of my warfare ; and thou shalt call and I will answer.
 XIV. 16-22. But now, by sin the creature is made subject to corruption.
-

XV.-XXI. The second round of the argument.

XV. Second speech of Eliphaz.

- XV. 1-10. Thou art boastful, crafty, yet self-condemned, and in opposition to the traditional teaching which we follow (compare verses 9, 10, 18, with viii. 8-10).
 XV. 11-19. Thou art led to speak against God by thy restless spirit, forgetting how man is unclean before God, and how this truth has been taught to us.
 XV. 20-35. The wicked are miserable even in prosperity, and they trust in vanity.

XVI., XVII. Second reply of Job to Eliphaz.

- XVI. 2-6. You are miserable comforters : whether I speak or am silent, it is all one.
 XVI. 7-17. My distress and desolation ; God himself taking the lead in the persecution, though I am innocent.
 XVI. 18-22. My appeal from my friends to earth and heaven, and to God himself, from me a dying man.
 XVII. 1-7. Continuation of the same.
 XVII. 8-16. Yet the righteous shall hold on his way ; though you are so unwise, and there is nothing before me but the grave.

XVIII. Second speech of Bildad.

- XVIII. 2-4. How long is this presumption and impatience to last ?
 XVIII. 5-19. The light of the wicked is darkened, the snare is set for his feet ; there is the failure of his strength, his death, his desolated dwelling, and his family rooted out.
 XVIII. 20, 21. The astonishment of all. This is the place of him that knows not God.

N.B.—The charge that Job counts them as beasts, ver. 3, may arise from his denial of wisdom to any of them, xvii. 10 ; as his assertion that upright men shall be astonished, xvii. 8, is thrown back on him, xviii. 20.

XIX. Second reply of Job to Bildad.

- XIX. 2-6. Why are ye so cruel ? It is God who has subverted me in my cause.
 XIX. 7-20. My pitiable condition, whether I appeal to God or to men, even to those who might have been expected to feel most for me.
 XIX. 21-27. Have pity on me, for the hand of God has touched me. But I know that my Redeemer lives, and that at last, out from my flesh, I shall see God.
 XIX. 28, 29. If ye still will persecute me, be afraid of judgements on yourselves.

XX. Second speech of Zophar.

- XX. 2-5. Impetuous assertions that the triumphing of the wicked is short.

XX. 6-29. Enforcement of this truth.

XXI. Second reply of Job to Zophar.

XXI. 2-6. Hear diligently, and suffer ye me to speak; and then mock thou on. I am troubled, and horror takes hold of me, as I contemplate these mysteries.

XXI. 7-16. Why are the wicked thus prosperous, even the daringly ungodly? But their counsel is far from me.

XXI. 17-21. Yet again, how often does the judgements of God come on the wicked, or on his children.

N.B.—I follow the marginal renderings here (practically the Authorised Version), reckoning the supplied words ver. 19 to be an unwarranted reversal of the natural meaning, and the translation of ver. 20 to be harsh if not impossible.

XXI. 22-26. Shall any teach God knowledge in respect of these various dealings in judgement? All come to be alike in the grave.

XXI. 27-34. I know what you imagine wrongfully against me. But there is a mystery in it, not to be solved on this side of the grave to which all are drawn.

XXII.-XXXI. The third round of the argument.

XXII. Third speech of Eliphaz.

XXII. 2-11. Thou art a gross sinner, entangled in snares, sudden fear and darkness.

XXII. 12-20. Wilt thou add to thine ungodliness, and share the notorious punishment of evil doers of old?

N.B.—Eliphaz ver. 18 repeats Job's disclaimer of sympathy with the counsel of the wicked, xxi. 16.

XXII. 21-30. Renewed admonitions and promises.

XXIII., XXIV. Third reply of Job to Eliphaz.

XXIII. 2-7. My complaint may be rebellious, but the stroke is heavier than the groaning. And my settled wish is to find him, for he would certainly give heed to me.

XXIII. 8-12. He is very near, yet, I cannot come close to him. But he knows my way; and when he has tried me, I shall come forth as gold.

XXIII. 13-17. But he cannot be turned from his mind, and I am troubled and afraid of him.

XXIV. 1. Why does he make such a mystery in times and days?

XXIV. 2-12. Amid varied flagrant wickedness, God imputes it not for folly.

XXIV. 13-17. There are also secret evil doings.

XXIV. 18-25. His curse is upon these evil doers, and they shall be suddenly and utterly swept away. There may be violent evil doing and security with it all; but their exaltation shall make their ruin the more conspicuous.

XXV. Third speech of Bildad.

XXV. God's dominion is terrible and universal. How can man be just with God, before whom the moon and the stars are not pure?

XXVI. Third reply of Job to Bildad.

XXVI. 2-4. This is a poor statement thou hast made.

- XXVI. 5-13. I can say much more of his dominion in the under world, the earth, the clouds, around his throne, the sea, the heavens, and the serpent.
 XXVI. 14. How small a whisper of him do we hear? The thunder of his power who can understand?

N.B.—Zophar does not come forward to speak a third time, as the other two friends had done. Job, finding that they cannot argue with him any longer, (see xxxii. 3-5), continues for himself, as one who is comparatively at rest since his great attainment of faith, xix. 25-27, and his assurance of a glorious issue out of that which he has learned to consider a trial, in the strictest sense of the word, xxiii. 10.

XXVII., XXVIII. Job again takes up his parable, as it were following up chap. iii., now that his friends are silenced, and he feels himself victorious.

- XXVII. 2-7. I will never justify you, I will hold fast my righteousness.
 XXVII. 8-13. The godless hypocrite may cherish a kind of hope; but what must be the end of it? I am as ready as you (compare ver. 13 with xx. 29), to proclaim the retributive justice of God.
 XXVII. 14-23. His punishment is certain, however it may be delayed; and the final scene is terrific.
 XXVIII. 2-11. I readily admit the wonderful intelligence of man, seen in the arts of life, transcending the vision of the falcon's eye, etc.
 XXVIII. 12-19. But where shall wisdom be found? All nature answers, "It is not in me"; and no precious thing on earth can purchase it.
 XXVIII. 20-28. Repeating the question, Whence comes wisdom? we hear only rumours of it. God alone understands the way and the place thereof. And unto man he has said that it is to fear the Lord and to depart from evil.

N.B.—This is the description of Job by Jehovah himself, i. 8 and ii. 3, though disguised to the English reader by the use there of the verb "eschew," the same as "depart" here.

XXIX.—XXXI. For the second time Job again takes up his parable.

- XXIX. My former happy condition.
 XXIX. 2-17. Oh, that I were as when the lamp of God shined on my head, when I had prosperity, children, friends, when I enjoyed the respect and regard of all, and when my works of benevolence abounded.
 XXIX. 18-25. I believed that my prosperity would continue: and my word on any subject was final and decisive.
 XXX. My present sad condition.
 XXX. 1-8. Suffering from the contempt of the youngest and the meanest.
 XXX. 9-14. Their acts towards me.
 XXX. 15-23. Terrors, amid which my soul is poured out: and it is thy hand that is in it all, even bringing me to death.
 XXX. 24-31. I surely may utter a cry, and make a remonstrance, and picture my wretchedness.
 XXXI. Asseverations and protestations.

N.B.—With some reference to the accusations of Eliphaz, xxii. 6-9, and Zophar, xx. 19, 20.

- XXXI. 1-6. My covenant and resolution to walk before God.
 XXXI. 7-12. No turning out of the way, emphatically none to adultery.
 XXXI. 13-23. No neglect or oppression of my servants, of the poor, the widow, the fatherless, or the needy.
 XXXI. 24-28. No idolatry of wealth, or of the sun and moon (compare "covetousness, which is idolatry," Col. iii. 5).
 XXXI. 29-34. No malice, no want of hospitality, no cloaking of transgression.

- XXXI. 35-37. This is my signed statement. Oh that I had the indictment by my adversary.
 XXXI. 38-40. May there be a manifest curse on my land, if I have done evil in regard to it.
-

XXXII.-XXXVII. The speeches of Elihu.

XXXII., XXXIII. His first speech.

- XXXII. 1-5. Introductory narrative.
 XXXII. 6-10. I left it to the aged to speak.
 XXXII. 11-15. I waited, while you spoke, and you failed to convince Job: it is God, not man, that thrusts him down.

N.B.—So Job had affirmed that it was God, not they, xix. 6, 21.

- XXXII. 16-22. I shall wait no longer, I must speak; and as in the sight of my Maker, I shall speak without respect of persons.

N.B.—Elihu is strong upon what he knows, xxxiii. 3, xxxiv. 4, xxxvi. 3, 4, though this is sometimes disguised under the translation "opinion," xxxii. 6, 10, 17; and he appeals to all who have knowledge, xxxiv. 2, while he blames Job for the want of it, xxxiv. 35, xxxv. 16.

- XXXIII. 1-7. Listen and plead before me, and I will not be a terror to thee (compare ix. 32-35).

- XXXIII. 8-14. I have heard thy language, self-righteous while accusing God: in this thou art not just. God cannot be called to account by us; and yet he does speak to us.

- XXXIII. 15-18. Sometimes by visions (ver. 15 resembling iv. 13).

- XXXIII. 19-22. Sometimes in the sufferings of disease.

- XXXIII. 23-28. The successful issue of this under a faithful minister (the Hebrew word for "interpreter" ver. 23 is the same that is rendered "scorn" xvi. 20, where Job complains with peculiar asperity of his friends being unfriendly), who leads the man to God's righteousness, to repentance, and to joyful praise for restoration.

- XXXIII. 29, 30. Comparative frequency of this gracious dealing.

- XXXIII. 31-33. Attend to this; and, if thou canst, answer one who is a friend.

XXXIV. His second speech.

- XXXIV. 2-9. Give ear, ye that have knowledge (ver. 3 being almost a quotation from xii. 11): how intemperately Job has spoken.

- XXXIV. 10-20. It is impossible that the sovereign ruler, with underived authority and unlimited power, should fail to do right (compare Rom. iii. 6; Gen. xviii. 25).

- XXXIV. 21-30. His universal superintendence, punishing in his own time and way, and dealing both with nations and with individuals.

- XXXIV. 31-37. How we ought to conduct ourselves before this righteous sovereign. How Job speaks and acts.

XXXV. His third speech.

- XXXV. 2-8. The false idea that there is no profit in serving God: it is not with him and us as it is among ourselves, since we can profit or hurt one another, but not him.

- XXXV. 9-16. In their afflictions men cry to God for help, yet without direct approach to him, or humility, or patience; and Job is an example of the truth of this assertion.

XXXVI., XXXVII. His fourth speech.

XXXVI. 1-12. I have yet somewhat to say on behalf of God, the sovereign ruler and judge (compare xxxiv. 10-20), who never loses sight of the righteous, in high or in low station, dealing with them especially in his gracious chastisements and trials (compare xxxiii. 19-28).

XXXVI. 13-21. On the contrary, observe the doom of godless hypocrites; God's providence really allures thee to him, and thy great danger is that thou wilt misuse his dealings with thee.

XXXVI. 22-33. God in his lofty doings is the great teacher, with undervived authority exercised righteously (see xxxiv. 12, 13), in singing of which thou oughtest to join (see xxxiii. 27). But he is too great to be known so as to be comprehended; for instance in his provisions for rain; also in his thunder and lightning, which are witnesses of him not only to man but also to the very cattle.

N.B.—At this moment, while Elihu is speaking, the thunder-storm gathers rapidly and bursts, thus guiding him in the description of the divine working, in chap. xxxvii., till it ends in an appearance of God, a theophany.

XXXVII. 1-13. The terrors of his thunderstorm, accompanied by snow and ice and torrents of rain, sealing up the hand of man, and driving the beasts to their dens. And all these movements in the atmosphere are for the habitable world, whether for correction or for mercy, or (without being for any of these purposes specially) for the necessities of his earth.

XXXVII. 14-20. Hearken, O Job, and consider his wondrous works; and teach us (ironical) what we shall say unto him, for we are in darkness.

XXXVII. 21-24. Now the bright light of heaven ceases to be seen; the wind passes and cleanses the skies; golden splendour comes out of the north (compare Ezek. i. 4), and God appears in terrible majesty. We cannot find out the Almighty (taken from xi. 7): but he is excellent in power, and in judgement, and plenteous justice, and he will not afflict (as already, xxxiv. 10-20). Concluding lesson, that men fear him (compare Eccl. xii. 13): the wise in heart (in their own opinion) he does not regard.

XXXVIII.-XLII. The discourses of Jehovah out of the whirlwind and Job's reply: the conclusion of the whole matter.

XXXVIII., XXXIX. The first discourse of Jehovah to Job.

XXXVIII. 2, 3. Who is this that darkens counsel by his words (see xxxvii. 19)? Be a man; I will speak, and answer thou me.

N.B.—Somewhat as Job had wished, xiii. 22, xvi. 21, xxiii. 3-5.

XXXVIII. 4-11. Where wast thou when I laid the foundations of the earth? Or who shut up the sea with doors?

XXXVIII. 12-21. What of the light? and of the day-spring which is an instrument for shaking the wicked out of the earth? Or what of the recesses of the deep, or of the gates of the shadow of death; or of the bounds of light and darkness?

XXXVIII. 22-27. What of my treasures and armouries against the day of war; of the snow and hail; of the east wind; of the waterflood; of the lightning and thunder? And what of their beneficent working on the earth, even on lands where there is no man?

XXXVIII. 28-33. What then of the production of rain and dew, and ice, and frost? What of the stars, and of their influences on the earth? And along

with these outward phenomena, who hath put wisdom in the inward parts?

N.B.—At this point a transition seems to be made towards the work of God in and for living beings, of whom Elihu had said nothing.

XXXVIII. 39-41. Wilt thou feed the lions, and the young ravens as they cry for help to God?

XXXIX. 1-4. What of the wild goats and the hinds?

XXXIX. 5-12. What of the wild ass, and of the wild ox?

XXXIX. 13-18. What of the ostrich?

XXXIX. 19-25. What of the horse?

XXXIX. 26-30. What of the hawk, and the eagle?

XL. 1-5. The appeal to Job, his humble reply.

XL. 6-XLII. 6. The second discourse of Jehovah to Job, and his second humble reply.

XL. 6-9. Gird up thy loins for the contest. Wilt thou condemn me in order to be thyself just? Or hast thou the power necessary for just government (see at xxxiv. 10-20).

XL. 10-14. If thou hast the indispensable honour and majesty, exert thy power on the proud and wicked, and I will confess the saving strength of thy right hand.

XL. 15-24. What art thou in the presence of behemoth, the chief of the ways of God (ver. 19)?

XLI. 1-32. Or (turning from land animals to those in the waters, ver. 31-32) in the presence of leviathan?

XLI. 33, 34. Upon earth there is not his like, a king over all the sons of pride (compare xl. 12, though the Hebrew word for "pride" is different).

XLII. 1-6. Job's second humble reply (ver. 3 referring to xxxviii. 2, and ver. 4 to xxxviii. 3, xl. 7, as noted in the margin), abhorring himself and repenting in dust and ashes.

N.B.—The verb translated "abhor," is already used of himself by Job (though translated variously), "loathe" vii. 16, "despise" ix. 21.

XLII. 7-17. The close of the whole matter.

XLII. 7-9. Address of Jehovah to the three friends, and open acknowledgement of Job as his servant and the intercessor for them (compare ix. 33 and xxxiii. 23, 24, also xxii. 26-30).

XLII. 10-15. Jehovah turning the captivity of Job

XLII. 16-17. Job's age and death.

PSALMS.

I. 1-4. The happy condition of the man who studies and obeys the law of Jehovah, in contrast with the condition of the wicked.

I. 5-6. Their everlasting contrast, and the reason why.

II. Allegiance to Jehovah and his Son the king of Israel, or rebellion against them.

II. 1-3. The rage of the nations.

II. 4-6. They are derided by Jehovah, who sits in the heavens and has set his king upon his holy hill of Zion.

- II. 7-9. The king announces the decree proclaiming his sonship, and his victorious reign to the ends of the earth.
- II. 10-12. The invitation to the world's rulers to be wise, to serve Jehovah and to kiss the Son.
- III. Faith's tranquillity amid the assaults of enemies: a morning song of praise.
- IV. The godly man safe and glad in the light of Jehovah's presence: an evening song.
- IV. 1. He calls upon God.
- IV. 2-5. He reproves and exhorts his enemies.
- IV. 6-8. His peace and happiness in the true good, for which men often search in vain.
- V. A morning prayer: confidence in the Divine Sovereign.
- V. 1-3. The cry of an earnest and believing seeker to his King and God.
- V. 4-6. Jehovah favours not the wicked.
- V. 7-9. Profession of faith, and prayer for guidance amidst those that lie in wait for him (ver. 8 margin).
- V. 10-12. Prayer that rebellious transgressors may be held guilty, and that the righteous who put their trust (literally, take refuge, see vii. 1 margin) in him may be joyful as well as safe.
- VI. The first of the seven penitential psalms (vi., xxxii., xxxviii., li., cii., cxxx., cxliii).
- VI. 1-7. The complaint and entreaty of one suffering in mind and body, from without and from within.
- VI. 8-10. His triumph through faith and patience.
- VII. 1-9. Prayer against the malice of enemies, with protestations of innocence.
- VII. 10-17. Faith sees its defence, and the judgement of God upon evil doers.
- VIII. Jehovah, *our* Lord, whose name is glorified in all his works, is specially glorious in his condescending to deal lovingly with man, making even babes his instruments for stilling the enemy and the avenger.
- IX. 1-10. Praise and thanks to Jehovah for executing judgement.
- IX. 11, 12. Invitation to others to join in this exercise.
- IX. 13-20. Prayer to have good cause for praising him as just judge and defender.
- X. 1-11. Pride leads to atheism, and this to oppression.
- X. 12-15. Prayer for a remedy.
- X. 16-18. Profession of confidence in Jehovah the king.
- N.B.—The ninth and tenth psalms are reckoned as one in the Greek (Septuagint) and Latin (Vulgate) Bibles. There is certainly a close connexion between them, perhaps as first and second parts of one *alphabetical* poem: the other psalms of this class (not recognisable by the English reader unless forced on his attention as in *Psa. cxix.*) are xxv., xxxiv., xxxvii., xli., cxli., cxix., cxlv.
- XI. 1-3. The psalmist encourages himself in Jehovah against timid advisers.
- XI. 4-7. His trust in the providence and justice of Jehovah.
- XII. 1-4. The psalmist, destitute of human help, craves help from Jehovah.
- N.B.—In ver. 3 the verb is not in the future, it expresses a wish, "may Jehovah cut off," etc.
- XII. 5-8. He recalls the sure word of promise, and is at rest.

- XIII. 1, 2. The cry to Jehovah, "How long."
 XIII. 3, 4. The prayer for supporting and protecting grace.
 XIII. 5, 6. Trust and rejoicing in the mercy and salvation of Jehovah.

- XIV. 1-4. Description of the corruption of man everywhere and always.
 XIV. 5, 6. Conviction by the light of their own conscience.
 XVI. 7. Longing for the salvation of Zion from these evils.

N.B.—The word for "fool," ver. 1, is not very common, and seems very emphatic. In the revised margin, Job ii. 10, it is "impious"; in Isa. xxxii. 5, 6 it is "vile person," and the kindred noun is "villany," as also at Jer. xxix. 23 (in Authorised Version); and on the phrase, "wrought folly," see note at Josh. vii. 15.

- XV. The character of the true citizen of Zion.

- XVI. 1-4. The psalmist takes refuge in God as his highest good, renouncing all idolatry.
 XVI. 5-11. His present satisfaction in his portion, and his confidence in the life everlasting, notwithstanding death.

N.B.—Like various other passages quoted in the New Testament, this finds its full meaning only in Christ, Acts ii. 25-31.

- XVII. 1-9. The psalmist, in confidence of his integrity, craves defence against his enemies.
 XVII. 10-12. He describes their pride, craft, and eagerness.
 XVII. 13-15. He prays again for deliverance, and contrasts their worldly passing portion with his own.

- XVIII. 1-3. David the servant of Jehovah, praises him for manifold marvellous blessings, to him the anointed king, and to his seed. Introduction: what Jehovah is to David.
 XVIII. 4-19. The deliverance vouchsafed to him.

N.B.—In lofty language, appropriating what is said of the deliverances under Moses and Joshua, who are specially named, as is David in the title of this psalm, "the servant of Jehovah."

- XVIII. 20-30. The grounds of this deliverance, namely the character of Jehovah the moral governor of the world.
 XVIII. 31-51. His confidence goes out from the present to the future in the struggle before him and his seed for evermore.

N.B.—The Hebrew indicates this future in the verbs more than the English reader can discover from the notice in the margin at ver. 43.

- XIX. 1-6. The glory of God as seen in creation.
 XIX. 7-11. The glory and grace of Jehovah as seen in his law.
 XIX. 12-14. Prayer for grace and mercy.

- XX. 1-5. The prayer of the congregation for their king as he goes forth to war.
 XX. 6-9. Their confidence that it is heard, and their continued call to the supreme king.

- XXI. 1-7. Thanksgiving for the king's victory.
 XXI. 8-13. Address to the king, and confidence of victories in the future.

N.B.—xx. and xxi. are certainly psalms closely connected, as ix. and x., xlii. and xliii.

- XXII. 1-21. Complaint of desertion by God and extremity of suffering from men, with prayer for deliverance.
 XXII. 22-31. Thanksgiving and praise in the congregation for deliverance: this shall be heard and shall have its effect, to the ends of the earth, and from age to age.

N.B.—To no sufferer does this psalm apply with any exactness except to Christ.

XXIII. Confidence for all things, at all times, in Jehovah the Shepherd.

XXIV. 1, 2. The universal dominion of Jehovah.

XXIV. 3-6. The character of those who may ascend into the mountain of Jehovah.

XXIV. 7-10. The entry of Jehovah himself, the king of glory.

XXV. 1-6. Confidence in prayer, and desire for fellowship with Jehovah.

XXV. 7-15. Prayer for forgiveness, guidance, and close walk with Jehovah.

XXV. 16-22. Prayer for help in affliction, and for forgiveness and redemption.

XXVI. The psalmist resorts to Jehovah, in confidence of his own integrity.

XXVII. 1-6. The psalmist sustains his faith by confidence in the resources of Jehovah, in whose house he longs to dwell for ever.

XXVII. 7-12. He prays that he may not be forsaken, but may be guided and delivered.

XXVII. 13-14. His confidence in time past shall continue for the future.

XXVIII. 1, 2. Earnest entreaty.

XXVIII. 3-5. Prayer to be preserved from the ways of the wicked, and to have them punished.

XXVIII. 6-9. Blessing ascribed to Jehovah; his blessing invoked upon his people.

XXIX. 1, 2. Call to the sons of the mighty to give glory and worship to Jehovah.

XXIX. 3-9. His glory in the thunderstorm, beginning on the waters, passing away over the wilderness.

XXIX. 10, 11. He sat as king at the flood, and so he sits for ever: he blesses his people with strength and peace.

XXX. 1-3. Praise to Jehovah for deliverance and recovery from the grave.

XXX. 4, 5. Invitation to others to join in this.

XXX. 6-12. How Jehovah had recovered the psalmist from his fall through self-confidence.

XXXI. 1-8. Prayer for deliverance, with confidence in Jehovah and rejoicing in his mercy.

XXXI. 9-18. Entreaty for his mercy and the light of his countenance, on account of great suffering and reproaches.

XXXI. 19-24. Praise to Jehovah for his goodness, and encouragement to all that love him and hope in him.

XXXII. 1, 2. True blessedness (more exactly, happiness) consists in remission of guilt and removal of guile.

XXXII. 3-7. The psalmist's experience of confession to Jehovah and forgiveness and peace.

XXXII. 8-11. The divine promises of guidance, and the joy these bring.

XXXIII. 1-3. The psalmist invites the righteous to praise Jehovah:

XXXIII. 4-9. Because he is faithful and his word is right, as seen in creation;

XXXIII. 10-19. So also in providence, especially seen in the case of those who fear him and hope in his mercy.

XXXIII. 20-22. Profession of faith and hope, with prayer for his mercy.

XXXIV. 1-7. The psalmist's experience of deliverance at the hand of Jehovah is opened up to those whom he invites to join him.

XXXIV. 8-14. Exhortation to trust in Jehovah and to fear him.

XXXIV. 15-22. The privileges of the righteous, in contrast with the condition of the wicked.

XXXV. 1-10. The psalmist's prayer for his own safety and for the destruction of his enemies, and his engagement to give thanks.

XXXV. 11-18. His complaint of their causeless enmity, returning evil for good; and his engagement to give thanks in the congregation.

XXXV. 19-28. His appeal for protection and for judgement on them, so that all the righteous may see it and magnify Jehovah; his engagement to give praise all the day long.

XXXVI. 1-4. The state of the wicked man who is given up to his own heart.

XXXVI. 5-9. The excellence of the divine mercy and lovingkindness.

XXXVI. 10-12. Prayer for favour to those that know Jehovah and are upright in heart.

XXXVII. A persuasive to patience in well-doing, and to confidence in Jehovah; by the contrast between the righteous, who shall inherit the land (or, possess the earth), and the wicked, who shall be cut off.

N.B.—This psalm, and psalm xxv. and xxxiv. are all of the alphabetical class (see note on psalm x.) and have several points of resemblance to the book of Proverbs; this one most markedly.

XXXVIII. 1-8. The prayer of a penitent in great suffering.

XXXVIII. 9-14. His prayer with desire and in patience.

XXXVIII. 15-22. His prayer, lest his falling should make those triumph who rewarded him evil for good.

XXXIX. 1-5. The psalmist restrains himself before the wicked, yet must speak to Jehovah of the shortness and vanity of life.

XXXIX. 6-11. He confesses this vanity of life, yet clings to Jehovah with reverence.

XXXIX. 12, 13. He prays for mercy, since he is but a sojourner here.

XL. 1-5. The benefits from trust in Jehovah and patient waiting for him.

XL. 6-10. The sacrifice of obedience and thankful praise.

XL. 11-17. The earnest prayer on account of evils within and around the psalmist.

XLI. 1-3. The tenderness of Jehovah towards those who consider the poor.

XLI. 4-6. Prayer for mercy upon a sinner surrounded by enemies.

XLI. 7-9. Complaint of the treachery and malice of professed friends.

XLI. 10-12. Confident prayer notwithstanding.

N.B.—The Jews divide the Psalter into five books, as marked in the Revised Version. Each book ends with a doxology, of which ver. 13 in this psalm is the first example.

XLII. 1-5. Thirst for God and for his ordinances, at the time out of reach; yet confidence amid disquieting circumstances.

XLII. 6-11. These circumstances detailed; the confidence repeated.

XLIII. 1-4. A prayer for judgement as against an ungodly nation, and for restoration to the privileges and joys of God's tabernacles and altar.

XLIII. 5. The expression of confidence repeated a third time, as already xlii. 5, 11.

N.B.—Psalms xlii. and xliii. are manifestly so closely related as to be two parts of one poem. Compare note on Psalms ix. and x.

XLIV. 1-8. The house of Jacob recall the former favours of their God and king, in whom they profess their faith.

XLIV. 9-16. They mourn over the extremity of present evils, and the voice of the enemy and avenger (compare viii. 2).

XLIV. 17-22. They protest their integrity and their faithfulness to the covenant, so that their sufferings are a martyrdom.

XLIV. 23-26. They fervently pray the Lord to awake and succour and redeem.

XLV. 1. Introduction.

XLV. 2-5. The grace and spiritual prowess of the king.

XLV. 6-9. His divine reign of righteousness, with every happiness.

XLV. 10-13. The queen his bride.

XLV. 14-17. His glory and happiness as king, husband, and father.

XLVI. 1-3. Confidence in God, in spite of all earthly changes.

XLVI. 4-7. The safety of the church, let who will attack: confidence that Jehovah is with them, their refuge.

XLVI. 8-11. Invitation to behold the doings of Jehovah for the church: expression of confidence repeated from ver. 7.

XLVII. 1-4. The peoples are invited to shout in triumph on account of the victories of Jehovah for Jacob's house.

XLVII. 5-9. A louder call to a song of triumph at the incorporation of the peoples with the people of the God of Abraham.

XLVIII. 1-3. The glory of Jehovah in his city Zion.

XLVIII. 4-8. His victory in her interests over the confederate kings.

XLVIII. 9-14. Praise, and admonition to keep it up to that God who is their guide even unto death (literally, over dying).

XLIX. 1-5. Introduction to the mysterious questions of providence; why should the righteous fear in the days of evil?

XLIX. 6-12. There is nothing reliable in worldly power and success, for these cannot redeem the soul; man perishes like the beasts.

XLIX. 13-20. In the world to come there is the contrast of the failure of the rich wicked and the satisfaction of the righteous; man that understands not perishes like the beasts (ver. 12).

L. 1-6. The majesty of God, Jehovah, as he shall come to judge all those who have professed themselves his covenant people.

L. 7-15. His lesson to those whose ceremonial worship is correct; the sacrifice of thanksgiving, prayer, and hearty service are his chief desire.

L. 16-23. His lesson to those who break the moral law as between man and man; and his warning call to repentance.

LI. 1-9. David pleads with God for pardon, acknowledging how deeply sin has tainted him.

LI. 10-12. He prays to be created anew in holiness.

LI. 13-19. He engages himself to the personal and public service of God when the sacrifice of a broken and contrite heart shall make his burnt-offerings to be sacrifices of righteousness.

LII. 1-5. Expostulation with the spiteful liar, and denunciation of God's judgements on him.

LII. 6, 7. The rejoicing of the righteous over his doom, not without fear.

LII. 8, 9. The peaceful confidence and thankfulness of the psalmist.

LIII. 1-4. Description of the corruption of man everywhere and always.

LIII. 5. The workers of iniquity are convicted by the light of their own conscience.

LIII. 6. Longing for the salvation of Zion from these evils.

N.B.—This psalm in the second book is almost the same as the fourteenth in book first: only, the name “Jehovah,” which prevails in the first book, is changed to the name “God,” which prevails in the second; and ver. 5 differs considerably from xiv. 5, 6.

LIV. 1-3. Complaints against ungodly oppressors, and prayer to be saved.

LIV. 4-7. Confidence of being heard, and engagement to sacrifice and give thanks.

LV. 1-8. The appeal of the psalmist to God in his restlessness and misery.

LV. 9-15. His prayer against the wicked, and especially the traitor.

LV. 16-23. His comfort as he believes that God will preserve him and confound his enemies.

LVI. 1-4. Prayer for deliverance, with confidence in God's word.

LVI. 5-7. The malice of the enemies, and a prayer against them.

LVI. 8-11. Renewed expression of confidence (ver. 4 being repeated and enlarged in ver. 10, 11).

LVI. 12, 13. Consecration and hope.

LVII. 1-5. The psalmist takes refuge in God's mercy from bitter enemies.

LVII. 6-11. In spite of their snares for him he encourages himself to praise God.

N.B.—Ver. 11 repeats ver. 5; compare lvi. 4, 10, 11.

LVIII. 1-5. Description of the character of the wicked, particularly as judges.

LVIII. 6-9. The swift judgement of God upon them.

LVIII. 10, 11. The approbation of this judgement of God by the righteous.

LIX. 1-5. Prayer for deliverance from unjustifiable enemies.

LIX. 6-9. Complaint against them, and confidence in God.

LIX. 10-13. Renewed complaint and confident prayer.

LIX. 14-17. Assurance of their destruction (ver. 14 much as ver. 6), and resolution to praise God for it.

LX. 1-4. Confession of the crushing judgements of God, yet confidence in his banner for the truth.

LX. 5-8. Prayer to have his promises fulfilled, as of old when the land was conquered.

LX. 9-12. Earnest entreaty for help from God.

LXI. 1-4. Prayer from the end of the earth, with confidence of dwelling in God's tabernacle.

LXI. 5-8. Hopes and vows of the king.

LXII. 1-4. The psalmist professes his confidence in God, and so discourages his enemies.

LXII. 5-8. By the same confidence (ver. 5, 6, after ver. 1, 2) he encourages the godly.

LXII. 9-12. He renounces all trust in worldly things, ascribing power and mercy unto God the Lord.

LXIII. 1-4. The psalmist's thirst for God.

LXIII. 5-8. Satisfaction of that thirst in whatever outward circumstances.

LXIII. 9-11. Contrast of the miserable destruction of his enemies with the rejoicing of the king in God.

LXIV. 1, 2. The psalmist's prayer to be preserved from wicked enemies.

LXIV. 3-6. The forms of their wickedness.

LXIV. 7-10. His expectation of such an evidently divine destruction of them as shall make all men fear, and shall make the righteous rejoice.

- LXV. 1-4. Praise to the hearer of prayer, and especially for pardon and communion.
- LXV. 5-8. The protection of his people by him who is the confidence of all the ends of the earth.
- LXV. 9-13. His goodness in the season of the year, the crops and the flocks.
- LXVI. 1-4. All the earth is summoned to praise God :
- LXVI. 5-7. Also to observe his dealings with men, especially with his own people at the Exodus :
- LXVI. 8-12. And to bless him for gracious issues out of trials.
- LXVI. 13-15. For himself, the psalmist vows religious services to God :
- LXVI. 16-20. And he invites all that fear God to learn from his experience.
- LXVII. 1, 2. Prayer for the fulfilment of the priestly blessing (Num. vi. 22-27) upon Israel, that all nations may share in it.
- LXVII. 3, 4. Let all the peoples and the nations be glad under his righteous administration.
- LXVII. 5-7. Let them praise thee (ver. 5 repeating ver. 3). The promises of fertile seasons and all blessings made to Israel (Lev. xxvi. 3-13) are realised over the earth, all the ends of which shall fear him.
- LXVIII. 1-6. A prayer, as when the ark led Israel in the wilderness (compare ver. 1 with Numb. x. 35), that the wicked may melt with fear, and that the righteous may exult, before this God of majesty and grace.
- LXVIII. 7-14. How he went forth before them in the wilderness, and in their conquest of Canaan and their settlement there.
- LXVIII. 15-18. His ascent, by way of mount Bashan, to mount Zion ; with grace and glory transcending what was seen at Sinai.
- LXVIII. 19-23. Praise to him, and confidence that he will repeat all the wonders done in the wilderness, from the Red Sea to Bashan.
- LXVIII. 24-27. The triumphant procession, mustering the tribes among whom his gracious deeds had been made manifest in the first (and best) age of the Judges.
- LXVIII. 28-31. All hostile powers shall be rebuked and scattered, and kings of distant lands shall do honour to him at his temple in Jerusalem.
- LXVIII. 32-35. An invitation to all the kingdoms of the earth to join in ascribing due praise to him.
- LXIX. 1-12. The psalmist's miserable sufferings, and these in the cause of God.
- LXIX. 13-21. His prayer for deliverance, with renewed statements of his sufferings at the hands of his enemies.
- LXIX. 22-23. His pleading for their destruction, as the enemies of righteousness.
- LXIX. 29-36. His confidence and joy, in a deliverance beginning with himself, yet taking in all the righteous, and securing the salvation of Zion and the upbuilding of the cities of Judah.
- LXX. An earnest prayer for deliverance from evils.
- N.B.—With certain small changes, this is the same as xl. 13-17: compare what has been said of xiv. and liii. in a note on the latter; and observe how lxxi. 1-3 is very much the same as xxxi. 1-3.
- LXXI. 1-8. Prayer for deliverance, with confidence in Jehovah and rejoicing in his mercy.
- LXXI. 9-13. Renewed prayer for help from enemies, with old age urged as a plea.
- LXXI. 14-18. Promises of constancy and prayer for perseverance.
- LXXI. 19-24. Praise to God, and promise to give it cheerfully.

LXXII. 1-7. Solomon's prayer for the king, that his reign may be righteous and merciful, and everlasting :

LXXII. 8-11. That it may be over all nations and kings :

LXXII. 12-15. That it may be tender and full of blessing.

LXXII. 16, 17. A repetition of the prayer for abundant prosperity, universal and everlasting.

LXXII. 18, 19. The closing doxology of the second book.

N.B.—See the note on Psa. xli. The concluding verse 20 is most naturally understood as a note at the end of what had been the original Psalter or "Psalms of David," by whomsoever collected.

LXXIII. 1-14. The psalmist's difficulty in regard to the goodness of God to the true Israel: his envy at the prosperity of the wicked, his observation of their ways, and the consequent temptation to God's people and to himself in particular.

LXXIII. 15-28. The solution of the painful difficulty, as he considered their latter end in the light of God's sanctuary, and felt the sustaining hand of God for time and for eternity, closing with the contrast between those who are far from God and those who draw near to him.

LXXIV. 1-11. Complaint of the desolation of the sanctuary, and the darkness without guidance from God.

LXXIV. 12-17. Reliance on the past working of God their king, and on his sovereignty over nature.

LXXIV. 18-23. An appeal to Jehovah for the honour of his name and of his covenant, and because of the extremity of his people.

LXXV. 1-3. The psalmist praises God for as much as his name is near, and engages to judge uprightly amidst the dissolution of the bonds which knit society together.

LXXV. 4-8. His rebuke to the arrogant, in view of God's sovereign providence.

LXXV. 9, 10. Renewed engagement to praise the God of Jacob and to execute justice for him.

LXXVI. 1-3. God is known in the church, for his indwelling and his protection.

LXXVI. 4-6. His sudden and complete destruction of formidable enemies.

LXXVI. 7-9. The fear inspired in the earth by this sentence of judgement.

LXXVI. 10-12. An exhortation to serve Jehovah reverently and confidently.

LXXVII. 1-3. The psalmist's cry in sore trouble.

LXXVII. 4-9. The temptation to unbelief by which he is almost overcome.

LXXVII. 10-15. His comfort and support from reflecting on the ways of God, the redeemer of his people :

LXXVII. 16-20. Especially as this was seen at the Exodus.

LXXVIII. 1-8. The psalmist exhorts the people both to learn and to teach the law of Jehovah from age to age.

LXXVIII. 9-66. The story of his wrath against their unbelief and disobedience, in the time of Moses and in the times of the judges.

LXXVIII. 67-72. The rejection of the tabernacle at Shiloh and the tribe of Ephraim (compare ver. 9), and the choice of mount Zion in the tribe of Judah; its sanctuary built, and David made the shepherd of his people.

LXXIX. 1-7. The psalmist complains of the desolation of Jerusalem.

LXXIX. 8-12. He prays for vengeance on the enemy, and for pardon and help, to the honour of God's name.

LXXIX. 13. He engages that the people, as the sheep of the Lord's pasture, shall give him thanks for ever.

- LXXX. 1-3. Appeal to the Shepherd of Israel to shine forth on the tribes that sprang from Rachel.
- LXXX. 4-7. Lamentation over their condition, and repetition of the appeal (compare how it is enlarged from ver. 3 in ver. 7, and still more in ver. 19).
- LXXX. 8-14. The history of his kindness and his judgements, under the figure of a vine.
- LXXX. 15-19. Earnest pleading for the vineyard, and for the man of God's right hand.
- LXXXI. 1-7. Exhortation to praise God in the solemn feast according to the gracious appointment at the Exodus.
- LXXXI. 8-12. The expostulation of Jehovah their God.
- LXXXI. 13-16. The renewed offer, if Israel would but hearken and obey.
- LXXXII. 1-7. Exhortation and rebuke to the unworthy judges in the congregation of God, who represent him and bear the name of "gods."
- LXXXII. 8. Call to God himself (see ver. 1), the inheritor of all nations, to arise and judge the earth.
- LXXXIII. 1-8. The complaint to God of the conspiracy of the nations around to cut off the very name of Israel.
- LXXXIII. 9-18. A prayer to God to do to them as to former enemies, that men may know Jehovah to be the Most High over all the earth.
- LXXXIV. 1-4. Longing after the sanctuary, for Jehovah the living God.
- LXXXIV. 5-8. The happiness of the pilgrims to Zion, appearing and praying before God.
- LXXXIV. 9-12. The earnest humble prayer to be restored to this communion.
- LXXXV. 1-3. Thankful acknowledgement of restoring grace received.
- LXXXV. 4-7. Penitent intercession.
- LXXXV. 8-13. Joyful hope of the penitent.
- LXXXVI. 1-5. David strengthens his prayer by the assurance that he is godly, and that the Lord is good:
- LXXXVI. 6-10. Also by the assurance of the perfections of Jehovah, who stands alone.
- LXXXVI. 11-17. He prays for more grace, complains of proud and violent enemies, and asks for a token of good.
- LXXXVII. 1-3. The nature and glory of the city of God.
- LXXXVII. 4-7. Its inhabitants are of all the nations of the earth, even the most hostile, born into it.
- LXXXVIII. A prayer full of saddest complaints and expostulations.
- LXXXIX. 1-4. The psalmist praises Jehovah for his covenant sworn unto David:
- LXXXIX. 5-12. Also for his power and faithfulness in heaven and earth:
- LXXXIX. 13-18. But above all, for his care of his church and kingdom.
- LXXXIX. 19-37. He celebrates the promises to David and his seed for ever, as made in vision (namely, as recorded in 2 Sam. vii. 4-17).
- LXXXIX. 38-45. He complains of a terrible reverse which seemed to make the promise void, and shortened the days of David's youth.
- LXXXIX. 46-51. He expostulates sadly, yet rests on the promise to the anointed, and on the honour of the Lord's name.
- N.B.—Ver. 52 is the doxology at the end of the third book: see notes on Psalms xli. and lxxii.
- XC. 1-6. The eternity of God, who is the dwelling place of his people, contrasted with the frailty of man.

- XC. 7-12. The cause of this frailty is the sinfulness of man, who needs to learn wisdom from God.
- XC. 13-17. Prayer for mercy, and for communion with God from age to age.
- XC. 1-8. The psalmist's expression of confidence in Jehovah as his refuge.
- XC. 9-16. Repetition and enforcement of this: the angels have charge of him, and the most dangerous animals shall be trampled under his feet.
- XCII. 1-3. How good it is to praise Jehovah:
- XCII. 4-9. And this for his great works, and for his judgements on his brutish enemies:
- XCII. 10-15. And for his goodness to the psalmist, and to the righteous generally.
- XCIII. Jehovah reigns, over land and sea, in holiness.
- XCIV. 1-7. The psalmist calls on Jehovah, the Judge, to execute vengeance on the arrogant and cruel ungodly.
- XCIV. 8-11. He bids them understand the providence of Jehovah.
- XCIV. 12-15. He shews the happiness of sanctified chastening.
- XCIV. 16-23. Jehovah has been his help and refuge, and will have no fellowship with the throne of iniquity.
- XCV. 1-5. Invitation to worship Jehovah for all his works in nature:
- XCV. 6-11. Also for his works of grace to his people, with a warning against hardening the heart like the generation who died in the wilderness.
- XCVI. A new song to the coming King and Judge; for all the nations.
- XCVII. 1-3. Jehovah reigns; his majesty.
- XCVII. 4-6. The effects produced on nature and the peoples.
- XCVII. 7-9. The effects on the idolaters, and on Zion and the daughters of Judah.
- XCVII. 10-12. Exhortation and encouragement to the righteous.
- XCVIII. A new song to the coming King and Judge; for all nations.
- N.B.—It begins and ends as xevi., and is throughout related to it.
- XCIX. 1-3. Jehovah reigns; his greatness. He is holy.
- XCIX. 4, 5. He executes righteousness and judgement. He is holy.
- XCIX. 6-9. He is gracious to his worshippers. He is holy.
- N.B.—Besides this division, marked by the repetition in the closing words of ver. 3, 5, 9, the first two parts may be said to end with ver. 5, and to answer to the third, which ends with ver. 9, the same as ver. 5.
- C. All the earth is summoned to serve Jehovah with gladness, for his goodness, mercy, and faithfulness.
- CI. David's godly resolve to govern himself and others in the city of Jehovah.
- CII. 1-11. A sore complaint by the afflicted one.
- CII. 12-22. His comfort from the eternal, gracious, glorious Jehovah, whom all the nations shall unite to serve in restored Jerusalem.
- CII. 23-28. His individual feebleness, and his support in the unchanging God.
- CIII. 1-5. The psalmist stirs up all that is within him to gratitude and praise.
- CIII. 6-18. Jehovah in covenant with his people as his children is their only comfort and support through all generations, amid sin and weakness.
- CIII. 19-22. An invitation to all his works, in heaven and earth, to acknowledge his kingdom and to praise him.
- CIV. 1-22. Praise to Jehovah the Creator of all things.

N.B.—In these verses may be seen many allusions to Gen. i., and a general adherence to the order there.

CIV. 23-35. Man is the chief in all this, among the creatures for all of whom God cares. There is a special moral government, under which the psalmist praises Jehovah his life long, while sinners shall be consumed.

N.B.—This Psalm ends with "Praise ye Jehovah," that is in Hebrew, "Hallelujah"; as do also cv., cvii., cxiii., cxv., cxvi., cxvii., cxxxv., and the last five psalms. The same word stands at the beginning of cvi., cxi., cxii., cxiii., cxxxv., and the last five psalms.

CV. 1-12. Thanksgiving to Jehovah from all his mindful people, because of what he did for the three patriarchs with whom his covenant was made:

CV. 13-24. And also for Joseph, and for Israel as they grew into a people:

CV. 25-36. And also for the people in the plagues sent on Egypt:

CV. 37-45. And as he led them out of Egypt through the wilderness, into the promised land.

N.B.—This psalm begins, "O give thanks unto Jehovah," as do also cvi. (following the Hallelujah), cvii., cxviii. (and ver. 29), and cxxxvi., which last uses the expression thrice again: this imperative occurs also elsewhere, xxx. 4, xxxiii. 2, xcvii. 12, c. 4.

CVI. 1-5. Thanksgiving and pleading for an interest in the blessings of the people whom Jehovah has chosen.

CVI. 6-12. Acknowledgement of sin, to be seen already at the Exodus itself: and

CVI. 13-15. *First*: in forgetting his redeeming works, lusting, and tempting him.

CVI. 16-18. *Second*: in envying his representatives Moses and Aaron.

CVI. 19-23. *Third*: in making the golden calf, when only Moses' intercession saved them.

CVI. 24-27. *Fourth*: in despising the pleasant land and disbelieving the word; bringing on themselves the sentence of being shut out, and on their children the sentence of scattering in the lands.

CVI. 28-31. *Fifth*: in joining themselves to Baal-peor.

CVI. 32, 33. *Sixth*: In angering Jehovah at the waters of strife, so that it went ill with Moses for their sakes.

CVI. 34-42. *Seventh*: in mingling with the nations of Canaan, till they shared in their doom.

CVI. 43-47. Acknowledging past mercy and remembering the covenant, the psalmist pleads for it once more, that Jehovah would gather them from among the nations to give thanks unto his holy name.

CVI. 48. The doxology (closing the fourth book, compare notes on Psalms xli., lxxii., and lxxxix).

CVII. 1-3. Thanksgiving to Jehovah for his redeemed when gathered home.

CVII. 4-9. Wandering in the wilderness: led and fed.

CVII. 10-16. Bound and in the shadow of death: brought out, the gates of brass which imprisoned them and the bands upon them alike being broken.

CVII. 17-22. The foolish, afflicted by their own iniquities: healed by his word.

CVII. 23-32. Those at sea, tempest-tost and in despair: brought in calm water to the haven where they would be.

CVII. 33-43. His marvellous providence, turning both good and bad fortune upside down. The wise shall in all this consider the mercies of Jehovah.

N.B.—The four principal divisions end in the same call to praise Jehovah, ver. 9, 15, 21, 31, with explanations suitable to his goodness and marvellous working in each case.

CVIII.

N.B.—This psalm is composed of parts of two others, with very slight changes, namely, lvii. 7-11 and lx. 5-12. See the headings of these portions.

CIX. 1-5. An earnest cry for help against the outrageously wicked.

CIX. 6-15. The curse denounced upon the evil doer.

CIX. 16-20. His manner of acting, and its results to himself.

CIX. 21-25. The prayer expanded, in view of the sufferer's extremity.

CIX. 26-31. The assurance of help, retribution, and thanksgiving to Jehovah.

CX. David records the address of Jehovah to David's Lord, who is both king and priest after the order of Melchizedek.

CXI. Praise to Jehovah for his works of creation, providence, and grace.

N.B.—This and the following are alphabetical psalms (see note on Psalm x); and they exactly answer to each other in several respects, so that they are considered by all students to be twin psalms.

CXII. Praise to Jehovah for the righteousness, usefulness, and happiness of those who fear him.

CXIII.—CXVIII. The Hallel, or Psalms sung at the Passover.

CXIII. Praise to Jehovah for his name, his greatness, and his condescension.

CXIV. The power of the God of Jacob over all nature, as seen especially in the miracles at crossing the Red Sea and the Jordan.

CXV. 1-8. Jehovah is the true God, in contrast with all idols.

CXV. 9-11. All classes of his people are called to trust in him.

CXV. 12-13. He blesses us, and we will bless him.

CXVI. 1-8. Acknowledgement of distress and deliverance.

CXVI. 9-19. Resolve to walk before Jehovah, to take the cup of salvation, and to offer the sacrifice of thanksgiving.

N.B.—There is the refrain, ver. 14 and ver. 18.

CXVII.—All the nations are exhorted to praise Jehovah for his mercy and his truth.

CXVIII. 1-7. The mercy of Jehovah.

CXVIII. 8-14. The trustworthiness of Jehovah.

CXVIII. 15-21. The victorious working of Jehovah.

CXVIII. 22-29. The wisdom and goodness of Jehovah.

N.B.—Compare ver. 14 and 28 with the song of Moses, Exod. xv. 2. Observe the refrain or chorus, "For his mercy endureth for ever," ver. 1-4, 29, already in cvi. 1; cvii. 1 (and almost the same c. 5; ciii. 17; cxxxviii. 8); and running through the whole of Psalm cxxxvi. Also observe other repetitions here, ver. 6 and 7, ver. 8 and 9, ver. 10-12, and ver. 15 and 16, and partly ver. 14 and 21.

CXIX. "This Psalm containeth sundry prayers, praises and professions of obedience," says the heading in the Authorised Version.

N.B.—It is the longest and most complete of the alphabetical Psalms, as to which see note at Psa. x. It is a series of reflexions on the Law of God under a variety of names, and its applications to a believer's case in life.

CXX.—CXXXIV. The Songs of Degrees or Ascents.

N.B.—It is needless here to discuss the meaning of this title. The two leading views probably are (1) pilgrim psalms, for those going up to the three great feasts at the temple; though some apply it to the exiles going up from Babylon: or (2) psalms of the stairs, said to be fifteen steps leading up to the inner temple court; understood either literally of these steps as used by the ministers of God to stand upon while they chaunted these psalms, or metaphorically, these psalms being a spiritual ladder leading up to heaven.

CXX. Prayer for deliverance from deceitful tongues and from haters of peace.

CXXI. The keeper of Israel.

CXXII. Praise of Jerusalem, and prayer for its peace, as the compact city, with the house of Jehovah, to which the tribes go up, and with the thrones of the house of David.

- CXXIII. The eye of hope ; his servants looking to Jehovah because of the proud.
- CXXIV. Deliverance from extreme danger, like the bird from the fowler's snare.
- CXXV. Jehovah round about his people, for whose peace there is a prayer.
- CXXVI. The returned captives have been like them that dream ; they pray for fuller recovery.
- CXXVII. Solomon's prayer that Jehovah would build the house and keep the city, and bless the family.
- CXXVIII. The personal, domestic, and public happiness of every one that fears Jehovah.
- CXXIX. The deliverance of Israel from ever-repeated afflictions : prayer against the haters of Zion.
- CXXX. The cry out of the depths ; the sense of forgiveness ; the psalmist's patience of hope ; his exhortation to Israel to do as he has done.
- CXXXI. David has waited on Jehovah, like a weaned child : he exhorts Israel ever to hope in Jehovah.
- CXXXII. 1-5. David's vow regarding the ark and its resting place.
- CXXXII. 6-10. The accomplishment of this vow (compare verses 8, 9 with 2 Chron. vi. 41, 42).
- CXXXII. 11, 12. The promise to David's seed.
- CXXXII. 13-18. The promise to Zion.
- CXXXIII. The benefit of the communion of saints.
- CXXXIV. An exhortation to bless Jehovah, and a prayer for blessing from him.
- CXXXV. 1-7. Praise to Jehovah from his chosen people, who know his goodness and power, as seen in all nature :
- CXXXV. 8-14. As also for his grace in delivering and settling Israel.
- CXXXV. 15-21. He is to be contrasted with the idols, and to be blessed (see Psa. cxv).
- CXXXVI. 1-9. Thanksgiving to Jehovah as the God of creation :
- CXXXVI. 10-26. And also as the God of redemption.
- N.B.—See note on cxviii. regarding the chorus or refrain, "For his mercy endureth for ever." Much of this psalm corresponds to the one before it, especially ver. 17-22 with cxxxv. 10-12.
- CXXXVII. 1-3. The insults to Zion which the sorrowing captives endured.
- CXXXVII. 4-6. Their love for Jerusalem and their reverence for Jehovah, who had been the real object of insult.
- CXXXVII. 7-9. The vengeance implored and denounced against Edom and Babel.
- CXXXVIII. 1-3. David thanks Jehovah for mercies to himself.
- CXXXVIII. 4-6. He foretells that all the kings of the earth shall also thank him, and sing of his greatness.
- CXXXVIII. 7, 8. He expresses his own confidence in Jehovah.
- CXXXIX. 1-6. The omniscience of Jehovah.
- CXXXIX. 7-12. His omnipresence.
- CXXXIX. 13-13. These attributes are manifested in the constitution of man, and in God's care of him.

CXXXIX. 19-24. The psalmist's appeal to the holy God, the searcher of hearts.

CXL. 1-5. Prayer for deliverance and protection from malignant enemies.

CXL. 6-8. Renewed appeal, with thankful acknowledgement of mercies.

CXL. 9-11. Prayer for retribution on them.

CXL. 12, 13. Confident expectation of defence, and promise of thanksgiving.

CXLI. 1-4. Prayer to be accepted, and to be kept from temptation.

CXLI. 5-7. Experiences in times of trouble.

CXLI. 8-10. Refuge in Jehovah, and prayer for deliverance from snares.

CXLII. Supplication when the soul is overwhelmed and desolate, with strong confidence in the issue.

CXLIII. 1-6. The complaint under a sense of guilt and danger and desolation.

CXLIII. 7-12. The prayer for grace, deliverance and sanctification, and for the destruction of the enemies of God's servant.

CXLIV. 1-4. A meditation on the greatness of Jehovah, in whom his servant trusts; and on the littleness of man.

CXLIV. 5-8. A prayer for the powerful deliverance of God.

CXLIV. 9-11. An engagement to praise God, in a new song, for his deliverance, especially of David.

CXLIV. 12-15. The happy condition of his people, whose God is Jehovah.

CXLV. 1-7. Praise to the name of Jehovah, as great and good.

CXLV. 8-14. This is seen especially in the graciousness of his kingdom.

CXLV. 15-21. His goodness to all is seen best in his dealings with his praying people.

CXLVI.-CL. The psalms of Hallelujah.

N.B.—See note on Psa. civ.

CXLVI. 1-4. An engagement to praise Jehovah perpetually, putting no trust in man.

CXLVI. 5-10. For Jehovah is creator, judge, deliverer, and king in Zion for ever.

CXLVII. 1-6. Praise to Jehovah for building up Jerusalem and gathering together the outcasts of Israel.

CXLVII. 7-11. Thanksgiving for his goodness to all his creatures, rising highest in the case of those that hope in his mercy.

CXLVII. 12-20. Praise to him in Zion, especially for his word made known to his people.

CXLVIII. 1-6. Praise to Jehovah from the heavens :

CXLVIII. 7-12. Also from the earth :

CXLVIII. 13, 14. Especially for his name, and his doings for Israel, a people near unto him.

CXLIX. 1-4. A call to Israel and Zion to praise Jehovah and to be joyful in their king.

CXLIX. 5-9. Their call to execute upon the heathen the judgements written.

CL. Call to praise Jehovah in his sanctuary, for all that he does and is, with every instrument, by everything that breathes.

PROVERBS.

I.-IX. Introductory discourses on wisdom.

I. 1-6. The use of proverbs.

I. 7-19. An exhortation to the fear of Jehovah, resisting temptation.

I. 20-33. The call of Wisdom, and the threatening to those who despise her.

II. Wisdom promises to her children godliness, understanding, and safety from evil company.

III. 1-10. An exhortation to obedience and trust in Jehovah.

III. 11-20. The value of chastening from Jehovah, and of finding wisdom.

III. 21-35. The benefits of this wisdom to oneself and to others, in contrast with the cursed state of the wicked.

IV. 1-9. A father's praise of wisdom to his sons.

IV. 10-19. His appeal and warning, in view of the courses of the wicked.

IV. 20-27. His exhortation to faith, to keeping the heart, and to sanctification in the life.

V. His warnings against an unclean life ;

VI. 1-5. Against suretiship ;

VI. 6-11. Against idleness.

VI. 12-19. The worthless man, known by seven marks, his miserable end ; the seven things abominable to Jehovah.

VI. 20-35. The blessings of obedience to the law of parents, especially as preserving from sins of uncleanness.

VII. An earnest exhortation to wisdom and against uncleanness, fortified by an appeal to a miserable instance.

VIII. The call of Wisdom to men : her righteousness and truth, her preciousness, her power, her everlasting companionship with Jehovah, and her love for men.

IX. 1-6. The feast prepared by Wisdom, and her invitations to it.

IX. 7-12. Contrast between the effect of reproof upon a scorner, and upon one who has in him the fear of Jehovah.

IX. 13-18. The feast prepared by Folly, and her invitation to it.

X.-XXIX. The proverbs, strictly so called.

X.-XXII. 16. The body of the collection of proverbs.

N.B.—It is scarcely possible to give a table of contents more precisely than is done at chapter x. in the Authorised Version. "From this chapter to the five-and-twentieth are sundry observations of moral virtues and their contrary vices."

XXII. 17.-XXIV. 22. First appendix.

XXIV. 23-34. Second appendix.

XXV.-XXIX. Third appendix, the proverbs of Solomon which the men of Hezekiah, king of Judah, copied out.

N.B.—The Authorised Version gives the following headings to these chapters, perhaps not wholly satisfactory ; yet there is more appearance of arrangement in them than in the earlier chapters.

"XXV. 1. Observations about kings ; 8, and about avoiding quarrels, and sundry causes thereof.

XXVI. 1. Observations about fools ; 13, about sluggards ; 17, and about contentious busy bodies.

XXVII. 1. Observations of self-love ; 5, of true love ; 11, of care to avoid offences ; 23, and of the household care.

XXVIII. General observations of impiety and religious integrity.

XXIX. 1. Observations of public government ; 15, and of private ; 22, of anger, pride, thievery, cowardice, and corruption."

XXX., XXXI. Wise sayings appended to the Proverbs.

XXX. The words of Agur.

XXX. 1-6. Confession of his faith.

XXX. 7-9. The two points of his prayer.

XXX. 10. The meanest are not to be wronged.

XXX. 11-14. Four wicked generations.

XXX. 15, 16. Four things insatiable.

XXX. 17. Parents are not to be despised.

XXX. 18-20. Four things hard to be known.

XXX. 21-23. Four things intolerable.

XXX. 24-28. Four things exceeding wise.

XXX. 29-31. Four things stately.

XXX. 32, 33. Wicked folly is to be repressed.

XXXI. The words of king Lemuel, taught him by his mother.

XXXI. 2-9. The lesson of chastity, temperance, and righteousness and mercy.

XXXI. 10-31. The praise and properties of a good wife.

N.B.—This passage, ver. 10-31, is a poem in alphabetical form: compare the note at beginning of Lamentations.

ECCLESIASTES.

I., II. Nothing enduringly profitable is attainable by man.

I. 1-11. Universal vanity is seen in the restless changes throughout all nature.

I. 12-18. I have found it so in my search after wisdom.

II. 1-11. And so also in my pursuit of enjoyment along with wisdom.

II. 12-17. The wise man is better than the fool: yet one event happens to them all.

II. 18-23. The despair of seeing that I must leave all my labour, and perhaps to a fool.

II. 24. We are to enjoy good in our labour, as from the hand of God.

III.-VI. Our dependence on God, who is above all these changes in nature.

III. 1-15. There is an order amidst these ceaseless changes; and all that God does is perfect, beautiful, and enduring: we may take enjoyment of our labour as a gift of God.

III. 16-22. God shall judge the righteous and the wicked, and manifest their brutishness.

IV. 1-3. The evil condition of men is made worse by oppression;

IV. 4-6. And by envy, and slothfulness;

IV. 7-12. And by covetousness, and solitariness;

IV. 13-16. And by wilfulness.

V. 1-7. Vanities even in divine service;

V. 8, 9. And in murmuring against oppression;

V. 10-12. And in the struggle for riches.

V. 13-17. These riches may make the evil worse:

V. 18-20. Joy in them is the gift of God.

VI. 1-9. Vanity of riches, and of labour, apart from God's blessing.

VI. 10-12. All that man can plan or do, apart from God, is vain.

VII.-VIII. 15. A brighter view of life, for those who fear God.

VII. 1-14. Consider the work of God: many things are really better than things supposed to be good.

VII. 15-18. Worldly maxims for safety: the true protection is the fear of God.

VII. 19-22. The value of wisdom: yet our universal depravity brings difficulties:

VII. 23-29. This is seen in the difficulty of knowing the reason of things, and in the difficulty of finding a woman who shall be a true help.

N.B.—The reference, ver. 29, to the fall of man as he came from the Creator's hands, may be connected with the account of the creation of woman to be a help meet for man, as among the very scanty references in this book to the rest of the Bible.

VIII. 1-9. How much can wisdom accomplish, and when can it do nothing, amid the ills of life?

VIII. 10-15. Desperate wickedness in the heart of man: yet in spite of appearances to the contrary, it shall be well or ill with men as they fear God or fear him not.

VIII. 16-XII. 7. How the world and the course of life ought to be regarded.

VIII. 16-IX. 6. The work of God cannot be found out fully in this life, where there is often one event to the righteous and to the wicked.

IX. 7-10. If God has accepted thy works, enjoy his gifts, and do with thy might whatsoever thy hand finds to do.

IX. 11, 12. Time and chance happen to all men.

IX. 13-16. Wisdom is better than strength (see vii. 19); yet it may be despised and overlooked.

IX. 17-X. 20. Sin and folly occasion perplexities in all the relations of life.

XI. 1-8. Sow the good seed abundantly and hopefully, so long as the pleasant sunlight lasts.

XI. 9-XII. 7. Let the young, amid their joys, think of the coming judgement, remember their Creator early, and consider the approach of old age and death.

XII. 8-14. Conclusion.

XII. 8. Repetition of the opening statement in i. 2.

XII. 9, 10. The Preacher's care to edify.

XII. 11, 12. Value of the best reading over reading many books.

XII. 13, 14. The fear of God, in view of the coming judgement, is the whole duty of man.

SONG OF SONGS.

I. 1. The title.

N.B.—The almost unanimous belief of the church, both Jewish and Christian, has been that the song is a description of the Lord and the Church. This is my own belief; but the headings will suit, whether this interpretation is received or rejected.

I. 2-II. 7. The longings of mutual love.

I. 2-4. The bride's praise of the bridegroom, and her desire for him.

I. 5-7. Her depreciation of herself to the daughters of Jerusalem. She asks him where she may find him with his flock.

I. 8. He replies to her, as the fairest among women.

I. 9-11. His praise of her.

I. 12-14. Her praise of him.

I. 15. His praise of her.

I. 16-II. 1. Her praise of him, and her description of herself.

II. 2. His description of her.

II. 3-6. Her description of him, and of her ecstasy.

II. 7. Appeal to the daughters of Jerusalem.

II. 8-III. 5. The lovers seeking and finding one another.

II. 8-17. She hears his voice, detects his presence, interprets his language as he seeks her, and replies to it.

III. 1-4. She seeks him, at first without success, yet in the end meeting him and holding him fast.

III. 5. Appeal to the daughters of Jerusalem (repeating ii. 7).

III. 6-V. 1. The espousals.

III. 6-11. Who is she that comes up from the wilderness? It is Solomon's litter: his glory and attractiveness.

IV. 1-7. His praise of her.

IV. 8-15. His invitation to her as his sister and bride, and his encomiums.

IV. 16. Her call to the winds to bring out the perfumes of her garden, which is to be his.

V. 1. He is come unto his garden, has enjoyed all that is in it, and invites his friends to feast.

V. 2-VI. 9. The separation and reunion.

V. 2-8. Her confession that she slept and neglected his calls till he withdrew. Her search for him in vain. Her appeal to the daughters of Jerusalem (different from ii. 7, iii. 5).

V. 9. Their reply, asking what is her beloved more than another.

V. 10-16. Her answer, describing and praising him.

VI. 1. Their question, how they may help her to find him.

VI. 2, 3. Her answer, with the assertion that he and she belong to one another.

VI. 4-9. He sees her and breaks out in praise of her (ver. 5-7 taken from iv. 1-3).

VI. 10-VIII. 4. Their language of mutual commendation.

VI. 10. Who is she, so fair and clear and terrible?

VI. 11, 12. Surprise and ecstasy in the garden (see iv. 16, v. 1, vi. 2).

VI. 13. Call to the Shulammitte (this feminine name answers to the masculine name Solomon) to return. What is to be seen in her.

VII. 1-9. His praise of her.

VII. 10-VIII. 3. Her delight in him, her invitations to him.

VIII. 4. Appeal to the daughters of Jerusalem (as ii. 7, iii. 5).

VIII. 5-14. Conclusion. Unchanging faithful love.

VIII. 5. Who is she that comes up from the wilderness (repeated so far from iii. 6). The awakening, as already the birth, under the apple tree.

- VIII. 6, 7. Her call to him to set her as a seal on his heart and on his arm.
 The matchless strength of love.
 VIII. 8, 9. The little sister, who shall yet be spoken for when grown up.
 VIII. 10-12. The bride already grown up and enjoying the affection of Solomon, lavishes all on him.
 VIII. 13. His call to her as she that dwells in the gardens (iv. 16).
 VIII. 14. Her loving reply.

I S A I A H.

I. The preface.

I. 1. The title for the whole time of his prophetic ministry.

I. 2-31. The address to the rebellious people.

N.B.—In each message Jehovah himself is introduced as the speaker.

- I. 2-9. They are hopelessly rebellious and corrupt, till Zion has become almost like Sodom and Gomorrah.
 I. 10-17. Their vain religiousness; what is really needed.
 I. 18-23. The loving offer of free grace; it is slighted.
 I. 24-31. National judgement; yet the final issue shall be redemption and restoration.

II.-IV. Prophecy of the true and the false glory of Israel.

II. 1. The title.

N.B.—So far as it goes, much as i. 1.

- II. 2-4. The position which the chosen people ought to occupy at the head of the nations; the reign of Jehovah in righteousness and peace.

N.B.—Almost word for word again in Micah iv. 1-3.

- II. 5-11. Invitation to the people to come to this light from the darkness of worldly conformity and impending judgement.
 II. 12-21. The day of Jehovah: the general visitation; the aim of it, to exalt him alone (see already in ver. 11).
 II. 22. Cease from man, so helpless (after all his works, and his very idols, have passed away, ver. 18).
 III. 1-15. Jehovah takes away all ranks or classes in social life, on account of their degeneracy, which has left them on a level with Sodom (see already i. 9, 10). In all this are seen the righteousness and the retributive justice of Jehovah (who might have ministered righteously among them very differently, ver. 3, 4).
 III. 16-IV. 1. Special judgement on the women (who in some cases had assumed to rule along with children, ver. 12), as worse than useless in this ruined condition of society, being the very source and strength of its worldliness and corruption. Loss of all that they relish and value, the family and the state left desolate.
 IV. 2-6. The restoration of glory and beauty to Israel, to those that escape and are purified in these trials (see i. 25-27), in a manner and degree that

shall transcend the glory of the pillar of cloud and fire at the Exodus. No more judgement.

N.B.—“The branch of Jehovah,” ver. 2, is taken up by other prophets as a title of Messiah, Jer. xxiii. 5 and xxxiii. 15, Zech. iii. 8, vi. 12; this seems to be the first instance of the prophetic use of it, possibly in a sense less definite.

V. Israel long under training to no purpose, is now ready for judgement, which is about to be executed.

V. 1-7. Under the form of a song to his beloved Lord (compare Deut. xxxi. 19, 22, 30), the prophet represents the house of Israel and men of Judah as a vineyard on which Jehovah has in vain laid out all possible care, regarding which they are called to judge for themselves; therefore it must now be given up to ruin (contrast iv. 2-6). The justice of this sentence appears as follows:

- (1) v. 8-10, from their covetousness and oppression (see iii. 14, 15), to be punished by disappointment:
 - (2) v. 11-17, from their drunkenness and levity and ungodly pleasures; to be punished by death or captivity, while their good things are left to strangers:
 - (3) v. 18, 19, from their boldness in sinning and scoffing at the Holy One of Israel (a very favourite title of God in this prophet, apparently derived from his own experience, vi. 3, 5):
 - (4) v. 20, from their resolute choice of evil to be their good (making themselves more like fiends than men, as Milton has described Satan):
 - (5) v. 21, from their self-sufficiency or self-conceit:
 - (6) v. 22, 23, from their drunken subversion of all justice.
- v. 24. The appalling judgements, on account of their rejecting his law and his word (contrast ii. 3).
- v. 25-30. The details of its unerring execution by instruments of vengeance from afar.
-

VI. The special mission of Isaiah, and his consecration to it.

N.B.—It is carefully dated, ver. 1.

VI. 1-4. Vision of Jehovah on his throne in his temple, with his attendants.

VI. 5-7. Isaiah's sense of sinfulness; confession, and gracious deliverance.

VI. 8-13. The mission from Jehovah, taken up by him; a hopeless and thankless task, except for a remnant preserved through all these judgements which the people bring on themselves.

N.B.—See vii. 3-9, x. 20-23 and notes, regarding this remnant.

VII.-VIII. 4. The prophecy of Immanuel.

VII. 1-9. The turning point in the prophet's ministry under king Ahaz.

VII. 1, 2. Historical circumstances: an unbelieving king on the throne of David, trembling before the ruthless king of the Ten Tribes (see 2 Chron. xxviii. 1-15) in alliance with the heathen king of Syria-Damascus (see 2 Kings xv. 37, xvi. 1-5).

VII. 3-9. The first message to Ahaz, at a place specially named (ver. 3, since it is again to be memorable, xxxvi. 2), promising deliverance from their plots, if he will believe.

N.B.—The name of Isaiah's son (ver. 3), “A remnant shall return,” expressed the prophet's faith, and was meant to encourage the king and his people.

VII. 10-25. The second message to Ahaz.

VII. 10-13. The offer of a sign from "Jehovah thy God"; declined under a false pretence of piety.

VII. 14-17. The sign given unasked; and therefore with mingled comfort and judgement, according to the faith or want of faith in those whom it concerned. The travailing virgin; Immanuel (which means in Hebrew, "God with us") to be born and to grow up living on the produce of a thinly peopled country: till then the throne is secure, and before that date the land of those two kings shall be forsaken. Yet Ahaz and his people and his father's house shall endure unprecedented sufferings at the hand of the king of Assyria.

VII. 18, 19. The two instruments of vengeance, Egypt and Assyria.

N.B.—They are again brought together at lii. 4.

VII. 20. Assyria is to be pre-eminently the instrument.

N.B.—It was the secret scheme of Ahaz to defeat the combination of the Ten Tribes with Syria, by bringing the formidable and growing power of Assyria against them: but it is turned to his own ruin (2 Chron. xxviii. 16-23, 2 Kings xvi. 7-18).

VII. 21, 22. The country as a whole shall be thinly peopled (see on ver. 16) in consequence of these judgements.

VII. 23-25. And the cultivated ground shall sink back into a state of nature (see the description i. 7).

VIII. 1-4. Application of the preceding prophecy to present circumstances.

N.B.—The prediction of the birth of Immanuel in vii. 14, has nothing to mark the date, it might be either near at hand or remote, since time is an element generally kept out of sight in prophecy, 2 Peter iii. 8. Were it ever so remote, the kingdom was safe till Immanuel came; but like the New Testament prophecies of his second coming, it was so constructed that no one could say how soon it might be fulfilled, or whether it was not to be for generations. This want of any definite date threw an element of uncertainty over the prediction of deliverance before Immanuel should grow up; and this again led to a display of gracious condescension when it was applied to immediate necessities by means of a prediction bearing a close resemblance to it, because a supplement to it, that a son with a symbolic name should very soon be born to the prophet. The unfaithfulness of Uriah as a *priest*, 2 Kings xvi. 10-16, made him all the more valuable as a *witness* in this matter: he was submissive to the will of Ahaz, who could the less easily elude the force of his testimony here.

VIII. 5-IX. 7. Unfolding of the prophecy of Immanuel, who had been named in the sign of Ahaz, vii. 14.

VIII. 5-8. This people (that is both the Ten Tribes and the Two Tribes, ver. 14, ix. 1-3, though with special reference to Jerusalem) either had cast off the authority of the house of David (vii. 17), or were ready to do so (vii. 6), whether out of fear of the confederate kings or out of contempt for Ahaz. In doing so they despised and rejected the theocracy on account of its smallness in the eye of the world, "the waters of Shiloah" that were connected with the house of God (see Psalm xlvi. 4, Ezek. xlvii. 1, 2). They wished a larger river, and they should have their wish, the River (the well-known name for the Euphrates) the symbol of the king of Assyria (vii. 20), whose waters in flood should almost, yet not altogether (ver. 8) submerge Immanuel's land.

N.B.—The Assyrian Empire was at that time becoming the leading state in the civilized world.

VIII. 9, 10. Yet the efforts of the nations must come to nothing, because of

“God with us” (that is, Immanuel. Compare the situation as described in Mark iv. 37-41).

VIII. 11-15. The groundless fears felt by the people, with their talk of conspiracies: and the well founded fear of Jehovah, who is at once a sanctuary to his believing people who sanctify him (“the Holy One of Israel,” v. 19), and a fatal stumbling block to all others.

VIII. 16-18. The Law and the Testimony (which had come down in Israel from Moses in the wilderness, Lev. xxvii. 34; Num. xxxvi. 13; Deut. xxxi. 9-13, 24-27; Exod. xxv. 21, xxxi. 18; and which it was the work of the prophets to explain, apply, and enforce), shall be bound up and sealed, that is, preserved in every possible way for future use, among the prophets’ disciples, though at present its use will be small because of this very sealing (xxix. 11; Dan. xii. 4): this binding and sealing is left by the prophet to his God (compare xlix. 4, 5), on whom he waits in this time of spiritual darkness. Through all this dark time, he and his children (vii. 3 and viii. 3), shall be a sign to the people from their covenant God (as Zech. iii. 8, vi. 12).

N.B.—This time of spiritual darkness, in which Jehovah hid himself from his people (xlv. 15), began with Ahaz refusing the sign offered at “the conduit of the upper pool, in the high way of the fuller’s field” (vii. 3), because he had resolved on securing help by making himself a vassal of the king of Assyria: it ended when Hezekiah in faith threw off that vassalage, in spite of the blasphemous threatenings by the servants of the king of Assyria at the self-same spot (xxxvi. 2).

VIII. 19-IX. 1. The miserable resource of those who choose not to have the Law and the Testimony; and their consequent shame and loss. Yet they are not utterly abandoned: nay, the deliverance begins in that portion of the land, and among those tribes, where the darkness and disgrace have been deepest, namely, in heathenised Galilee (compare 1 Kings xii. 23-31, xv. 20; 2 Kings xv. 29).

IX. 2-7. The complete deliverance, out of darkness and death: joyful as in the peaceful joys of harvest, or as in the joy of victory over oppressors without the use of any adequate human means (“the day of Midian” refers to Judges vii. 19-25). The deliverer, a child, a son of the house of David, on whose throne he shall sit in peace, and with ever extending dominion shall execute judgement and justice (see 2 Sam. viii. 15), and bear glorious divine names.

N.B.—These titles in ver. 6, 7, are the filling in of what is involved in the name Immanuel, used without explanation, vii. 14, viii. 8, with which connect viii. 10.

IX. 8-X. 4. The state of sin and misery for which this Deliverer is needed.

IX. 8-12. The preparation. The word sent and lighting on Ephraim, in the midst of their obstinacy and presumption. Rezin, their ally and master (vii. 1-4), loses command of his own Syrians; Israel is devoured by Syria on the one side and by Philistia on the other.

N.B.—The refrain in ver. 12, 17, 21, x. 4, is taken up from v. 25; as viii. 22 bears a strong resemblance to v. 30.

IX. 13-17. The growing wickedness, where magistrates and ministers of religion are in combination to do evil: and the increasing punishment.

IX. 18-21. Their wickedness becomes a fire (v. 24) which burns them up, the wrath of Jehovah giving force to the flame, though the people are their own worst enemies.

N.B.—In ver. 8, 21 it is the whole twelve tribes, as in viii. 14: yet with this difference, that there the emphasis was upon Judah, but here it is on the Ten Tribes.

X. 1-4. The recompense, to those especially who have abused their position and poisoned the very fountains of justice (contrast ii. 3, ix. 7 : such judgements as have been already announced, i. 23, 24; iii. 14, 15; v. 23, 24). Escape in the day of visitation shall be impossible.

X. 5-XII. 6. The false and the true universal kingdom (compare ii. iv., of the true and the false glory of Israel).

X. 5-11. The instrument divinely commissioned to chastise Israel, namely, Assyria, personified in its king, who thinks only of himself (compare his boastings xxxvi. 4-20, xxxvii. 10-13).

X. 12-15. When Jehovah has completed his work upon Mount Zion, these boastings shall be seen to be as vain as would be those of an axe or a saw against him who held and used it.

X. 16-19. The fire (compare at v. 24, ix. 18, 19) shall consume all that is most attractive and reliable : anything left shall be trifling.

N.B.—On solemn occasions Isaiah heaps up the divine names, ver. 16, 17 : as already at i. 24.

X. 20-23. The secret of the terrific judgement is that they are not all Israel who are of Israel (see Romans ix. 6-8, 27-29. Already they are described as a few remaining over or escaped from judgement, i. 9, iv. 2, vi. 13. Compare the name of the prophet's son, vii. 3, to which reference is here made : and the quotation here of the Saviour's title, ix. 6, "the Mighty God"). Promises had, indeed, been made to the patriarchs that their seed should be as the sand of the sea : yet, before these can be fulfilled, the time has now come for a consumption, or consummation (the two words being as nearly alike in Hebrew as they are in English). The true Israel are those who stay themselves on Jehovah, the Holy One of Israel ; (compare the similar language in xxviii. 22 ; and the statement as to Abraham's children in Gal. iii. 7).

X. 24-27. Therefore, do not fear Assyria.

N.B.—See ver. 33 with viii. 12, 13 : the name, "my people," conveying the assurance that all shall be well, in contrast to the unfavourable expression, "this people," often used previously. "The yoke," and "the slaughter of Midian," refer to ix. 4.

X. 28-32. The approach of the king of Assyria to Jerusalem, along the mountainous country from Samaria (taken often by commentators as an ideal picture ; yet regarded by others as a literal account).

X. 33, 34. The sudden deliverance : Jehovah, the mighty one, like a woodman in a forest (see ver. 19), felling the enemy at the moment when the prize seems within his grasp.

N.B.—The word for "mighty" is difficult to translate, and the rendering into English varies : it is repeatedly an epithet of Jehovah, xxxiii. 21 ; 1 Sam. iv. 8 ; Psa. viii. 1, lxxvi. 4, xciii. 4.

XI. 1-9. The true universal kingdom appears in "a shoot out of the stock of Jesse" (the obscure father of David, for the tree of David's house has been cut over, compare at vi. 13) : yet abundantly furnished for his work by the sevenfold energy of the Spirit of Jehovah. He shall judge and reprove wisely and righteously ; and with effect, so as to bring in a perfect reign of peace, involving a complete change of the most savage natures (see already ii. 3, 4).

N.B.—Verse 9 is very much the fulfilment of the old promise, Numbers xiv. 21, pressed on Isaiah's attention in his vision, vi. 3.

- XI. 10. The "root of Jesse" already stands, and shall soon attract all nations (see Gen. xi. 8, xii. 3; John xii. 32). In this state of universal stable equilibrium, his resting place (lxvi. 1) shall be glorious.
- XI. 11-16. The recovery and restoration of Israel: recovered and gathered in, re-united among themselves, taking vengeance on the old enemies of the kingdom of David (2 Sam. viii. 11, 12), and restored to their land by a new Exodus, and a miraculous crossing of the Euphrates in the manner of the crossing of the Red Sea.
- XII. The new song of thanksgiving like the song by the Red Sea (Exodus xv. Compare Rev. xv. 3).

XIII.-XXIII. The burdens ere the kingdom can be Jehovah's.

N.B.—The titles are often alleged to be of later date: but some of them seem to be indispensable for making sense, as xxiii. 1. Their number is Ten, the symbol of completeness or universality.

XIII.-XIV. 27. FIRST: The burden of Babylon (placed first as representing Shinar, xi. 11, Gen. xi. 1-9).

XIII. 2-8. The preparation and approach of the judgement, the day of Jehovah.

XIII. 9-16. The outburst of wrath, on men, women, and children: affecting heaven and earth.

N.B.—This and the next description, each begin with "Behold," ver. 9 and ver. 17.

XIII. 17-22. The appalling consequences of this unsparing judgement: a new Sodom and Gomorrah.

N.B.—It is no longer Israel which is called by this name; contrast i. 9, 10.

XIV. 1, 2. The restoration of Israel, by the nations (see xi. 10-12).

XIV. 3-23. The parable or song of triumph over the blasphemous enemy, who is pursued into the underworld after his ambition had soared to heaven, ver. 12, 13 (see xiii. 10, 13).

N.B.—Therefore Jehovah himself speaks in confirmation of all that has been said, ver. 22, 23.

XIV. 24-27. Closing words of confirmation, by the oath of Jehovah, connecting Babylon with the oppressor in Isaiah's own time, namely, Assyria (for whose connexion with Babylon compare Genesis x. 11, Micah iv. 10 and v. 6, 7, Jer. i. 17, 18).

N.B.—Compare ix. 4, x. 27; but "the hand stretched out" is now upon all the nations, ver. 26, and no longer upon his own people, as it was at v. 25, ix. 12.

XIV. 28-32. SECOND: The burden of Philistia, in the year that king Ahaz died. This old enemy (ix. 12, xi. 14) shall endure successive judgements, whilst the poor and the needy shall feed and lie down securely (xi. 4, 7). Contrast Philistia with Zion, which Jehovah has founded (see Psalm lxxxvii. 1). Contrast also the serpent's root coming forth to destroy the root of Philistia, ver. 29, 30, with the root from the stem of Jesse, in xi. 1, to bless.

XV., XVI. THIRD: The burden of Moab: its voluptuous merriment turned to sorrow and captivity.

XV. Moab praying to his idols; fleeing from his country; carrying off what he can, only to be exposed to additional and greater evils.

XVI. 1-5. Counsel to Moab to be rightly exercised by his afflictions, to send the lambs in token of submission (not now, indeed, to the ruler of the Ten Tribes, as at 2 Kings iii. 4, 5), but to the heir of the throne of David in Zion (see 2 Sam. viii. 1, 2, 12). For in the tent of David the throne is yet to be established in mercy and truth, in judgement and righteousness (see the descriptions in ch. ii., ix., xi.), however outward appearances at present may be contrary, so that for a time Moab may even be invited to give shelter to the outcasts (xi. 12, and probably viii. 22, see the Hebrew) of the people of Jehovah.

N.B.—I follow the Authorised Version at ver. 4, and understand the words to refer to the disastrous unbelieving reign of Ahaz, viii. 14-22, 2 Chron. xxviii. 16-24.

XVI. 6-12. Moab loses this opportunity, being steeped in worldliness, pride, and sensual enjoyment; the companions of his revelry become the executioners of vengeance, till all is lost, and his prayers, however fervent in the end (already described, xv. 2) are of no avail.

XVI. 13, 14. The word of Jehovah had been uttered long ago against Moab (the key-note having been struck by Balaam, Num. xxiv. 17); Isaiah counts on its fulfilment (see xi. 14) within three years, calculated as narrowly as a hired servant calculates his time.

N.B.—Isaiah might the rather do this, since he had been announcing judgements on Asshur of whom Balaam had also spoken, as first inflicting divine vengeance and then suffering it, Num. xxiv. 21-24.

XVII., XVIII. FOURTH: The burden of Damascus.

XVII. 1-3. The ruin of Damascus, the head of Syria; and therefore also of the Ten Tribes, or Ephraim (which had now become an appendage of Syria, and had forfeited the claim to be Israel, the people of Jehovah, see vii. 1-9),

XVII. 4-11. Utter ruin to "the glory of Jacob" (however it might be with individuals), in consequence of forgetting the God of their salvation.

XVII. 12-14. The uproar and rushing of many peoples (beginning with Syria and Ephraim, afterwards with the addition of Assyria through the policy of Ahaz, as seen in chap. vii. and viii.); ending in the sudden and complete deliverance of God's people (as already, x. 32-34).

XVIII. The previously mentioned upheaval extends to distant Ethiopia, which summons all its dependencies to a world-wide struggle. But this is needless; for Jehovah calmly awaits the moment in which he is to cut down his enemies and give them to be devoured. The excitement of the whole world has no other effect than to bring the most distant and terrible nations as a voluntary gift to Jehovah of hosts at the place of his name.

XIX., XX. FIFTH: The burden of Egypt.

XIX. 1-15. The judgement upon the idols (see Num. xxxiii. 4) and all their religion; upon their cities and districts; upon their resources; upon their ranks of society; upon their kings and princes. Utter ruin to all classes (compare ver. 15 and ix. 14).

XIX. 16-25. The blessed fruits of the discipline are explained in five paragraphs, each beginning "in that day"; this expression is also repeated in the middle of the longest paragraph (ver. 21). Egypt is brought to humiliation and fear of the hand of Jehovah, and even of the land of Judah. It is so far brought to repair the divisions of language which separate the nations. (N.B.—Perhaps generally, ver. 18, five cities out of every six). It is brought to the purity of worship (patriarchal, ver. 19, compare Gen. xxviii. 18, etc., not Mosaic, see Lev. xxvi. 1, Deut. vii. 5, xii. 3, unless covenant making, Ex. xxiv. 4-8) and sacrifice to him who smote it. It is made a pledge of the brotherhood of nations, by union with Assyria in civil and spiritual blessings. It is brought with Assyria to share the epithets

hitherto peculiar to Israel; and the three stand united in blessing, for themselves and the whole world (in contrast to Egypt and Assyria as they were formerly the scourges of Israel, vii. 18).

XX. In the meantime these two nations are involved in wars and misery. God's people, who had been tempted to trust in Egypt and Ethiopia for defence against Assyria, are taught by Isaiah's symbolic action, that they shall be dismayed and ashamed on account of their expectation.

N.B.—In these judgements on Syria, chap. xvii. 7, and Egypt, chap. xx. 6, and Babylon, chap. xxi. 10, the highest end is declared to be the training of the chosen people for their true vocation, by which the world is to be blessed, according to Gen. xii. 1-3, &c.

XXI. 1-10. SIXTH: The burden of the wilderness of the sea.

N.B.—A mysterious name, which must be meant to describe Babylon, see especially ver. 9: perhaps because it became the place of discipline to God's people as the wilderness of the Red Sea had been, compare Ezek. xx. 35. Otherwise, it is in contrast with the symbolic title in xxii. 1: Jerusalem is the valley of vision, rich in spiritual husbandry; whereas Babylon, the rival centre of influence, is spiritually barren, and as restless as the sea, compare lvii. 20.

Preparations for judgement; terror in the prophet's time; sensual security; the mysterious watchman; the sudden and utter overthrow of Babylon and her images: the dedication of this prophetic intelligence to the people of the God of Israel, who had been threshed like corn (compare 2 Kings xiii. 7).

XXI. 11, 12. SEVENTH: The burden of Dumah.

N.B.—A son of Ishmael, Gen. xxv. 14: the word means "silence," or "speechlessness," and it has been taken as a play on the name, Edom, whose mount Seir is the place from which the watchman (a word entirely different from that at ver. 6) calls.

The watchman is asked of the night, of what sort it is, or rather, how far it is gone. He answers that they must not take for granted that it is passing away before the morning light: if they are in earnest for an answer, they must come again.

XXI. 13-17. EIGHTH: The burden upon Arabia.

The caravans, compelled to lodge in the forests, and being fugitives from some terrible enemy, receive bread and water from tribes far south of their usual routes. Now the archers (see Gen. xxi. 20, xxv. 13, 15) are about to be cut off, at an early and well-marked date (compare xvi. 14).

XXII. NINTH: The burden of the valley of vision.

N.B.—This must be Jerusalem, see especially ver. 8-11, and compare the title in xxix. 1: also contrast this with its rival's symbolical name, chap. xxi. 1. In these burdens Jerusalem appears among the heathen nations, as Ephraim appeared in xvii.; in the New Testament prophecy we have something which goes beyond this: the corrupt and apostate church is actually designated by the name Babylon, Rev. xvii. and xviii. It is a mistake to apply this prediction mainly to the siege of Jerusalem by Sennacherib, from which Isaiah invariably predicted a glorious deliverance: it stretches on to the consummation (how near or how far off the prophet did not know) when the king of Babylon besieged and destroyed the city.

XXII. 1-14. The approaching catastrophe: confusion, hopeless grief of the prophet; earlier trial in Sennacherib's time; met by the people with self-confidence and refusal to repent; their unpardonable sin, and their doom (com. Jer. xxxvi. 21-31).

XXII. 15-25. Fleshly security of the king's minister Shebna, who shall die in degradation and exile. His successor shall be a man of true worth and reliability, for the good of the house of David and the inhabitants of Jerusalem. Yet in the end, even this nail in a sure place shall give way (like a nail driven into rotten wood), and everything hanging on it shall fall (see ver. 14).

XXIII. TENTH: The burden of Tyre.

XXIII. 1-14. The judgement, as Jehovah stretches out his hand over the sea (ver. 11), the consternation, the flight, the depth of humiliation.

XXIII. 15-18. The results of the judgement ending in consecration to Jehovah of all that had belonged to Tyre (as xviii. 7).

XXIV.-XXVII. The everlasting issues of the previous prophecies.

XXIV. The course of the process of change from universal judgements to eternal glory.

XXIV. 1-12. The catastrophe is universal; the causes of it, and the manifestations in the country and the towns.

N.B.—This might be applied either to the land of Israel or to the earth at large: the difference in interpretation is not important, since Israel appears here in its relations to "the world" at large which is expressly named in ver. 4, and for the good of which all the privileges of Israel were held in trust. Also ver. 10, see the margin, implies a return to a state like Gen. i. 2.

XXIV. 13-15. The turning point with the little remnant, a mere grape-gleaning (compare x. 20-23; Micah vii. 1), who are suddenly delivered, and who then lift up their voice in praise (compare chap. xii., xiv. 7-21).

XXIV. 16-20. Painful sense of weakness and imperfection. A time like Noah's flood, so terrible and thorough a judgement (compare the description generally with Gen. vi. and vii.; and particular expressions, like ver. 18 with Gen. vii. 11, and ver. 17 with Luke xvii. 26, 27 and xxi. 34, 35).

XXIV. 21-23. Those in authority, both in heaven and on earth, are called to account: the great prison-house. Sun and moon are put to shame (as already xiii. 10, 11) before the glories of Jehovah's reign in mount Zion, before his elders.

N.B.—Compare xxx. 26. See this fuller in Daniel vii.; Rev. iv., &c.

XXV. The song of triumph and the perfected and enduring joy.

XXV. 1-5. Compensations and adjustments (compare 2 Thess. i. 6-10).

XXV. 6-8. Perfect undisturbed enjoyment of communion with Jehovah, in the feast which he prepares for all peoples, when death itself is swallowed up.

XXV. 9-12. Example in Isaiah's own age (see the note on viii. 1-4) of the removal of the reproach of his people (ver. 8; Joshua v. 9) in the undoing of Moab (already xi. 14, xv., xvi.) and all hostile fortresses (as again xxvi. 5, xxvii. 10).

XXVI. The attitude of joyful faith and hopeful patience.

XXVI. 1-10. The confidence of faith: the new song (as already chap. xii.), the new Jerusalem, the quiet confidence, the victory, the waiting and longing, while the wicked refuses to learn and will not see.

XXVI. 11-15. The prayer of faith, with ever-returning direct address to Jehovah.

XXVI. 16-19. The prayer continued, with acknowledgments of imperfection, and assured confidence that these are the birth pangs of a resurrection (described more fully in Ezek. xxxvii. 1-14).

XXVI. 20, 21. Admonition to the people to enter into their chamber and shut their doors, while Jehovah comes forth to execute judgement (compare Gen. vii. 16; Exod. xii. 22, 23), which shall no longer be put off.

N.B.—The earth has been crying for this ever since Cain murdered Abel, Gen. iv. 11, 12.

XXVII. Comforting views of the future, when all wrongs and inequalities shall have been adjusted.

XXVII. 1. The word of Jehovah shall deal with all the powers of evil, above and beneath.

N.B.—Much as xxiv. 21.

XXVII. 2-6. Another new song, of the vineyard of Jehovah (in contrast to v. 1-7) now that Israel is taken back to favour, and made a blessing to the whole world.

XXVII. 7-11. The contrast between Israel and those who oppressed him: Israel's sin is taken away; but the oppressors are like withered branches to be burnt up.

XXVII. 12. Israel is restored, though by a process of beating off fruit and gleaning (compare x. 20, 21, xvii. 6-9).

XXVII. 13. The universal ingathering, from the land of Egypt and from Assyria (not excluding these nations, now converted, according to xix. 23-25) to worship in the holy mountain at Jerusalem (as already ii. 2, 3, xxv. 6, 7).

XXVIII.-XXXV. The test applied in the history of Hezekiah, at the hand of Assyria.

XXVIII., XXIX. The plan of Jehovah, in judgement and deliverance.

XXVIII. 1-13. The moral and spiritual evils in Ephraim, especially drunkenness and its accompaniments; the very prophets and priests infected by it; the hopelessness of teaching the people and bringing in a reformation.

N.B.—Their end is to be broken, and snared, and taken, ver. 13, as already viii. 15.

XXVIII. 14-22. The discovery of their helplessness: their false refuge, and Jehovah's true foundation in Zion (compare viii. 14, xiv. 32), with the opposite effects on the believing and the unbelieving. The result (ver. 22 very much as already x. 23).

XXVIII. 23-29. Yet all these judgements are processes as needful in the spiritual husbandry, as the processes in natural husbandry from sowing to grinding the corn.

XXIX. 1-8. The deliverance to Ariel (a symbolical name for Jerusalem, compare ver. 1 and 8, and see other such names at xxi. 1 and xxii. 1. Also see Ariel in revised margin of Ezek. xliii. 15). The danger is sudden, unexpected, overwhelming; the deliverance shall be complete.

XXIX. 9-12. Their blinded condition, amid spiritual light (compare vi. 9-12, viii. 16, 17).

XXIX. 13, 14. The purpose of the Lord to act marvellously among this self-righteous and self-sufficient people.

XXIX. 15-21. Their presumption and his dealing with it.

N.B.—Verses 18, 19, mark the reversal of the curse pronounced in the commission to Isaiah, vi. 10, 11.

XXIX. 22-24. The blessed results upon Jacob.

N.B.—The individual head of the covenant people here passes into the people who are his seed, and who are not only his natural seed, but also the heirs of his faith, "the work of my hands," in connexion with all this discipline.

XXX., XXXI. The judgement and deliverance, in respect of both Egypt and Assyria.

N.B.—These were the two great heathen powers, towards one or other of which the Israelites were ever tempted to turn in search of help, though only with disappointment and chastisement as the result, vii. 18.

XXX. 1-5. The embassy sent to ask help from Egypt, by an ungodly and foolish policy.

XXX. 6-18. The disgrace that shall ensue, vindicating the prophets, and bringing out the graciousness of Jehovah even in judgement.

XXX. 19-26. This grace as it works in the hearts, lives, and outward prosperity of the people.

N.B.—Compare ver. 26 with xxiv. 23.

XXX. 27-33. The appearing of Jehovah, to the joy of his worshipping people, and to the overthrow of the nations his enemies, in particular of the Assyrian.

XXXI. Woe to those that trust in Egypt, in its horses and chariots, instead of trusting in Jehovah, who shall come down to fight upon mount Zion, protecting and delivering it, while the Assyrian falls, yet not by a human hand (compare x. 32-34).

N.B.—The four chapters, xxviii.-xxxi., and again ch. xxxiii., all begin with the same Hebrew word, uniformly rendered "Woe to" in the A.V., and also in the Revised, except at xxix. 1, where it is in the margin, as in the similar case at x. 5.

XXXII. A righteous reign: the effect of righteousness, namely, quietness and confidence for ever (compare 2 Sam. xxiii. 1-7).

XXXII. 1-8. A king shall reign in righteousness, as it were a protection from tempest, drought, and heat (compare iv. 2, 5, 6).

XXXII. 9-20. Yet in the first instance, to those who live in careless ease, "thorns and briars," ver. 13 (a favourite expression of Isaiah's in describing judgements, v. 6, vii. 23-25, ix. 18, x. 17, xxvii. 4, here partly varied in the Hebrew) upon the land, the city and the palace being reduced to desolation; until the spirit be poured from on high, and everything be restored. The happiness of those who sow beside all waters (compare 2 Cor. ix. 6).

XXXIII. The echo of the foregoing prophecy in the hearts of believers.

XXXIII. 1-6. Woe to the treacherous spoilers (see xxi. 2): we have stability and treasure in the fear of Jehovah.

XXXIII. 7-12. Our apparent helplessness, at the mercy of the cruel foe; yet only till Jehovah arises.

XXXIII. 13-24. The separating of the genuine from the counterfeit people of Jehovah (compare i. 25, 26): his true people shall see the king in his beauty, and Zion shall be safe and happy in its holy solemnities, under Jehovah its judge and law-giver and king: the lame take the prey; the inhabitants of Zion enjoy the forgiveness of iniquity.

XXXIV. The judgement upon the nations throughout the world who are at enmity with Zion, pre-eminently on Edom.

N.B.—All are devoted, or brought under the ban, as the nations of Canaan had been, but not Edom and Moab and Ammon so early as the days of Moses (compare and contrast especially the marginal rendering of ver. 2, 5, with Deut. ii. 5, 9, 19, 34), as already the tongue of the Egyptian sea had been devoted, xi. 15. This carries out Balaam's prophecies, Num. xxiii. 19-24, xxiv. 7-9, 17-24; see Isaiah's reference to these already, xvi. 13, 14, and the note.

XXXIV. 1. Call to all the nations and peoples to hearken.

XXXIV. 2-8. The indignation of Jehovah, and consequent vengeance, for the sake of Zion.

XXXIV. 9-15. The thorough and everlasting destruction of Edom (compare ver. 10, 14, 15 with xiii. 20-22 in the case of Babylon).

N.B.—Already Edom and Moab had been named together for vengeance, xi. 14, and then Moab alone, xxv. 10, as now Edom alone is named.

XXXIV. 16, 17. Seek ye out the book of Jehovah, and trace the fulfilment (contrast xxix. 10-12).

XXXV. The corresponding deliverance and glorification of Zion.

XXXV. 1, 2. The reversal of the judgements inflicted (compare xxix. 17, 18, xxxii. 3, 4, 15, xxxiii. 9).

XXXV. 3-10. Encouragement to those of fearful (margin, "hasty," as also at xxxii. 4) heart; all imaginable forms of physical and moral evil are replaced by corresponding blessings (compare especially ver. 5, 6 with Matt. xi. 5, 6): the way of holiness, and the return of the ransomed to Zion, while sorrow and sighing flee away (compare xxv. 8, xxxiii. 24).

XXXVI.-XXXIX. The turning point in the prophet's history under Hezekiah (compare and contrast this with the other turning point under Ahaz, chap. vii; both records are for the most part plain historical statements. Observe that it is the same spot where the two trials of faith occur, vii. 3, and xxxvi. 2).

N.B.—Chapter xxxvi. 1 and xxxviii. 5 supply the date, the 14th year of Hezekiah: the Assyrian records place Sennacherib's invasion twelve or thirteen years later. But xxxviii. 6 points to a continuation of invasions such as could not be expected after the catastrophe xxxvii. 36. Sennacherib's invasion may therefore have spread over several years; and this seems probable on a comparison of xxxvi. 1, 2 with 2 Kings xviii. 13-17, though neither account goes into various political details made known to us by the monuments. See the note on 2 Kings xviii. 13-37.

XXXVI.-XXXVII. The blasphemies of the king of Assyria and his servants, and their punishment (compare x. 5-19).

XXXVI. 1. The Assyrian invasion.

XXXVI. 2-10. The first speech of Rabshakeh.

XXXVI. 11-20. The reply of Hezekiah's servants, and Rabshakeh's second speech.

XXXVI. 21, 22. The report made to Hezekiah by his servants.

XXXVII. 1-7. Hezekiah's application to Isaiah, and the prophet's comforting reply.

XXXVII. 8-20. Sennacherib's blasphemies, and Hezekiah's application to Jehovah in the temple.

XXXVII. 21-29. First part of Isaiah's message in reply; as to Sennacherib.

XXXVII. 30-35. Second part of it; as to Hezekiah, his people, and mount Zion. (Compare ver. 33-35 with xxxi. 4, 9; also xxxvii. 32 with ix. 7).

XXXVII. 36. The camp of the Assyrians is smitten by the angel of Jehovah.

XXXVII. 37, 38. Sennacherib is smitten by the sword of his own sons.

XXXVIII., XXXIX. More personal discipline of Hezekiah.

XXXVIII. 1-3. His illness; his death foretold; his pleading for life.

XXXVIII. 4-8. Prediction of life prolonged for fifteen years, accompanied by the sign of the sun going back on the dial.

XXXVIII. 9-20. The writing of Hezekiah on occasion of his recovery.

N.B.—Compare ver. 9 and 20 with the titles of various Psalms, and with Habak. iii. 1 and 19.

XXXVIII. 21, 22. The means used for his recovery and for establishing his faith.

XXXIX. 1, 2. The king of Babylon sends letters and a present to Hezekiah, who receives the ambassadors with cordiality, frankness, and display.

N.B.—This king of Babylon is well-known to us by means of the monuments, as the spirited and persevering, but unsuccessful, adversary of Sennacherib.

XXXIX. 3-7. Isaiah's message of reproof, foretelling the Babylonian captivity.

XXXIX. 8. Hezekiah's meek submission, and his thankfulness for present mercy.

XL.-XLVIII. The call of Israel, from the beginning and without end, to be the servant of Jehovah, with his Spirit upon him, in opposition to Babylon. Peace in Israel: no peace to the wicked.

N.B.—In spite of weakness, sin, and suffering, Israel is infinitely superior to Babylon with all its wealth, and power, and worldly success. Israel tends toward representation by an individual servant of Jehovah (compare Gal. iii. 16), who is given to be the covenant of the people and the light of the Gentiles: but Babylon tends to be broken up, divided and destroyed, having no real or lasting unity.

XL., XLI. Introduction.

XL. 1, 2. Proclamation of comfort by their God to his people: Jerusalem's warfare is accomplished and the punishment of her iniquity is accepted (see margin).

XL. 3-8. The voice which cries to prepare the way of Jehovah, that his glory may be revealed to all flesh: all flesh fades, but the word of our God stands for ever (see the special application of this to John the Baptist in Mat. iii. 1-3).

XL. 9-11. The good tidings to (in the margin, by) Jerusalem and to the cities of Judah: the coming of their God, Jehovah, ruler and shepherd.

XL. 12-26. The unspeakable difference between Jehovah and his creatures: the vanity of those who would represent God by idols, or make them equal to the Holy One.

XL. 27-31. These thoughts are to comfort and support Israel, however down-cast and disconsolate.

XLI. 1-7. The islands and the peoples are challenged to stand out in contrast with him who has been raised up and called in righteousness (ver. 2, compare Gen. xii. 1 and xv. 6), and made to conquer and to rule. Their idolatrous expedients for encouraging one another against Israel's resistless might (compare Gen. xiv., Numb. xxii.-xxiv., Josh. xi. 16-23, xxiv., 2 Sam. viii. 6-14).

XLI. 8-20. Israel, the servant of Jehovah, the seed of Abraham his friend (compare Gen. xii. 1-3, xxii. 17, 18), is never to be cast away: at the weakest time he shall be like a sharp threshing instrument, with which the mountains shall be threshed, and he shall have waters provided for him in the wilderness (compare Exod. xvii. 1-7), or shall have the wilderness itself transformed into a forest (compare xxxii. 15; reversing the curse in x. 16-19).

XLI. 21-24. Challenge to these idols and their worshippers, from the king of Jacob (ver. 21, and see xlv. 6, for which title compare Exod. xv. 11, 18, Numb. xxiii. 21-24).

XLI. 25-29. Jehovah has raised up one to come upon rulers as the potter treads clay. He will give to Jerusalem one that brings good tidings, in contrast with the molten images and their supporters.

XLII. "Behold my servant!"

XLII. 1-9. Behold the servant of Jehovah (compare xli. 8), upheld, chosen,

with the Spirit upon him (compare xi. 2, lxi. 1), to bring forth judgement to the Gentiles, with tenderness, patience, and success; called in righteousness (ver. 6, compare xli. 2), and given to be a covenant of the people and a light of the Gentiles, to open the blind eyes (compare xxix. 18, 19, xxxv. 5), especially those of the prisoners.

- XLII. 10-17. Invitation to sing a new song, because of these glorious doings of Jehovah (as already in xii., xxv., xxvi., xxvii).
 XLII. 18-25. The blindness and deafness of the servant of Jehovah (as vi. 9, 10, compare Deut. xxix. 2, 4): yet Jehovah is ever well pleased, even though he has chastened him severely.

XLIII.-XLV. "Fear not." Redemption, witnessing, restoration, glory for Israel.

- XLIII. 1-13. Fear not: the things done at the Exodus shall be done anew for this dispersed people (compare xi. 11-16, and Deut. xxx. 1-10), blind and deaf no longer (see xlii. 7, 19), his servant, to witness for him when the peoples are assembled.
 XLIII. 14-23. Israel's deliverance from Babylon, as at the Exodus (compare xi. 15, 16), and their triumphant guidance through the wilderness; all to the praise of Jehovah. Yet they have been sinning and provoking from the days of their first father, and therefore must be profaned and become a devoted thing (margin of ver. 28; thus far being made like the nations their enemies, margin of xxxiv. 2, 5).
 XLIV. 1-5. Fear not: his servant, his chosen, Jeshurun (Deut. xxxii. 15, xxxiii. 5), though like dry ground, shall enjoy an outpouring of the Spirit (as already xxxii. 15); abundant growth of a seed who shall dedicate themselves to Jehovah.
 XLIV. 6-20. The king of Israel and the ancient (or, everlasting) people his witnesses: the vanity of idols, and the folly of those who made them.
 XLIV. 21-23. His servant, never to be forgotten, with all sins blotted out as a cloud (compare vi. 7, xxxiii. 24). Heaven and earth to sing for joy at the redemption of Israel.

N.B.—At i. 2 these were silent witnesses of Israel's gross ingratitude and consequent chastisements.

- XLIV. 24-28. Jehovah claims all the glory of creation and providence; frustrating the tokens of lying diviners, confirming the word of his servant, performing the counsel of his messengers, rebuilding Jerusalem and the cities of Judah, and laying the foundation of his temple, by Cyrus his shepherd.
 XLV. 1-7. The message to Cyrus, the anointed of Jehovah, though he has not known him, called by name, to subdue nations and to break in pieces the gates of brass.
 XLV. 8. The skies are to pour down righteousness, and the earth is to open that they may bring forth salvation, at the word of Jehovah the Creator.
 XLV. 9-13. It is monstrous that a creature should strive with the Creator (compare xxix. 16), who has raised up this instrument in righteousness, that he may let Jehovah's exiles, ver. 13, go free.
 XLV. 14-17. Egypt, Ethiopia, and Seba (compare xliii. 3) shall acknowledge that God is in Israel, a God that hides himself, the Saviour; they shall be ashamed of their idols, while Israel shall enjoy everlasting salvation.
 XLV. 18-25. Jehovah created the heavens and the earth, but not to be a waste (Gen. i. 2), nor has he spoken in secret. He denounces idolatry, and calls the nations at the ends of the earth to know him as a just God and a Saviour, in whom the seed of Israel are justified and shall glory.

N.B.—It is scarcely possible for a translator to do justice to the word "a waste," ver. 18, and in the margin of ver. 19. It is taken from the description of chaos in Gen. i. 2, to which Isaiah refers in chap. xxiv., and he uses this word there ver. 10, and again xxix. 21, xxxiv. 11, xl. 17, 23, xli. 29, xlv. 9, xlix. 4, lix. 4, repeatedly "vanity" or "confusion."

XLVI., XLVII. Corresponding vengeance on Babylon.

XLVI. 1, 2. The idols of Babylon, which need to be carried by their worshippers, xlv. 20, cannot save themselves from captivity.

XLVI. 3-7. The house of Jacob are to hearken to Jehovah, who has borne and carried them from their birth, and will carry them to old age. The folly and uselessness of idols and their makers, who need to carry them (see already xl. 12-26, xlv. 6-20).

XLVI. 8-13. He who is God alone, the almighty worker, appeals to the transgressors: let the stout-hearted come near to righteousness and salvation, which is placed in Zion.

XLVII. 1-7. Babylon, the queen of nations, is bid to sit on the ground (as formerly Jerusalem, iii. 26). She has been misled into proud security, because Jehovah used her to chastise his people.

N.B.—Compare ver. 5-7 with the case of Assyria, x. 5-15.

XLVII. 8-15. Her sudden, unexpected, utter, and irreversible ruin.

XLVIII. Conclusion of this section.

XLVIII. 1-11. Call to the house of Jacob, who make abundant religious profession, yet are stiff-necked and idolatrous from of old. Therefore they have been all along placed under sharp teaching and discipline, to the glory of sovereign grace.

XLVIII. 12-19. Jacob-Israel is the called of him who is the first and the last, the object of his loving leading, for whose sake, notwithstanding their rebelliousness (compare the language in Psalm lxxxi.), the judgement comes on Babylon.

XLVIII. 20-22. They are to go forth of Babylon, and with singing to tell to the ends of the earth how Jehovah has redeemed his people, and repeated the miracle of bringing water from the rock for them as they have been led through the deserts (see at xli. 17). There is no peace to the wicked (perhaps an echo of the denunciation of everlasting war on Amalek, Israel's first enemy in the wilderness, Exod. xvii. 16).

XLIX.-LVII. The servant of Jehovah, his work as prophet, priest, and heir of David: its glorious results in Israel and far beyond; yet with an immediate future of much sin and sorrow.

XLIX.-L. The equipment of the servant of Jehovah for his prophetic work.

XLIX. 1-13. The call to the islands by Jehovah's servant Israel (ver. 3), who is to gather Israel (ver. 5) and to be a light to the Gentiles: The promise to him of thorough equipment and support, and of complete success, filling heaven and earth with joy (compare the other two great descriptions, xlii. 1-17, lxi).

N.B.—The mention of two Israels here, the gatherer and the gathered, removes a difficulty sometimes felt about the twofold description of the servant of Jehovah in these chapters, according as the prophet looks at Christ the head or at the members of his body.

XLIX. 14-21. The complaint of Zion. The comforting assurance to her that she shall have the joy of a prosperous bride and mother (compare xl. 27-31).

XLIX. 22-26. The promise that nations and kings shall give her all possible help. The captivity shall be delivered: the oppressors shall be fed on their own flesh and blood.

L. 1-3. She has been put away for her transgression, without receiving a bill of divorcement. Yet Jehovah has all resources for any difficulty.

L. 4-9. The painful training through which the servant has been equipped as a disciple (ver. 4, margin, see viii. 16, liv. 13) and through which he is confident of success.

L. 10, 11. A comforting exhortation to those who fear Jehovah and obey the voice of his servant: and a fearful warning to the self-sufficient.

LI.-LII. 12. Arousing calls. Hearken! Awake!

LI. 1-3. Hearken, ye that follow after righteousness: look to the progress since Abraham as an individual was called (compare xli. 2 and 8). Paradise restored.

LI. 4-6. Attend, my people! My law, my judgement, my righteousness, my salvation, go forth to the peoples (ii. 2-4, xi. 3-9). These shall be for ever, though heaven and earth vanish.

LI. 7, 8. Hearken, ye that know righteousness! Be not dismayed at revilings from those who shall be as a moth-eaten garment. My righteousness and my salvation shall be for ever.

LI. 9-11. Awake, O arm of Jehovah, as in the days of the Exodus! The return of the ransomed to Zion, while sorrow and sighing flee away (as already, xxxv. 10).

LI. 12-16. Jehovah is himself the comforter, and he forbids all fear of dying, powerless persecutors: he has put his words in thy mouth, and has covered thee in the shadow of his hand, so as to plant the heavens and lay the foundation of the earth, and say unto Zion, "Thou art my people."

N.B.—The pronouns in ver. 15, 16 are masculine, with feminines around them; a peculiarity which favours their application to the servant; ver. 16 indeed recalls xlix. 2.

LI. 17-23. Awake, O Jerusalem! The wrath of Jehovah has passed over from thee to those that afflict thee.

LII. 1, 2. Awake, O Zion! Jerusalem, the holy city, put on thy beautiful garments; loose thyself from the bonds of thy neck, O captive.

LII. 3-6. For ye were sold for nought, and ye shall be redeemed without money, to the glory of his name which has been blasphemed.

N.B.—Egypt is named here as the first of the instruments that chastened, and Assyria as the last: see the note on xiv. 24-27.

LII. 7-12. The beauty and the harmony of the preachers of peace: the joy when Jehovah has redeemed his people, and all the ends of the earth shall see his salvation. Let his people go out thence (no particular place named, see ver. 4), and touch no unclean thing (after ver. 1); going out with greater majesty and glory than even at the Exodus. (Compare ver. 12 with Exod. xiv. 19; Numb. x. 11, 14, 17, 21, 25; and contrast Deut. xvi. 3.)

LII. 13-LIII. The priestly work of the servant of Jehovah.

N.B.—He appears as both priest and sacrifice.

LII. 13-15. He shall deal wisely and be exalted. As many were astonished at his marred visage, so shall he sprinkle many nations.

LIII. 1-3. Prevailing disbelief, the arm of Jehovah (xxx. 30, lii. 10) not being revealed. The servant grows up as a root out of a dry ground, without form or comeliness, despised and rejected of men, a man of sorrows.

LIII. 4-6. He hath borne our griefs, he was wounded for our transgressions. We have gone astray like sheep; and Jehovah has laid on him the iniquity of us all.

LIII. 7-9. His deep humiliation, his patient submission, his spotless purity.

LIII. 10-12. It pleased Jehovah to bruise him; yet the pleasure of Jehovah shall prosper in his hand, when his soul shall have made an offering for sin (more precisely, as in margin, a guilt-offering, see Lev. v. 14-vi. 7). He shall be satisfied, as he justifies many whose iniquities he has borne. He was numbered with the transgressors, and he makes intercession for them.

N.B.—The marginal "maketh intercession" seems more exact than the past tense in the text.

LIV.-LVI. 8. The prosperous issue of his work, as he is heir to all the mercies promised to David.

LIV. 1-10. The growing family of the church, whose husband is her maker, the Holy One of Israel, the God of the whole earth (compare i. 1-3). The experience of Noah repeated (compare xxiv. 18-23).

LIV. 11-17. The tempest-tost church is to be fortified as well as adorned. Yet her children, who have now become the disciples of Jehovah (margin ver. 13, see viii. 16, l. 4), are to have great peace.

LV. 1-5. The blessings of the everlasting covenant offered freely, as waters to the thirsty (xli. 17, xlvi. 21). They are the sure mercies of David: he (xlii. 6, xlix. 8) is given for a witness to the peoples, a leader and commander to the peoples, unknown nations shall be called and attracted.

N.B.—See the note at 2 Sam. v. 1-3, on this royal title, "leader."

LV. 6-13. The urgent call: the happy issue, in forgiveness and restoration (compare i. 18-20; and contrast ver. 13 with v. 6, vii. 19).

LVI. 1-8. Exhortations, in view of the nearness of salvation and righteousness (see xlvi. 13), to Israel and to others who shall be gathered in: hold fast by the covenant and the Sabbath (see Exod. xxxi. 13-17). Promises to the eunuchs and the aliens (contrast Deut. xxiii. 1-8) when the house of Jehovah shall be called a house of prayer for all peoples.

LVI. 9-LVII. The immediate future, sin and sorrow; which shall be graciously removed.

LVI. 9-12. The blind and senseless watchmen: their gross misconduct.

LVII. 1, 2. The righteous, who perishes unheeded, is taken away from the coming evil, and enters into peace.

LVII. 3-14. Judgements upon the rest of them, for their whorish and idolatrous ways and their heathenish alliances. The wind shall carry them away (see xxvii. 8), and Jehovah's holy mountain shall be inherited by those who take refuge in him. The proclamation that the way is prepared (compare ver. 14 with xl. 3, 4).

LVII. 15-21. Rich promises for the penitent. Peace to him that is far off and to him that is near. No peace to the wicked (as already, xlvi. 22).

LVIII.-LXVI. The misery and the redemption of the people. The acceptable year of Jehovah and his day of vengeance, proclaimed by his Anointed. Pleadings for the realisation of the promises: the marvellous fulfilment.

LVIII.-LX. The people, sinful yet self-righteous: their misery and their redemption.

LVIII. The hypocritical religion of the people is denounced (compare xxix. 13, 14, xlvi. 1-11). Their fasting, contrasted with the fast which Jehovah has chosen and blesses. Great promises to the right observance of the Sabbath (as already, lvi. 2, 4, 6).

LIX. 1-15. It is their iniquities that have separated between them and their God, and brought all manner of evils as a consequence. Jehovah saw it and was displeased.

LIX. 16-21. He saw it, and he planned and accomplished deliverance. His glorious name shall be feared from west to east. A Redeemer shall come to Zion: the covenant, with the gift of the Spirit to all succeeding generations.

LX. Arise, shine in the glory of Jehovah! The nations and the kings shall come to thee, with all the wealth of the world (compare and contrast ii. 5-22): thy walls rebuilt, and by aliens (as in Solomon's arrangements, 1 Kings ix. 15-22), yet thy gates standing open day and night (compare

liv. 11-17). The past troubles shall be forgotten in the supernatural glory that is to come (compare ver. 11 and 18 with xxvi. 1-3; and ver. 19, 20 with xxiv. 23 and xxx. 26).

LXI.-LXIII. 6. The Spirit of Jehovah anointing his servant to preach the acceptable year of Jehovah and his day of vengeance: results of this.

LXI. 1-9. The Spirit of the Lord Jehovah is upon his Anointed, to preach good tidings to the meek and the captives, to proclaim the acceptable year of Jehovah and the day of vengeance of our God. Reversal of all old judgements (ver. 4 as already lviii. 12), and installation of all his saved people as priests (ver. 6, continued reference to this in the margin, ver. 8, 10).

LXI. 10, 11. Ecstasy of joy when decked in the garments of salvation (see lii. 1), as for a marriage (see xlix. 18, liv. 1, 5). Righteousness and praise before all the nations.

LXII. 1-5. Prayer shall not cease till the righteousness and salvation of Zion shall be seen by the nations, in her royal splendour (compare and contrast ver. 3 with xxviii. 1 and 5), at the happy marriage.

LXII. 6-9. I have set watchmen on thy walls, O Jerusalem, never to hold their peace, day nor night; to take no rest, and to give him none, till his promise sworn to Zion be fulfilled.

LXII. 10-12. Proclamation that the way is prepared (as already xl. 3, lvii. 14); the way of the people, an ensign for the peoples (see xi. 10). His reward is with him, and his recompense before him (as already xl. 10).

LXIII. 1-6. The conqueror returning from Edom (see xi. 14, xxxiv.), having trodden the wine-press alone. He looked and wondered that there was no one to help, and he brought salvation by his own arm (compare lix. 16).

LXIII. 7-LXIV. Recollections of grace in the past and pleadings for its renewal.

LXIII. 7-14. Mention is made of the loving-kindnesses of Jehovah from the time of the Exodus and onward: he has been ever the friend and saviour of his people, notwithstanding their false dealings with him.

LXIII. 15-LXIV. 12. Pleadings for a renewal of grace, in their extremity of depression and pollution.

N.B.—I see no need for the note 3 on lxiv. 5. Taking the marginal rendering which is that of the A.V., I understand: "In those ways of thine (see already lxiii. 17) there is everlasting continuance, as there is not in our changing ways of sin; and we shall yet be saved."

LXV., LXVI. These promises and threatenings are fulfilled marvellously.

LXV. 1-7. An awakening among nations that had not been called by the name of Jehovah (see lxiii. 19); whereas Israel is cast off for ignorance, unbelief, and hypocrisy.

LXV. 8-12. The precious seed or kernel in Israel is to be preserved (compare vi. 13), while the dealings of the idolaters shall return upon their own heads.

LXV. 13-25. The issues are contrasted in the case of the real servants of the God of truth and in that of their counterfeits, when he creates new heavens and a new earth. The blessings promised of old to the obedient shall be more than fulfilled (contrast vers. 21-23 with Deut. xxviii. 30-32). Prayer shall be answered before it is presented. Messianic blessings (ver. 25 is shortened from xi. 6-9).

LXVI. 1-4. The uselessness of a temple made with hands, and of a worship by ceremonies: Jehovah's true resting place (is the same Hebrew word in ver. 1 and in xi. 10) is in the contrite man, who trembles at his word (compare ver. 2 with lvii. 15).

- LXVI. 5-9. Ye that tremble at his word have been hated and cast out by your brethren : but this is the occasion for Jehovah to recompense his enemies and marvellously to multiply the children of Zion.
- LXVI. 10-14. The call to all who love Jerusalem to rejoice as she is extended and enriched.
- LXVI. 15-22. The work of Jehovah in judgement and universal manifestation of his glory. The saved nations shall bring home all the scattered brethren of the seed of Israel (compare xiv. 1, 2), like a sacrifice to Jehovah ; whom he will take for priests and Levites (compare lxi. 6), to be a seed eternal as the new heavens and the new earth (see lxxv. 17).
- LXVI. 23, 24. All flesh shall come to worship before him, from one Sabbath and one new moon to another ; and they shall look upon the undying worm and the unquenchable fire, prepared for the transgressors.

J E R E M I A H.

I. Introduction.

- I. 1-3. The time of Jeremiah's ministry.
- I. 4-10. His call and commission.

N.B.—In ver. 10 it is noted that he is to be a prophet to the nations, when Israel is sinking into ruin : and his commission is summed up in six verbs, four expressive of judgement and two of mercy. These verbs often occur in the book : see xii. 14, 17, xviii. 7, 9, xxiv. 6, xxxi. 28, xlii. 10, and the notes.

- I. 11-19. His two visions : threatenings on Judah and Jerusalem, with assurance of support to himself.

II.—III. 5. Retrospect and remonstrance.

- II. 1-3. The love of their espousals at the Exodus.
- II. 4-13. Their causeless, senseless, and unparalleled defection from their God.
- II. 14-28. Their pitiable condition through their open and multiplied idolatries.
- II. 29-37. Their false confidence is rejected.
- III. 1-5. Invitation to return to Jehovah, though a divorced wife may not return to her husband.

III. 6-25. These invitations to both Israel and Judah.

N.B.—This is dated in the reign of Josiah, iii. 6 ; there is no other dated prophecy till xxi. 1. The tenderness towards the Ten Tribes in the reign of Josiah is like that in the reign of Hezekiah, and for similar reasons : see the history, especially 2 Chron. xxx. and xxxv.

- III. 6-11. Backsliding Israel and treacherous Judah ; Israel is divorced, and Judah is deserving of the same treatment.
- III. 12-19. Invitation to Israel to return, with gracious promises ; shepherds according to his own heart, a worship superior to that with the ark of the covenant, Jerusalem his throne, and all nations gathered to it, with hearts purged from evil, Israel and Judah re-united, as his children, brought home from the north country, which is often mentioned as the quarter from which judgement comes (see i. 14, etc.).
- III. 20-25. Israel, as the spouse of Jehovah and also his children, must be reprov'd for sin and led to confession.

IV.—VI. The coming ruin : a *first* message.

- IV. 1, 2. Calls and promises to Israel if they will return. The nations too shall bless themselves in him (according to Gen. xxii. 18, xxvi. 4, Isa. lxxv. 16).

- IV. 3-18. Judah and Jerusalem exhorted to repent in view of fearful judgments from a destroyer of nations, who is compared to a lion, ver. 7; to eagles and clouds and whirlwind, ver. 13.
- IV. 19-22. Grievous lamentations for their misery and their sottish folly.
- IV. 23-31. The desolations bring back chaos (compare ver. 23 with Gen. i. 2, 15), only not a full end (ver. 27, repeated v. 10, 18). Vain attempts at escape (compare ver. 30 with 2 Kings ix. 30).
- V. 1-9. Frightful impiety and moral corruption of Jerusalem (contrast ver. 1 with Sodom, Gen. xviii. 32; also ver. 2 with iv. 2). The upper classes are the worst. Unavoidable vengeance (ver. 9, repeated at ver. 29, and at ix. 9).
- V. 10-19. Israel and Judah have dealt very treacherously (see iii. 7 etc.) and have denied that it is Jehovah bringing evil, and have disbelieved the prophets. Therefore he brings upon them a mighty, an ancient nation, of a language not understood (see iv. 7, Deut. xxviii. 49).
- V. 20-29. Their blinded folly (see iv. 22, also Deut. xxix. 4, Isa. xlii. 19, 20).
- V. 30, 31. A horrible thing (repeated xviii. 13, xxiii. 14, perhaps from Hosea vi. 10), the prophets and priests are the leaders in the corruption which God's people now love.

N.B.—Already at ii. 8 all the three orders of the theocracy (prophets, priests, and rulers) are pronounced corrupt.

- VI. 1-8. Flee for safety from Jerusalem (compare Luke xxi. 20-24), which is given up to be besieged and cut off, because it is a well-spring of wickedness.
- VI. 9-15. The utter ruin of the remnant of Israel, like last gleanings in harvest, because the word of Jehovah and of his ministers can make no impression on a people given over to all moral and spiritual evil.
- VI. 16-21. Gracious dealings rejected by them, and the rest for their souls refused. Offerings are presented, according to the ritual for worship, exquisite, varied, and abundant; with no other result than to bring stumbling-blocks before the people. (Compare ver. 16, 21, with Isa. xxviii. 12, 13.)
- VI. 22-30. The great and cruel nation that shall execute vengeance, coming from the north (see i. 14, iii. 18, and often in this prophet). Jeremiah is strengthened for his work among this people (compare i. 18, 19), who themselves shall benefit as little by it as the refuse of silver from being put through the furnace.

VII.-X. The coming ruin: a *second* message.

- VII. 1-15. Message to the people in the gate of Jehovah's house, not to trust in this temple and make their services there an excuse for evil doing, turning it into a den of robbers: else their experience shall be that of Shiloh repeated (see 1 Sam. iii. and iv.)
- VII. 16-20. Jeremiah is forbidden to pray for them (compare 1 John v. 16) when all ages and both sexes combine for varied acts of idolatry.
- VII. 21-26. Useless multiplication of sacrifices by the disobedient, who have not listened to the prophets sent ever since the Exodus.

N.B.—Ver. 22, 23 have been understood as if Jehovah had not commanded sacrifices, but only obedience, at the Exodus. The statement, however, is simply comparative, as in respect of mercy and sacrifice, Hosea vi. 6; as regards the impossibility of sacrifice being a substitute for obedience, see vi. 20, 21, Prov. xxi. 27. Sacrifices were undoubtedly appointed at the Exodus, see Exod. iii. 18, v. 3, 17, viii. 27, x. 8, 9, xx. 24-26, xxiii. 18, xxiv. 1-11, etc.

- VII. 27, 28. The prophet is to speak in full view of the resolute disobedience of the people.
- VII. 29-34. Jerusalem is to cut off her hair, in token of mourning for the rejected generation of Jehovah's wrath. (N.B.—The idea is parallel to Mat. xxiii. 35, 1 Thes. ii. 16. The word for "hair" is peculiar, might be translated "crown," as in margin, and is identical with Naziriteship and

its long hair, Num. vi., see Lev. xxi. 12 and the margin). They have defiled his very house, and they have built the high places of Topheth, at which they have burned their own children; therefore it shall be a place of burial till there be no room for burying and no attempt to bury (ver. 33 quotes Deut. xxviii. 26).

VIII. 1-3. Disgrace to the dead, the people and all the three orders of the theocracy; and misery to the survivors.

VIII. 4-17. Perpetual backsliding, deceit, and refusal to repent; with less sense than mere animals: the pen of the scribes has wrought falsely with the law of Jehovah, in which they vainly trust. (N.B.—From middle of ver. 10 to ver. 12 he repeats vi. 13-15.) They shall be consumed utterly and hopelessly, in spite of contrary anticipations. Already the cavalry are heard as they enter the north of the land; and serpents are sent to bite them (compare Num. xxi. 6; worse than the hornets sent against the Canaanites, Exod. xxiii. 28, etc).

VIII. 18-22. The prophet's bitter wail. Is Jehovah not in Zion as her king? Is there no balm in Gilead, no physician there?

IX. 1-6. The weeping prophet amid this universal and treacherous evil-doing.

IX. 7-9. Jehovah himself will melt and try them (compare vi. 28-30. Observe ver. 9 repeating v. 9, 29).

IX. 10-12. Why is this terrific desolation? Who is wise enough to tell?

IX. 13-16. Jehovah himself explains it; it is because they have forsaken his law. Therefore they shall be fed with gall and wormwood, and shall be scattered among unknown nations, and given to the sword.

IX. 17-22. A call for the mourning women (as at funerals), in view of the coming slaughter.

IX. 23-26. No glorying possible in such a crisis, except glorying in Jehovah (compare Isa. ii. 11, 17, 22). Those who are circumcised in their uncircumcision, Jews and other nations, are alike exposed to this visitation.

N.B.—“Understandeth and knoweth me” ver. 24 in the Authorised Version is misleading: there ought to have been a comma after “understandeth,” as in Revision, and it might have been even plainer had a common rendering been given, “dealeth wisely.” In ver. 26, an expression occurring again xxv. 23, xlix. 32, “that are in the utmost corners” is no fair translation, though the general meaning may not have been missed: some Arabian tribes, who polled the corners of their hair, are meant.

X. 1-10. Israel is exhorted not to learn the ways of the idolatrous nations: Jehovah is the true and living God, the everlasting king, whose indignation the nations cannot abide.

X. 11. The message to them, that these gods, who are falsely reckoned makers of the heavens and the earth, shall perish.

N.B.—The verse is not in Hebrew, but in the Aramaic language, like parts of Ezra and Daniel, namely, in the language of the world, as it then stood in opposition to the church.

X. 12-16. Description of the true Creator: brutishness of idolatry; mutual relation of Israel and Jehovah of hosts.

X. 17-25. Command to flee since Jehovah is slinging out the inhabitants of the land. The prophet's grief; the brutishness of the shepherds. The prophet's confession, and plea for mercy, and that judgement be poured out on the destroying heathen (as it were a plea against the indiscriminate threat in ix. 25, 26).

N.B.—Compare latter half of ver. 13 with Psalm cxxxv. 7; also ver. 25 with Psalm lxxix. 6, 7.

XI., XII. The coming ruin: a *third* message, more personal to the prophet.

XI. 1-5. A command to hear the words of this covenant, which is the old covenant at the Exodus, requiring obedience (compare ver. 3 and Deut. xxvii. 23).

- XI. 6-8. In vain had Jehovah risen early and protested (compare vi. 10, vii. 13, 25).
- XI. 9-14. A conspiracy (perhaps a secret resolve to undo Josiah's reformation) and a backsliding to old idolatry. Let them pray to their gods, but do not thou pray for them (compare vii. 16-20).
- XI. 15-17. Jehovah separates himself from his polluted people: he who planted them (ii. 21) pronounces evil against the whole twelve tribes.
- XI. 18-23. Especially against the men of Jeremiah's native city, because they had interdicted his preaching and had sought his life.

N.B.—This heinous offence (as at Isa. xxx. 10-14; Amos vii. 12-17) justifies all that Jeremiah says in ver. 20 (compare xii. 3), if the translation be correct: I do not, however, see that I can translate it as a wish, but only "I shall see," or "I see" having their doom revealed to him, as already their sin, ver. 18, where "shewedst" is literally "madest me see."

- XII. 1-6. Jeremiah complains of the prosperity of the wicked, yet by faith sees their universal ruin, extending to both man and beast. If, however, he is sore put to already, how will it be with him in that critical time of overflowing judgement and treacherous wickedness?
- XII. 7-13. Jehovah has forsaken his house and cast off his heritage, formerly beloved, on account of its horrible transformation and degeneracy (as xi. 15-17).

N.B.—Allusions are made at ver. 9 to Isa. lvi. 9, and probably at xi. 19 to Isa. liii. 7; and more generally, the description of idolatry in chap. x. alludes to Isa. xlv.

- XII. 14-17. Yet there is mercy in store for his people, which they may even be the means of extending to the heathen, if they will learn good from Israel, as Israel have learned evil from them.

N.B.—In this paragraph, three of the six verbs of Jeremiah's commission (i. 10) occur.

XIII.-XVII. Jehovah's hatred against his people; yet gleams of hope.

- XIII. 1-14. By the type of a linen girdle, hidden at the Euphrates, the destruction of Jehovah's people is prefigured. (Compare Deut. xxvi. 19, where in the Hebrew the three nouns occur which are used in ver. 11 to describe the relation of his people to him). And by the parable of bottles to be filled with wine, the drunkenness of the people and of all the three orders in the theocracy is set forth, and the consequent judgements: compare in Isai. xxviii. 1-13 the judgement on the sins of the Ten Tribes.
- XIII. 15-19. A tender appeal by the prophet to cease from their pride, ere the end of this be gross darkness, and exile.
- XIII. 20-27. Judgements coming from the north, destroying the flock (connect ver. 20 with ver. 17); the grossness of the evil-doing leading to answerable coarseness in the punishment of these impenitent sinners.

XIV. The word of Jehovah to Jeremiah concerning the drought.

- XIV. 2-6. Description of it.
- XIV. 7-9. Pathetic appeal of the prophet to Jehovah in behalf of the people.
- XIV. 10-18. He is forbidden to pray for them (as already vii. 16, xi. 14). The false prophets of peace shall meet with peculiar punishment.
- XIV. 19-22. Renewed appeal, as in ver. 7-9, and pleading for rain which the idols cannot give. (Latter half of ver. 19 repeated from viii. 15).

XV. The people left without any to plead for them.

- XV. 1-9. Not even Moses and Samuel could intercede for them (see Psa. xcix. 6; Exod. xxxii. 11; 1 Sam. xii. 19). Four forms of ruin, and four

means of death and disgrace. The sins of Manasseh have made pardon impossible (2 Kings xxi. 11, xxiii. 26, xxiv. 3, 4).

XV. 10, 11. Jeremiah, lamenting his case, receives a promise for himself.

XV. 12-14. Renewed threatening to the people.

N.B.—Latter half of ver. 14 from Deut. xxxii. 22.

XV. 15-18. Renewal of the prophet's lament, ver. 10, 11, with profession of his faithful service, and expostulation on seeming desertion.

XV. 19-21. Promises of strength, in proportion to his faithfulness and his need (going back on i. 18, 19).

XVI. 1-13. The prophet is to abstain from all communication, by marriage or in the house of mourning or in that of feasting, with this disobedient people doomed to hopeless ruin and captivity. (References to xv. 1-9; and perhaps in the end of ver. 13 to Josh. xi. 20, as if they were now doomed like the Canaanites.)

XVI. 14-18. Yet these judgements shall lead up to a deliverance more memorable than the Exodus.

N.B.—The mention of fishers and hunters in ver. 16 might seem a threat; yet I think the context points to its being a blessing, according to the sense in Mat. iv. 19, Luke v. 10.

XVI. 19-21. The prophet takes hold of this as giving hope for the Gentiles also (compare generally xii. 15, 16; and they are supposed to follow the example of Israel in iii. 22-24): and Jehovah declares emphatically that they shall come to know his name.

XVII. Public unchangeable declaration of the ruin of Israel, by their very altars, and in consequence of their polluting the Sabbath.

XVII. 1-4. The sin of Judah is written, so that it cannot be taken out, on their hearts and on the horns of their altars (the very place for attesting atonement, Lev. iv. 7, 18 etc.) so that the temple is worse than useless; for this universally diffused sin there can be no other issue than spoliation and captivity. (Compare ver. 3, 4 with xv. 13, 14.)

XVII. 5-11. The unalterable law of curse and blessing, as we trust in men or in Jehovah: the evil heart, searched and dealt with by him. (Compare ver. 8 with Psa. i. 3.)

XVII. 12-18. The prophet assents and appropriates the needed grace; he repeats his protestation of faithfulness, and his claim for protection.

XVII. 19-27. The prophet is sent to proclaim in all the gates of Jerusalem, and especially where the kings came in, the law of the Sabbath, and the wonderful blessings on those who honour it; and the corresponding fearful curse on those who will not hearken (as it is implied that they do not).

XVIII., XIX. Two types of the rejection of the people.

XVIII. 1-4. FIRST: The prophet is sent to the potter's house, to see him at work.

XVIII. 5-12. Lesson as to God's dealing, and as to the use to be made of the prophet's messages; which the people refuse to turn to account (ver. 12 is taken very much from ii. 25).

N.B.—Five of the six verbs in Jeremiah's commission, i. 10, occur here, ver. 7, 9.

XVIII. 13-17. The horrible conduct of the virgin of Israel in deserting and distrusting Jehovah: the consequences, desolation and captivity.

XVIII. 18. Their devices against Jeremiah (compare xi. 19), owing to their mistaken confidence that the three orders of the theocracy (see note on v. 30, 31) cannot perish.

XVIII. 19-23. The prophet's appeal to Jehovah, who knows that in the past

he has acted in their interest: now he needs to pray against them, and he acquiesces in their ruin as revealed to him.

N.B.—See at xi. 18-23.

XIX. 1-13. **SECOND:** The prophet is commanded to take a potter's earthen bottle, and in the presence of selected elders of the people and elders of the priests to break it, as a type of their destruction (compare about the burying in Topheth, etc., vii. 30-32; ver. 9 is from Levit. xxvi. 29, Deut. xxviii. 53).

N.B.—“The east gate,” or “sun gate,” in A.V. at ver. 2, is a translation generally abandoned: Harsith may be a proper name, of which the meaning is given in the margin, probably the way to where the temple-potter did his work; and ver. 14 leads us to connect it with Topheth. The clay in this second emblem is no longer soft and fit to be moulded anew, as it had been in xviii., but is now baked hard, fit only to be broken if not of use for the purpose for which it was made.

XIX. 14, 15. The prophet next stands in the court of the house of Jehovah, and announces to all the people the coming universal ruin.

XX., XXI. Historical: how the prophet had to do with two men, both named Pashhur.

XX. 1-6. **FIRST:** Pashhur, chief officer in the house of Jehovah, and himself a false prophet, persecutes Jeremiah on account of his conduct as recorded in xix.; he receives a fearful doom.

XX. 7-13. The prophet appeals for protection and avenging to Jehovah, who had enticed him (margin of ver. 7, so it is translated in ver. 10) so that he could not but prophesy.

N.B.—See at xi. 18-23.

XX. 14-18. He curses his day.

N.B.—His language contrasts unfavourably with that in Job iii., as if he had lost self-control.

XXI. 1, 2. **SECOND:** A different Pashhur is sent by king Zedekiah to ask the prophet to inquire of Jehovah whether he would not repeat his old wondrous works against Nebuchadnezzar.

N.B.—This was at a much later time: as to Pashhur see again at xxxviii. 1; and as to his colleague see xxix. 25 and xxxvii. 3.

XXI. 3-10. The prophet in reply foretells a terrible siege, and a miserable captivity; yet those who fall away to the Chaldeans shall have their lives spared.

XXI. 11-14. He lays before the king's house their duty; he threatens judgement on it and on all Jerusalem, under mystical names.

N.B.—For the use of such names compare notes on Isa. xxi. 1, xxii. 1.

XXII.-XXIV. The great prophecy against the three orders of the theocracy and the people at large, yet with promises of perfect salvation to a remnant.

N.B.—As to these three orders see ii. 8, v. 30, 31, xviii. 18.

XXII. 1-XXIII. 8. **FIRST:** The house of the king.

XXII. 1-9. The duty of the king's house, and the results of neglecting this. (Compare ver. 3, 7 with xxi. 12, 14; and ver. 4 with xvii. 25).

- XXII. 10-12. Do not weep for the dead Josiah (compare 2 Chron. xxxv. 25), but for his captive son Shallum.
- XXII. 13-19. The disgrace of the wicked reigning king Jehoiakim is foretold. (Compare ver. 19 with viii. 1, 2.)
- XXII. 20-30. The rejection of his son and heir Coniah.
- XXIII. 1-4. Woe to these wicked shepherds: yet Jehovah will gather and multiply the remnant of his flock, and give them shepherds to feed them to good purpose.
- XXIII. 5-8. Jehovah will raise to David a righteous Branch, in whose days Judah and Israel shall be united and be saved; his name shall be Jehovah our righteousness. The deliverance in those days shall be more memorable than the Exodus.

N.B.—I see no reason for giving a collective sense to the word rendered "branch," perhaps better, "sprout," certainly not when it is the Branch of the individual David (which may be identical with the Branch of Jehovah, Isa. iv. 2) described further as righteous (compare Isa. liii. 11), and as dealing wisely (compare Isa. lii. 13) following the lines of the description of David himself, 1 Sam. xviii. 15, 30, etc.; also as coming up to the ideal of government, executing judgement and justice as David did, 2 Sam. viii. 15; bearing a name like Immanuel in Isa. vii. 14; and securing the fulfilment of Moses' prediction that Israel should dwell safely, Deut. xxxiii. 12, 28. Observe ver. 7, 8 are almost word for word from xvi. 14, 15.

XXIII. 9-40. SECOND and THIRD: The prophets and priests.

N.B.—The priests occupy a very subordinate place here, whatever may be the reason: yet they are named along with the prophets in ver. 11, 33, 34.

- XXIII. 9-14. They are worse, morally and spiritually, than the prophets of Baal were in Samaria; they and the people whom they instructed are like Sodom and Gomorrah.
- XXIII. 15-29. Their false teaching; to which they were not sent, else they would have had spiritual power. Now they have lost the power to deal faithfully with the word of Jehovah. (Compare ver. 15 and 17, with Deut. xxix. 18, 19).
- XXIII. 30-40. Jehovah is against them on account of their lies and other gross misconduct, and their profane playing with the expression, "the burden of Jehovah," the use of which it may be necessary to give up.
- XXIV. Under the type of two baskets of figs, brought and set before the temple of Jehovah (compare Deut. xxvi. 4), the one very good indeed, the other very bad, he lets Jeremiah see the mercy of his dealing with the people sent into exile to Babylon, along with king Jeconiah (compare the verbs in ver. 6 with those in i. 10), and the judgements on those left with king Zedekiah in Jerusalem, and also on those who took refuge in Egypt. (Compare ver. 10 with xiv. 12, etc.)

XXV.-XXIX. The prophecies connected with Nebuchadnezzar as the instrument for overturning the theocracy.

N.B.—This heathen king and persecutor receives the title, "my servant," xxv. 9, xxvii. 6. The prophecies are dated in the first year of his reign, the fourth of king Jehoiakim, from which date the seventy years captivity, xxv. 11, 12, is counted: so xxv. 1, probably xxvi. 1, xxvii. 1, though this last is doubtful, and if so, it certainly runs on to the fourth year of Zedekiah's reign, ver. 3, 12, with xxviii. 1; while xxix. 2, 3 belongs to the beginning of Zedekiah's reign.

XXV. The great prophecy of Nebuchadnezzar's empire and of the seventy years' captivity.

- XXV. 1-14. Retrospect of Jeremiah's ministry, while the threats had not yet been fulfilled in doing them actual hurt. Now the instrument is brought

against the land, Nebuchadrezzar and the Chaldeans, for seventy years of desolation; after which the oppressors shall themselves be punished. (Compare ver. 3 with i. 2 and with vii. 13, xi. 7; ver. 5 with xviii. 11; ver. 9 with i. 15.)

XXV. 15-31. The wine cup of wrath given to the nations to drink, beginning at Jerusalem, and ending at Babylon, under the name of Sheshach; since Jehovah had a controversy with the nations as a whole.

N.B.—Compare the “burdens” in Isa. xiii.-xxiii.

XXV. 32-38. The evil going forth from nation to nation, as Jehovah roars like a lion (an emblem continued from ver. 30; compare the tempest, ver. 32, with xxiii. 19; and the disgrace in death, ver. 33, with viii. 2, xvi. 4. The roaring like a lion may be imitation of Amos i. 2, as ver. 35 imitates Amos ii. 14).

XXVI. The prophet's danger and deliverance.

XXVI. 1-9. His message (compare 3 with xviii. 8, 10, 11, ver. 5 with xxv. 3, &c.; v. 6 with vii. 12-15), to be delivered as he stood in the court of the house of Jehovah (ver. 2, xix. 14); bringing on him the threatening of death from the priests and prophets and all the people.

XXVI. 10-24. The princes and the people vindicate his right to prophesy, in consequence of his bold defence, and in accordance with the precedent in the prophet Micah's case. The murder of the prophet Uriah, who had fled. The prophet of Jeremiah by Ahikam the son of Shaphan.

XXVII. Repetition and enforcement of the prophecy in xxv.

N.B.—See, as to dates, the note at the commencement of section xxv.-xxix. If “Jehoiakim” is not a copyist's mistake for “Zedekiah” in ver. 1, the scheming had begun in the former reign, and Jeremiah had been instructed about it; yet circumstances must have prevented its being carried out for ten years or so.

XXVII. 1-11. The substance of that prophecy (yet without the intimation of Jehovah's wine cup, or the date of seventy years, xxv. 11, 12, which concerned the heathen less; but more minute in another respect, ver. 7), is communicated to the ambassadors of five powers (the same, and named in the same order as in xxv. 21, 22), who would have led Zedekiah into a confederacy against Nebuchadrezzar. Jeremiah is commanded to make bands and bars (or yokes), and to put them on his own neck, and to send them to those kings by their messengers.

XXVII. 12-22. He remonstrates in particular with Zedekiah on the folly and sin of resistance. He warns against the promises of the lying prophets. (Compare ver. 15 with xviii. 16, 21; also, generally, xxiv.)

XXVIII. In the presence of the priests and the people, the false prophet Hananiah gives the lie direct to Jeremiah, and breaks the bar on Jeremiah's neck (see xxvii. 2). The result is to bring on them a yoke of iron instead of a yoke of wood, and to have his lie denounced by God through his own death. (For the case of a prophet speaking rebellion against Jehovah, ver. 16, compare Deut. xiii. 5.)

N.B.—Jeremiah gives the month as well as the year of this prophecy, ver. 1, on account of the speedy fulfilment of the judgement, ver. 17.

XXIX. The prophet's letter to the exiles in Babylon.

XXIX. 1-20. He bids them associate in all civil matters with the life of that city, and seek its peace, in which theirs is bound up (contrast ver. 5-7 with the command given to himself about Jerusalem, xvi. 2-9), and to disbelieve their false prophets. (Compare ver. 8, 9 with xxvii. 14, 15;

ver. 10 with xxv. 12-14: and ver. 13 with Deut. iv. 29; ver. 17 with xxiv. 8, 10; and other parallels).

XXIX. 21-23. He predicts the cruel death, at the hand of Nebuchadnezzar, of two false prophets who led wicked lives.

XXIX. 24-32. And he announces the punishment of another, who had endeavoured to induce Zephaniah, the priest at Jerusalem (see at xxi. 1), to persecute and silence Jeremiah on account of his letter. (On his "speaking rebellion against Jehovah," ver. 32, compare xxviii. 16).

XXX.-XXXIII. Gracious promises to Israel after the discipline shall have purified them.

N.B.—For the date see xxxii. 1, 2 and xxxiii. 1, the tenth year of Zedekiah: perhaps a later date for xxxi. 15, as Ramah is connected with the assembling of the people to go into exile, xl. 1.

XXX. The written word and the promise of salvation.

XXX. 1-3. He is to write in a book all the words that Jehovah has spoken to him, in view of the return from captivity.

XXX. 4-11. A sore time of trouble, the birth-pangs of salvation (contrast the yokes and bands, ver. 8 with those in xxvii., xxviii., and "Jacob my servant," ver. 10 with "Nebuchadrezzar my servant," xxv. 9: also compare "Jehovah their God and David their king," ver. 9 with Hos. iii. 5; and "whom I will raise up," ver. 9, and so they shall be saved, ver. 7, 11 with xxiii. 5, 6).

XXX. 12-17. The incurable hurt and pain (as the prophet said of himself, xv. 18); yet this will be healed by Jehovah in sovereign compassion.

XXX. 18-22. Glorious restoration under a ruler proceeding from the midst of them, who shall have been surety for his heart (ver. 21 margin) in approaching to Jehovah.

XXX. 23, 24. The sweeping tempest to burst upon the head of the wicked, as shall be understood in the latter days by his people.

N.B.—These verses very much repeat xxiii. 19, 20.

XXXI. The new covenant.

XXXI. 1-9. The restoration of all the families of Israel to covenant blessings, including deep repentance: union of Samaria and Zion; Jehovah a father to Israel, and Ephraim his first born. (Compare generally iii. 12-19).

XXXI. 10-14. Publication of these good news: the ransomed people satisfied with goodness.

XXXI. 15-20. Rachel weeping for her children going into captivity at Ramah (see xl. 1) is comforted by Ephraim's repentance and loving reception.

XXXI. 21, 22. Invitation to the virgin of Israel to return, though a back-sliding daughter (iii. 14). Jehovah has created a new thing, a female encompassing a man.

XXXI. 23-26. Recovery of the good old happy names and happy times. The prophet is set at rest by this vision.

XXXI. 27-30. Jehovah sowing the seed of man and beast, and reversing all the evil which he had done ("watching," ver. 28, from i. 12, and the other verbs from i. 10), which had given rise to harsh proverbs.

XXXI. 31-40. The new and better covenant, its spirituality, its stability, and the consequent enlargement of Jerusalem.

XXXII. Jeremiah purchases a field in the last days of the kingdom.

XXXII. 1-5 The word to the prophet when in prison toward the end of

Zedekiah's reign, during the siege by Nebuchadnezzar, the success of which he had prophesied.

XXXII. 6-15. The prophet announces the word of Jehovah as to his uncle's son asking him to buy his field according to the right of redemption: he buys it, and takes measures to preserve the deeds, because Jehovah promises that the land shall be again occupied.

XXXII. 16-25. The prophet pleads with Jehovah, and asks why he should receive commandment to buy the land.

XXXII. 26, 27. Jehovah replies by asking if anything is too hard for him (ver. 17).

XXXII. 28-35. He confirms the announcement of the captivity (in language often used already).

XXXII. 36-44. He repeats the promise of the new and better covenant, and of the renewed occupation of the land (generally as xxxi. 31-40).

XXXIII. The promises repeated and enforced.

XXXIII. 1-13. In a second message to the imprisoned prophet (xxxii. 1, 2) the uselessness of resistance to the Chaldeans, the sovereign and complete cure of both the pollution and the guilt of sin, and the restoration of Israel and Judah, and of the temple services, are stated and confirmed against doubters and cavillers.

XXXIII. 14-26. The prediction of the Righteous Branch (xxiii. 5, 6) is repeated, with the application of the promise and of his name to Jerusalem. Promise of the continuance of David's throne and of the Levitical priesthood: the royal and the priestly lines as firmly settled as the covenant of day and night, and other natural ordinances.

XXXIV.-XLV. Historical events in the prophet's ministry, chiefly connected with the fall of Jerusalem.

N.B.—Chaps. xxxiv., xxxvii., xxxviii., have manifestly to do with the closing period of Zedekiah's reign; chap. xxxv., see ver. 1, may perhaps be as early as the earliest sections with dates, namely, xxxvi. 1 and 9, the fourth and fifth of Jehoiakim, to which section xlv. refers. Chapters xxxix.-xliv. are a history of events in the order of time, on to the latest that we know of Jeremiah.

XXXIV. Zedekiah helplessly exposed to the power of Nebuchadnezzar.

XXXIV. 1-7. Prophecies against him and Jerusalem (especially ver. 2, 3 like xxi. 10, xxxii. 3, 4); yet the captive king is to have all honour at Babylon (contrast his funeral, ver. 5, with Jehoiakim's end, xxii. 18, 19, xxxvi. 30).

XXXIV. 8-22. The daring outrage of the princes and the people who covenanted to carry out the divine law as to Hebrew servants, and then brought them into hopeless slavery: Nebuchadnezzar's army shall return (compare ver. 21, 22 with xxxvii. 5-9) and destroy the city and kingdom.

XXXV. A lesson of obedience from the Rechabites.

XXXV. 1-11. Command to the prophet to test the obedience of the Rechabites to the rules of Jonadab their father; they stand the test.

XXXV. 12-19. Jehovah contrasts their obedience with the disobedience of his people; he pronounces a blessing and a curse accordingly.

XXXVI. The written word honoured by God's servant and dishonoured by Jehoiakim.

XXXVI. 1-8. The prophet is commanded to write all that had been spoken to him by Jehovah, in reference both to his own people (see xxx. 2, 3) and

to the nations (see xlvi. 1), since perhaps the people may listen: he writes accordingly by the help of Baruch as his scribe.

XXXVI. 9-26. Baruch repeats this next year: the princes take up a hesitating position, but the king defies the message and burns it; he sends to take Baruch and Jeremiah, but Jehovah hides them.

XXXVI. 27-32. Jeremiah is commissioned to announce the doom of Jehoiakim (compare ver. 30 with xxii. 19, 30) and his people: and also to write a new copy of the book; which he does, adding many like words.

XXXVII., XXXVIII. The sufferings of the prophet through the weak-mindedness of king Zedekiah.

XXXVII. 1, 2. The king, his servants, and his people, are all disobedient.

XXXVII. 3-10. He sends to the prophet asking him to pray for them (compare ver. 3 with xxi. 1, 2; ver. 5 with xxxiv. 21, 22); but all comfort is denied.

XXXVII. 11-21. On the breaking up of the besieging army, Jeremiah goes to the country to receive his portion (which he had purchased, xxxii. 9); he is falsely accused and roughly treated as a deserter, and is cast into the dungeon of Jonathan the scribe. The king secretly consults him, though to no good effect, yet listens to him and places him in a less miserable prison.

XXXVIII. 1-13. The princes (compare the third and fourth names in ver. 1 with xxxvii. 3 and xxi. 1) contrive to have him thrown into another dungeon; from which Ebed-melech, the Ethiopian eunuch, releases him, having received authority from the king.

XXXVIII. 14-28. The king's secret conference with him, in which Jeremiah insists on submission to the Chaldeans. The king requires and arranges for the concealment of their conference from the princes.

XXXIX. The catastrophe.

XXXIX. 1-14. Jerusalem is taken and destroyed. Zedekiah is made blind and sent in fetters to Babylon. Jeremiah is preserved by the express command of Nebuchadnezzar, and is placed under the care of Gedalish (the son of a trusty friend, see xxvi. 24).

XXXIX. 15-18. His message of divine protection to Ebed-melech (see xxxviii. 7-13), spoken while in the court of the guard (see xxxvii. 21).

XL., XLI. Jeremiah under the administration of Gedaliah.

XL. 1-6. Tender dealing of the Chaldeans; he is placed under the care of Gedaliah the governor of the land.

XL. 7-12. The dispersed Jews repair to this governor, who encourages them.

XL. 13-16. The treachery of one of these fugitives is revealed to him, but he refuses to believe it.

XLI. 1-10. He and those about him are treacherously murdered.

XLI. 11-18. The remainder are rescued by Johanan and the other captains of the forces, who prepare to withdraw into Egypt.

XLII., XLIII. Jeremiah's unsuccessful opposition to the flight into Egypt.

XLII. 1-6. The captains and the people unite in desiring Jeremiah to make supplication for them, and promise obedience to the divine guidance.

XLII. 7-22. Jeremiah assures them that all shall yet be well if they remain in their own land (compare the verbs ver. 10 with those in i. 10), but the reverse if they set their faces to go into Egypt (compare the instruments of destruction, ver. 17, with xiv. 12, xxiv. 10, xxix. 18, which last passage has the issues much as ver. 18 here): and he lays bare and denounces their hypocrisy in pretending to inquire at Jehovah, whereas their minds were already made up.

XLIII. 1-7. They discredit his prophecy, and go into Egypt to Tahpanhes, carrying him with them. [Query, did Jeremiah notice that he was the only true prophet since Moses who ever exercised his ministry in Egypt? See xxvi. 20-23.]

XLIII. 8-13. His prophecy, with a symbolical action, that Nebuchadnezzar shall follow them thither, and be completely successful over Egypt.

N.B.—Nebuchadnezzar becomes anew “my servant,” ver. 10, as in xxv. 9, xxvii. 6, according to ver. 11, executing three of the four judgements in xv. 2; captivity, one of these, having been inflicted by their own hand.

XLIV. Jeremiah’s latest prophetic labours among them.

N.B.—According to ver. 1, they were widely scattered: but perhaps the scene is in Pathros or Upper Egypt, ver. 15.

XLIV. 1-14. He relates their past provocations, and the consequent judgements which have befallen Jerusalem; and he threatens them (ver. 12, 13 as xlii. 17, 18).

XLIV. 15-23. Their impudent and obstinate reply (compare ver. 17 and 19 with vii. 18), both men and women: the prophet’s rejoinder.

XLIV. 24-30. Therefore Jehovah has sworn that they shall no longer use his name, but shall perish miserably. It shall be seen that his word is to stand. A sign of their impending punishment shall be that the king of Egypt shall be given into the hand of his enemies, as Zedekiah was given.

XLV. A word of instruction and comfort to Baruch.

N.B.—Dated in the fourth year of Jehoiakim, when Baruch rendered his great service, xxxvi. 1-8, etc., so that it stands here as an appendix to the book with whose writing he had so much to do. Compare the verbs in ver. 4 with i. 10; and the promise of his life for a prey, ver. 5, with that to Ebed-melech xxxix. 18, both being from xxi. 9.

XLVI.-LI. Jeremiah’s prophecies concerning the nations.

N.B.—There are nine of these: the usual number of completeness, *ten*, is obtained by prefixing the prophecies against Israel, unless otherwise by counting two prophecies against Babylon, as in Isaiah’s burdens: compare the note at commencement of Isa. x.-xxiii., the ten burdens of that prophet.

XLVI. FIRST: Of Egypt.

XLVI. 2-12. The destruction of the army which went to Carchemish on the Euphrates.

N.B.—Dated the fourth year of Jehoiakim, ver. 1, compare xxv. 1; therefore a later campaign than that in which Josiah was killed, 2 Chron. xxxv. 20-24.

XLVI. 13-26. The prophecy regarding the invasion of Egypt by Nebuchadnezzar (compare xliii. 10-13, xlv. 30, and Ezek. xxix. 17-20).

XLVI. 27, 28. But Jacob is not to fear; he shall be saved, and his seed, from the land of their captivity, after their needed discipline.

N.B.—These verses are repeated from xxx. 10, 11, with very little change; contrast the title of Jacob “my servant” in both verses, with this title given to Nebuchadnezzar at xliii. 10.

XLVII. SECOND: Concerning the Philistines.

N.B.—Tyre and Zidon are connected with them, ver. 4; compare Amos i. 6 and 9.

XLVIII. THIRD: Of Moab, for their pride and carnal confidence, and for their contempt of the people of Jehovah.

N.B.—In many parts this prophecy seems an expansion of Isa. xv., xvi., yet ending with a promise, ver. 47.

XLIX. Of several nations.

XLIX. 1-6. **FOURTH**: Of Ammon: ending with the same promise as that to Moab.

XLIX. 7-22. **FIFTH**: Of Edom.

N.B.—Much of this is the same as Obadiah's prophecy: but there is an inversion of order in the verses.

XLIX. 23-27. **SIXTH**: Of Damascus.

XLIX. 28-33. **SEVENTH**: Of Kedar, and of the kingdoms of Hazor, which Nebuchadnezzar smote, the children of the east.

XLIX. 34-39. **EIGHTH**: Concerning Elam, ending with the same promise as that to Moab and Amon.

N.B.—Dated in the beginning of Zedekiah's reign.

L. and LI. **NINTH**: Concerning Babylon, concerning the land of the Chaldeans.

L. 2-5. Publish that her idols are dismayed. A nation comes from the north against her. A great returning of Israel and Judah to Jehovah.

L. 6-16. My people have been lost sheep: great nations from the north shall now set themselves against Babylon. Wonderful plagues upon her, the vengeance of Jehovah.

L. 17-20. Israel has long suffered, like a scattered sheep, he shall be restored to his land, and shall enjoy forgiveness.

L. 21-32. The vengeance of Jehovah's temple upon the land of double rebellion, the hammer of the whole earth, the proud one.

L. 33-46. The Redeemer of oppressed Israel and Judah brings a sword upon the Chaldeans and all that is theirs; and a people from the north country and many kings. (Compare ver. 41 with ver. 3; and observe that ver. 41-43 is a repetition of vi. 23, 24, yet no longer against Israel but against their enemies; and ver. 44-46 repeats xlix. 19-21).

LI. 1-14. The ruin of Babylon without remedy, vengeance and recompense for her dealing with Israel and Judah, guilty though they had been. Vengeance for the temple of Jehovah (compare ver. 11 with l. 28) by the Medes.

LI. 15-19 (a repetition of x. 12-16). Description of the Creator; brutishness of idolatry; mutual relation of Israel and Jehovah of hosts.

LI. 20-24. His people are his battle-axe and weapons of war, to dash in pieces whatever opposes them, and to recompense the evil done.

LI. 25-32. Jehovah is against this destroying mountain: so are the nations, the Medes and others. The mighty men of Babylon are become as women; the city is surprised and taken.

LI. 33-44. Babylon is like a threshing floor when it is trodden; vengeance on her. They are drunken, and shall sleep a perpetual sleep. Ruin; judgement on Bel their god.

LI. 45-53. My people are not to fear; retribution comes on Babylon and her idols, at which heaven and earth rejoice. The drunkenness and the perpetual sleep of her great men. Her walls are overthrown; her gates are burned; the peoples labour for vanity.

LI. 59-64. The command to Seraiah to read this prophecy at Babylon, and to cast the book into the Euphrates, as a symbol of Babylon sinking.

N.B.—Was Seraiah the brother of Baruch, Jeremiah's friend and scribe, xxxii. 12?

LII. Historical appendix on the destruction of Jerusalem.

N.B.—At li. 64, the words of Jeremiah are said to be "thus far."

LII. 1-27. Account of Zedekiah, and of the taking of the city. (Compare 2 Kings xxiv. 18-xxv. 21, almost word for word).

- LII. 23-30. The number of the Jews carried captive on three occasions by Nebuchadrezzar.
 LII. 31-34. Evil-merodach, king of Babylon, advances the captive king Jehoiachin.

THE LAMENTATIONS OF JEREMIAH.

N.B.—These are five alphabetical poems, of the class which is best known by Psalm cxix. It is very difficult to mark the course of thought; for which reason this form, resembling acrostics and rhymes in some respects, may have been chosen to aid the memory. The first chapter has much more of the first person than the second chapter, yet much less than the third chapter.

- I. 1-11. The miserable state of Jerusalem by reason of her sin.
 I. 12-22. I confess my unparalleled grief and misery, and thy righteousness, O Jehovah; I plead for mercy, and for retribution on my light-hearted enemies.

N.B.—Ver. 11 marks the change of person.

- II. 1-12. Jehovah hath brought every thing to ruin, Jerusalem and all Judah, king and priest and prophet, without distinction of class or age or sex.

N.B.—First person begins at ver. 11.

- II. 13-17. Address to Jerusalem regarding her sins as the cause of her miseries.

- II. 18-22. Invitation to her to plead with Jehovah.

- III. 1-21. I confess and bewail what I have suffered from his wrath: remembering and humbling myself, I have hope.

- III. 22-36. I nourish my hope on his mercies, his goodness, and even his justice.

- III. 37-54. I humble myself under our terrible yet righteous chastisement.

- III. 55-66. I called on thee out of the dungeon and found thee drawing near: deliver me, and render a recompense to them.

- IV. 1-11. A lamentation over the pitiable condition of Zion.

- IV. 12-20. A confession of her sins, which have reduced us to the last extremity.

- IV. 21, 22. Defiance to thee, O Edom, which shalt be recompensed for thine iniquity; and comfort to thee, O Zion.

- V. 1-18. Our mournful complaint, in prayer to thee, O Jehovah.

- V. 19-22. Thou sittest as king for ever. Why dost thou forget us? Turn us again and renew us. Thou hast utterly rejected us.

EZEKIEL.

- I.-III. Visions and first lessons.

- I. The prophet's vision of the cherubim and the glory of Jehovah.

- I. 1-3. The title.

N.B.—This very priestly prophet sees every glorious emblem in his religion separated from the temple at Jerusalem, compare i. 4, 28 with viii. 4.

- I. 4. The stormy wind and the fire.

- I. 5-14. The four living creatures out of the midst of it.

- I. 15-21. The four accompanying wheels.
 I. 22-25. The firmament (or expanse, Gen. i. 6) over head, and the voice of the Almighty.
 I. 26-28. The appearance of a man upon a throne, the likeness of the glory of Jehovah.

II. 1-III. 15. The prophet's commission.

- II. 1-III. 3. My commission (as "son of man," a title by which Ezekiel is often addressed) to the children of Israel (both nations, ii. 3, compare iv. 5, 6), impudent and rebellious, to whom I am to speak undismayed. The roll of a book given to me to eat.

N.B.—The description "rebellious house" is repeated xii. 9, xvii. 12.

- III. 4-11. Encouragement to speak to my people in the captivity.
 III. 12-15. The Spirit takes me up (in a vision resembling chap. i.)

III. 16-27. Confirmation of the commission.

N.B.—It is dated a week later, ver. 16.

- III. 16-21. I am a watchman, responsible for life if I forbear to warn men.
 III. 22-27. Renewal of the vision of the glory of Jehovah. I am to be shut up from my people, and to be dumb, unless when he opens my mouth.

IV.-VII. The siege of Jerusalem, and its results.

- IV. 1-3. I pourtray the siege of Jerusalem, on a tile, using also an iron pan.
 IV. 4-17. My lying on my side, to bear the iniquity of the people, a day for every year, with poor fare, restricted in quantity, and baked with repulsive fuel.
 V. 1-4. My hair shaven off, accurately divided into three parts, and destroyed with the exception of a few hairs.

N.B.—As a priest, he ought not to have done this in service at the temple, Lev. xxi. 5.

- V. 5-17. Application of this, as a symbol, to the destruction of the rebellious city by pestilence and famine and sword, in their dispersion.

VI. The mountains of Israel and the entire land to be desolated.

- VI. 1-10. I am to prophecy to them, describing how they have been polluted by the idolatries of the inhabitants, who must be slain by the sword, excepting a small remnant, to whom their afflictions shall be effective means of grace.

N.B.—The lesson to be learned, amid the downfall of the theocracy, "ye shall know that I am Jehovah," ver. 7, 10, 13, 14, is often repeated in chap. vii., xii., xiii., xx., xxii.; and even to the heathen, xxv. 5, 11, etc., and in the latter gracious promises, xxxvi. 23, 38, etc. And the self-loathing, ver. 9, is mentioned again, xx. 43, xxxvi. 31.

- VI. 11-14. I am to smite with my hand and to stamp with my foot, and to say, Alas! for all these abominations and the consequent judgements.

VII. The end that is come upon the land of Israel.

- VII. 1-5. An end, the end (repeated ver. 6, probably from Gen. vi. 13), without hope of mercy.
 VII. 6-19. The doom (or, turn of events, the crisis) is come; the rod has blossomed, pride has budded; there shall be no jubilee year, but universal ruin, with horror and despair; their very silver and gold shall be cast away.
 VII. 20-27. The beauty of his ornament has been made unto them as an unclean thing, which is given to strangers and the wicked of the earth to profane. The land is full of bloody crimes, and shall be occupied by the

worst of the heathen. The three orders of the theocracy (ver. 26, 27; see note on Jer. v. 30, 31) shall be helpless, seeking peace where there is none.

VIII.-XI. The great vision of the glory departing from Israel.

N.B.—Dated in the middle of the sixth year of Jehoiachin's captivity (which coincides with Zedekiah's reign), a year and two months after the first vision, i. 2.

VIII. The desecrated temple (compare vii. 20).

N.B.—Apparently the evil ever advances from the outer to the inner parts of the temple, ver. 3, 7, 14, 16.

VIII. 1-6. Circumstances of the vision. The image of jealousy, where the glory of the God of Israel was, as I had seen it in the plain (i. 4, 28, iii. 23), to drive him from his own sanctuary.

VIII. 7-12. The creeping things and abominable things, and seventy elders worshipping.

N.B.—Probably Egyptian idols.

VIII. 13-15. The women weeping for Tammuz.

N.B.—A Tyrian idol.

VIII. 16, 17. Twenty-five men turning their back upon the house of Jehovah, and worshipping the sun.

N.B.—Persian or other eastern fire-worshippers, with the sacred branch.

VIII. 18. It is impossible to spare or pity, or to listen to prayer for them.

IX. The glory begins to move away, The vengeance on those men who have not the mark from Jehovah.

N.B.—The man clothed in linen appears also in Dan. x. 5 and xii. 5, 6. I can connect him with no one else than the high priest on the day of atonement, Lev. xvi. 4. He is the great high priest, but no longer interceding for Israel, Luke xiii. 9, only sealing a remnant for safety.

X. The ruin of the city. Renewed vision of the glory, seen yet ever moving away.

X. 1, 2. The man clothed in linen fills his hands with coals of fire taken from between the whirling wheels, and sprinkles them over the city (compare Exod. ix. 8).

X. 3, 4. The cherubim now standing on the right side of the house, and the cloud filling the inner court; one more effort to fill the court with the brightness of the glory (compare ix. 3).

X. 5-17. Renewed vision of the cherubim and the wheels, as in i. and iii.

X. 18-22. The glory and the cherubim go forth to the doorway of the east gate of the house of Jehovah. I knew that they were the same that I had seen already by the river Chebar.

XI. The entire removal of the glory from the city: gracious promises to the exiles.

XI. 1-3. The presumptuous sin of twenty-five representative men, resolved to hold firmly by the city.

N.B.—Their words "The time is not near to build houses" seems to be their disobedient reply to the advice of the prophecy in Jer. xxix. 5.

XI. 4-13. I am commanded to prophesy against them and their false confidence. As I prophesy, one of their two leaders dies. I plead that a full end may not be made of the remnant of Israel.

XI. 14-21. My brethren, the men of my kindred, have been thrown off by the

men of Jerusalem, as if their exile witnessed against them. But Jehovah is their sanctuary for a little while in the countries where they have been scattered: and every spiritual blessing, beginning with the new heart, shall be theirs. (Compare the promises with those in Jer. xxiv. 5-7, xxix. 12-14, and especially xxxii. 36-44, all resting on Deut. xxx. 1-6.)

XI. 22, 23. The cherubim and the glory of Jehovah go forth from the city, and over to the mountains on the east side of it.

N.B.—Compare our Lord's word Matt. xxiii. 38. Observe that this desertion of the temple involves the ruin of the priests; to be followed by that of the kings in xii., and of the prophets in xiii., all the three orders of the theocracy.

XI. 24, 25. End of the vision, which I relate to the exiles.

XII. The ruin of the king and the kingdom, as predicted.

XII. 1-16. My symbolical preparations for exile, representing the case of Zedekiah and his people (compare ver. 14-16 with v. and vi.)

XII. 17-20. I am to eat bread and drink water with quaking and carefulness, as an assurance of that which is coming on the land. (Compare iv. 16.)

XII. 21-25. The sceptical proverb as to deferred fulfilment of prophecy shall cease.

XII. 26-28. In the case of my prophecy, the fulfilment shall be at once.

XIII. The ruin of the false prophets and prophetesses.

XIII. 1-7. These prophets, deceiving and self-deceived, follow their own spirit, and have had no message from Jehovah.

XIII. 8-16. The judgement on them for prophesying peace falsely: their wall of untempered mortar shall fall in the day of storm.

XIII. 17-23. The false prophetesses, their selfishness, covetousness, and sensuality.

XIV. The hopelessness of the condition of the people.

XIV. 1-11. Elders coming to me and sitting before me (compare viii. 1): it is hopeless for them to inquire, with their idols in their hearts; and the prophets are as much sunk in iniquity as the inquirers. This severity is necessary, that in the end Israel may be the people of Jehovah, and he may be their God.

XIV. 12-21. But even Noah, Daniel, and Job could do nothing for this land (compare Jer. xv. 1), when the Lord Jehovah's four sore judgements (compare v. 17, etc.) come in succession; how much worse is it when they come together?

XIV. 22, 23. Yet there shall be some that escape, to let the exiles be comforted when they see from their character how the evil could not but come upon Jerusalem.

XV., XVI. Israel as a useless vine and an unfaithful spouse.

XV. The wood of the vine tree is useless; much more plainly so, after it has been in the fire. So with Israel.

N.B.—The only use of the Church, as of the vine, is to bear fruit, John xv. 1-8.

XVI. 1-14. Jerusalem has been a miserable exposed infant, whom Jehovah has loved and pitied and cared for, and taken to himself in marriage.

XVI. 15-26. Her monstrous adulteries and other misdeeds.

XVI. 27-34. Discipline has had no good effect on her.

XVI. 35-43. Judgement is pronounced against her, which shall be executed.

XVI. 44-59. Her sin, as great as that of her mother, and exceeding that of her sisters Sodom and Samaria, calls for judgements.

XVI. 60-63. Yet a covenant shall be established with her in sovereign mercy (compare xiv. 11).

XVII. Parable of the two eagles and the vine: the ruin of the perjured kingdom, and the setting up of a new one by the Lord Jehovah himself.

XVII. 1-10. Parable of the vine planted by the eagle, with which another eagle meddles, to its ruin:

XVII. 11-21. Explained of the kings of Babylon and Egypt dealing with the seed royal at Jerusalem, which shall perish by its own unfaithfulness.

XVII. 22-24. Jehovah himself shall plant the topmost branch in the mountain of the height of Israel (compare Isa. xi. 1, and ii. 2, 3) that all fowl of every wing may dwell under its shadow.

XVIII., XIX. The principles of the Divine government, seen in successive generations of the people, and in the royal house.

XVIII. 1-4. Jehovah reproves their unfair parable of the sour grapes (compare ver. 2 with Jer. xxxi. 29). All souls are his; and the soul that sinneth, it shall die.

XVIII. 5-9. How therefore he deals with a father acting aright:

XVIII. 10-13. How with the ill-doing son of such a father:

XVIII. 14-18. And how with such a father's son who acts aright.

XVIII. 19-29. Their new and unreasonable complaint: how he deals with a repenting sinner, and with a righteous man turning away from his righteousness.

XVIII. 30-32. He exhorts them to repentance, and assures them that he has no pleasure in the death of the wicked. (Compare ver. 30 with xiv. 6.)

XIX. 1-9. A lamentation (see ii. 10) for the royal princes of Israel, under the parable of a lion's whelps, successively caught and taken away:

XIX. 10-14. And again under the parable of a vine whose roots have been used for sceptres, but are burnt (compare xv. 4-7); and plucked up and destroyed by the east wind (compare xvii. 9, 10).

XX., XXI. Historical review of Israel's relation to Jehovah: the fearful issue now.

N.B.—Compare the date of the prophecy with that of viii. 1, when the elders also sat before him, as they did again at the undated prophecy, xiv. 1.

XX. 1-3. The elders who had come to consult me are refused an answer.

XX. 4. I am to shew them their abominations (compare xvi. 2):

XX. 5-9. In Egypt, when they were chosen and had received the promise of the land flowing with milk and honey; when only for his name's sake he spared them:

XX. 10-17. In the wilderness, giving them his Sabbaths and his statutes:

XX. 18-26. To their children, still in the wilderness, to whom he swore that he would disperse them through the countries; to whom moreover he gave statutes that were not good, and he polluted them in their own gifts.

N.B.—Observe the repeated statements in these sections: ver. 6 and 15; ver. 8 and 21; ver. 9, 14, 22; ver. 11 and 19; ver. 12 and 20.

XX. 27-29. They blasphemed his name after coming into the land, with their high places.

XX. 30-44. He cannot be inquired of by them while they are in the pollutions of their fathers (ver. 31 as ver. 3); nor can he leave them to be as the nations. He will be their king; yet with angry judgements, in a new wilderness, bringing a penitent people home to his true worship and service. (Compare "in the mountain of the height of Israel," ver. 40, with xvii. 23).

XX. 45-49. The forest of the field in the South is to be consumed in a fire, which all flesh shall see to have been kindled by Jehovah. But the people complain that I am a speaker of parables.

N.B.—This title, ver. 46, 47, is a mystical name of Jerusalem (compare the explanation in xxi. 2, 5, and see again, xxiii. 4). See note at Isa. xxii. 1.

XXI. 1-7. I am commanded to prophecy against Jerusalem, the sanctuaries, and the land, announcing universal certain destruction of the righteous and the wicked alike, my own soul manifesting the most violent grief.

XXI. 8-17. The tremendous sword, in deadly conflict with the rod of Jehovah's son (see xix. 10-14).

XXI. 18-23. The king of Babylon guides himself by divination, to attack Jerusalem rather than Rabbah of the children of Ammon; really he is led by Jehovah against the perjurers (compare xvii. 13-19).

XXI. 24-27. The removal of the mitre and the taking away of the crown, in the time of the iniquity of the end (ver. 25 see vii. 2-6, also xxxv. 5): to be overturned, and to be no more, until he come whose right it is (see Gen. xlix. 10 margin).

XXI. 28-32. The same sword shall come on Ammon also (see ver. 20; but again, in the prophecies against the nations, xxv. 1-7).

XXII. The infamous and hopeless condition of Jerusalem, which must be cast into the furnace as on the whole a mass of dross.

XXII. 1-16. Judge her, and show her all her abominations (see xx. 4): full of bloodshed, of every kind of wrongdoing in social and religious life, and of horrible uncleanness. Can thine heart endure when he shall deal with thee?

XXII. 17-22. The house of Israel is become dross unto Jehovah; they must be gathered into Jerusalem, as into a furnace, to be melted as he blows upon it with the fire of his wrath.

XXII. 23-31. The corruption of the three orders of the theocracy (see notes on vii. 26, 27, xi. 22, 23), and of the people at large (compare ver. 23 with xiii. 3, 10).

XXIII. Parable of Jerusalem and Samaria, under mystical names, as unfaithful spouses.

N.B.—Compare xvi. This chapter gives more prominence to Samaria, paints the pollution and guilt more at length and in more revolting colours, and is gloomier in its judgements.

XXIII. 1-21. The two sisters, already led astray in Egypt, are much more grossly polluted with Assyria, till Jehovah becomes alienated.

XXIII. 22-35. Her lovers shall execute vengeance on Jerusalem.

XXIII. 36-49. I am to declare their abominations to both sisters, and to pronounce on them the sentence deserved by adulteresses.

XXIV. Last prophecies against Jerusalem.

XXIV. 1-5. I am to mark this day, the date of the commencement of the siege of Jerusalem. Parable of the boiling caldron and its flesh.

N.B.—Applying their own language, xi. 3, in a sense they had not thought of.

XXIV. 6-14. Heat the caldron violently (compare so far xxii. 17-22; and "the bloody city," ver. 9 with xxii. 2): the poisonous rust of the copper is on every piece, and there is no purging of it.

XXIV. 15-24. The sudden death of my wife, for which I am forbidden to mourn, is a sign to the people that they shall not be able to mourn for the fall of Jerusalem, the destruction of their beloved temple, and the death by

the sword of their kindred there; for they shall be engrossed with pining and moaning for their iniquities.

XXIV. 25-27. My mouth shall be opened again on that day on which the messenger comes to me bringing the news that Jerusalem is taken.

XXV.-XXXII. The prophecies against the nations.

N.B.—The dates of several of these shew that they were delivered during the time that the prophet's mouth was shut to his own people (xxiv. 25-27). The arrangement is in sevens; seven nations are selected for judgement, and against one of them, Egypt, there are seven prophecies, the seventh branching out into seven particulars.

XXV. 1-7. FIRST: Against the children of Ammon.

XXV. 8-11. SECOND: Against Moab.

N.B.—A bad pre-eminence is given to Ammon, ver. 10, after the prophecy against it is ended, compare its destruction already predicted at xxi. 23-32; and also to mount Seir, the country of Edom, mentioned ver. 8, though the prophecy against Edom is to follow, and also ch. xxxv. is occupied with Seir and Edom.

XXV. 12-14. THIRD: against Edom.

XXV. 15-17. FOURTH: against the Philistines.

N.B.—Observe the "despite" of Ammon, ver. 6, of the Philistines, ver. 15, and of Edom, xxxvi. 5; a kindred expression is used of Zidon, xxviii. 24, 26, the latter verse, however, more general.

XXVI.-XXVIII. 19. FIFTH: against Tyre.

XXVI. Her opposition to Jerusalem, and its punishment.

XXVI. 1-14. Insulting boasts; therefore the nations shall be brought against her, to make her a bare rock, a place for spreading nets; Nebuchadrezzar being the chief agent.

XXVI. 15-21. The mourning and astonishment of all connected with the sea, at her fall.

XXVII. A lamentation (ii. 10) for Tyre, under the figure of a trading vessel wrecked.

XXVII. 1-25. The description of this vessel, perfect in beauty, strongly built, with a skilful crew, and with a cargo of all that can be collected from the whole known world.

XXVII. 26-36. The vessel is suddenly and irrecoverably lost: the terror and lamentation.

XXVIII. 1-19. The judgement on the prince of Tyre.

XXVIII. 1-10. His sacrilegious pride; the fall and ruin which it shall bring.

N.B.—Ver. 7 resembles vii. 21, 22. "The terrible of the nations," ver. 7, occurs repeatedly in these chapters, xxx. 11, xxxi. 12, xxxii. 12; and "the deaths of the uncircumcised" ver. 10, is explained in xxxi. 18, xxxii. 19, etc.

XXVIII. 11-19. A lamentation (ii. 10) for him, his great glory corrupted by sin.

N.B.—The language in ver. 13 reminds the reader of the High Priest's breastplate with precious stones.

XXVIII. 20-26. SIXTH: against Zidon.

XXVIII. 20-24. The judgements of Jehovah on her; he shall be sanctified in her. She shall no more be a pricking brier nor a grieving thorn to Israel.

XXVIII. 25, 26. Jehovah shall be sanctified in his restored people, in the sight of the nations.

N.B.—Their dwelling securely, ver. 26, is a favourite expression in Ezekiel, taken from the Pentateuch, though the English translation is not uniform: for instance Lev. xxv. 18, 19, xxvi. 5, Deut. xii. 10, xxxiii. 28.

XXIX.—XXXII. SEVENTH: against Egypt and Pharaoh its king.

N.B.—In seven divisions: see note at beginning of the section, ch. xxv.—xxxii. Perhaps the last, xxxii. 17-32 might itself be again divided into seven.

(1) XXIX. 1-16. Pharaoh is compared to a river monster (crocodile?), which shall be destroyed. The treachery of Egypt towards Israel; its desolation; its restoration after forty years, but only to be the basest of kingdoms.

(2) XXIX. 17-20. Egypt is given to Nebuchadrezzar, its spoil to be the wages to recompense him for his hard service at Tyre.

N.B.—Verse 17 gives the latest date in Ezekiel's prophecies: compare xl. 1.

XXIX. 21. In that day Jehovah will cause a horn to bud forth into the house of Israel (so at Psalm cxxxii. 17, Jer. xxiii. 5, margin; compare Ezekiel himself, xvii. 22-24); and he will give his prophet opening of mouth in the midst of them (see iii. 26, 27, xxiv. 27).

(3) XXX. 1-19. Four sayings of Jehovah, announcing the desolation of Egypt.

N.B.—This prophecy is undated, but ver. 1 suggests that all were spoken at once, probably about the same time as the preceding prophecy.

XXX. (a) 1-5. The day is near, the day of Jehovah, a day of clouds, the time of the heathen, Egypt and associated nations.

XXX. (b) 6-9. The fall of those that uphold Egypt; even the securely living Ethiopians are made afraid.

XXX. (c) 10-12. Nebuchadrezzar is to be the instrument for making the land desolate, by the hand of strangers.

XXX. (d) 13-19. The idols of Egypt shall be destroyed; there shall no more come a royal prince out of it. Its cities shall go into captivity.

(4) XXX. 20-26. The arm of the king of Babylon shall be strengthened against the king of Egypt, whose arm is broken and cannot be healed.

(5) XXXI. I am to relate to Pharaoh the glory of Assyria, its pride, and its fall, as a lesson for himself.

XXXI. 1-9. I am to ask Pharaoh whom he is like in his greatness; and to point to Assyria as a cedar of Lebanon, wonderfully great and well cared for, and sheltering all the fowls of heaven and all the beasts of the earth.

N.B.—Much of the imagery is as in ch. xvii.; and ver. 8, 9 recalls xxviii. 13, "Eden, the garden of God."

XXXI. 10-14. The tree is hewn down, and the fowls and the beasts dwell upon its ruin, to put an end to pride.

XXXI. 15-17. The sound of its fall made the nations shake, and caused a mourning, except that it comforted those who had been envious (ver. 16, see ver. 9).

XXXI. 18. All this is an exact pattern of thee and thy fall.

(6) XXXII. 1-16. A lamentation (ii. 10) for the fearful fall of Egypt, a sea-monster slain; whose death by the sword of the king of Babylon, darkens sun, moon, and stars, and makes the peoples and kings amazed and afraid.

(7) XXXII. 17-32. The multitude of Egypt shall be brought down to the pit with the other uncircumcised.

XXXIII. Ezekiel the watchman to the house of Israel.

XXXIII. 1-9. The duty of a watchman in time of war: I am made a

watchman to the house of Israel, with all the responsibilities of this office.

N.B.—Verses 7-9 are almost word for word from iii. 17-19.

XXXIII. 10-20. The complaint of the people, that they pine away in their iniquities (xxiv. 23), and that the way of the Lord is not equal; it is met and answered by tender invitations and clear explanation of his dealing with the righteous and the wicked.

N.B.—Compare ver. 11, 12, 17, 20, with xviii. 23, 24, 25.

XXXIII. 21-29. The tidings reach me that Jerusalem is smitten: my mouth is opened (see xxiv. 27). The impious self-confidence of the abominable remnant in the land of Israel is severely rebuked; the land shall be made utterly desolate.

XXXIII. 30-33. My own people converse about me, and invite one another to come and hear the word of Jehovah; and they listen to my words and profess much love for them, but they do not obey. They shall yet know that a prophet has been among them.

XXXIV.-XXXVI. Promises of restoration to Israel.

XXXIV. The false shepherds and the true Shepherd.

XXXIV. 1-19. A reproof of the shepherds, who have abused the flock; Jehovah himself will search them out and deliver them: he will require them at these shepherds' hands, and he will protect the weaker cattle against the stronger.

XXXIV. 20-31. He will judge between the fat and the lean cattle. He will set up one shepherd over them, his servant David, and will make the covenant of peace with them, complete and enduring blessing, security, and renown.

N.B.—Ver. 23, 24 seem to refer to Jer. xxiii. 5, 6; and ver. 25-27 to Lev. xxvi. 4-6, 13: compare Psa. lxxvii., and Isa. xi. 6-9, xxxv. 9.

XXXV. Prophecy against mount Seir and Edom, for their enmity against God's people, and their seizing the mountains of Israel to be their own, notwithstanding that Jehovah was there.

N.B.—It is noticeable that the prophet returns, after what he had said in xxv. 12-14, to Edom; to the prophets it was the leader and type of heathenism hostile to the kingdom of God, as is seen in xxxvi. 5. Compare the return to the subject in Isa. lxiii. after xxxiv.

XXXVI. 1-15. Corresponding prophecy in favour of the mountains of Israel; a recompense for all that has been despitely done to them.

N.B.—The geographical terms in ver. 4 are the same as in the earlier prophecy against these mountains, vi. 3.

XXXVI. 16-36. The divine anger and the scattering had been on account of their sins; the restoration shall be internal, thorough, and lasting, for his own name's sake.

N.B.—The promise of the new heart is fuller in ver. 25-27 than in xi. 19; vers. 29, 30 resemble xxxiv. 27, 29; and the reference to the garden of Eden (mentioned already, xxviii. 13, xxxi. 8, 9) carry back the thoughts to Gen. ii. 8, to which already an allusion was made in xxxiv. 29.

XXXVI. 37, 38. The necessity for prayer; its power to bring about these results.

XXXVII.-XXXIX. The power of God in this gracious restoration of Israel, in spite of all enemies.

XXXVII. Parabolic teaching; life and union.

XXXVII. 1-14. *First emblem.* The hand and the spirit of Jehovah upon me (compare iii. 14, viii. 1, 3); the vision of the dry bones, and of their resurrection as I prophesied, a symbol of the hope of Israel.

N.B.—There is some difficulty in choosing among the meanings of the Hebrew word rendered here variously, “breath,” “spirit,” and “wind”; and of another, rendered “noise,” or “thundering,” and most commonly elsewhere, “voice”; besides “earthquake,” ver. 7, may be no more than in iii. 12, “the voice of a *rushing*,” though here the Authorised Version renders it “shaking,” as at xxxviii. 19.

XXXVII. 15-23. *Second emblem.* The union of two sticks in my hand, a symbol of the reunion of Ephraim and his tribes to the tribe of Judah, under David their king, with every blessing of the theocracy.

N.B.—The language in ver. 21-25 goes back upon xx. 34, 41, xxxiv. 23, 24, 30, 31, xxxvi. 24, 28. The whole parabolic action may allude to Num. xvii.

XXXVIII.-XXXIX. Prediction of the overthrow of the most dangerous enemies of the theocracy.

XXXVIII. 1-13. The army of Gog; his malice against restored Israel dwelling securely.

XXXVIII. 14-23. The terrific judgements of the Lord Jehovah coming on Gog, according to the prophecies in old time.

N.B.—The word “great *hailstones*,” ver. 22, occurs again only in xiii. 11, against the false prophets in Israel.

XXXIX. 1-10. The fall of Gog upon the mountains of Israel; the burning of his weapons for seven years.

N.B.—The first half of ver. 8 is repeated from xxi. 7 in the judgement of Israel.

XXXIX. 11-16. Gog’s burial, carried on during seven months, and the cleansing of the land.

XXXIX. 17-24. Invitation to the beasts and birds of prey to the feast prepared for them when Jehovah sacrifices these men of war. His glory shall be set among the nations, and they shall know that Israel went into exile for their iniquity.

XXXIX. 25-29. Everlasting favour on the whole house of Israel, when the discipline shall have taken due effect.

XL.-XLVIII. Vision of the restored temple, and of the land anew divided among the tribes, and of the river of life and the new Jerusalem.

XL.-XLII. The vision of the temple.

XL. 1-4. The time, manner, and object of the vision.

N.B.—Observe what is said of the date in the note on xxix. 17. The hand of Jehovah is upon him, and sets him down, as at xxxvii. 1.

XL. 5-16. The surrounding wall (xlii. 20). The *outer* court, its eastern gate.

XL. 17-19. The outer court, as seen there.

XL. 20-23. Its northern gate.

XL. 24-27. Its southern gate.

XL. 28-31. The *inner* court, its southern gate.

XL. 32-34. Its eastern gate.

XL. 35-37. Its northern gate.

XL. 38-47. The arrangements for the sacrificing tables, for the singers, and for the priests who kept the altar. Measurement of the inner court (ver. 47, compare ver. 19).

XI. 48, 49. The porch of the house.

XL. 1-14. The temple itself (that is, the holy place), and the most holy place. The wall. The side chambers. The separate place.

N.B.—This last is mentioned only here, unless it be the place for burning the carcasses of the sin-offerings xliii. 21; compare Lev. vi. 10, 11, for the burnt-offering.

XLI. 15-26. Measurements about the house. Construction with cherubim and palm trees. The altar, or table, before Jehovah. [Query—Was this the altar of incense, or the shew-bread table, or both in one, one of the peculiarities of this temple seen in vision?] The doors, made of two turning leaves.

XLII. 1-14. The chambers, their construction in stories, and the access to them. They are for the priests and the most holy things.

XLII. 15-20. The measurement of the sacred enclosure.

N.B.—The surrounding wall, ver. 20, was mentioned first of all, xl. 5.

XLIII. The temple re-occupied by the glory of Jehovah: its altar, and the services at its dedication.

XLIII. 1-9. The glory appearing to take possession of the house (which had been forsaken, viii.-xi.) Pardon and promises.

N.B.—Verse 9 revives the great promise, Exod. xxv. 8, xxix. 45.

XLIII. 10-12. I am to shew the house to them that they may be ashamed; and if they be ashamed, I am to make known its form and fashion, especially the law that the whole limit of the top of the mountain is to be most holy.

N.B.—See the revised translation of xlv. 3: nor is it contradicted by xli. 4; for though the most holy place is mentioned there as inside the temple, there is neither curtain nor veil (see Exod. xxvi. 33, etc.), but all stands open, as explained, Heb. ix. 8 and x. 19. Corresponding to this extension of holiness in *space*, beyond what the tabernacle of Moses and the temple of Solomon possessed, there is an extension in *time*; the linen dresses of the priests are for all the year round, xlv. 17, 18, and not for the day of atonement alone to be worn by the high priest.

XLIII. 13-17. Measurements of the altar of burnt-offering.

N.B.—In Harel ("mountain of God") and the similar word "Ariel" ("hearth of God," or, "lion of God"), as given in the margin, there seems a reference to Isa. xxix. 1-8.

XLIII. 18-27. The sacrifices to be offered that the altar may be anew dedicated to the service of Jehovah.

XLIV.-XLVI. Regulations, chiefly of the sacrificial and other priestly arrangements.

XLIV. 1-4. The eastern gate is shut, through which came in the glory of Jehovah (xliii. 1, 4) which now fills the house.

XLIV. 5-14. I am myself to mark well, and to impress the people. Former unworthy servants of the sanctuary are now discharged from entering it.

XLIV. 15-31. The sons of Zadok (as at xl. 46, xliii. 19, xlviii. 11), from among the priests the Levites are accepted for this work: ordinances for their guidance.

N.B.—These differ slightly from those nearly corresponding to them in Lev. x. 9, 10, xxi. 2, 3, 7, 14, etc.

XLV. 1-8. The holy portion for the priests, for the sanctuary (compare ver. 2 with xlii. 16-20), and for the Levites; leaving enough on the west and on the east of this for the prince.

N.B.—Joshua assigned the priests' and the Levites' portion after the other tribes had received their inheritance; but Ezekiel assigns it first of all.

XLV. 9-17. The duty of the prince, seeing to justice between man and man, and providing for the sacrifices.

XLV. 18-25. A new year's-day service for cleansing the sanctuary. The passover. The feast of tabernacles.

N.B.—The feast of weeks, or Pentecost, between that of the passover and of tabernacles (Ex. xxiii. 16, etc.), is not mentioned here: on the other hand, the new-year's feast is not in the Pentateuch, yet see Exod. xii. 1, 2.

XLVI. 1-15. Ordinances for the prince in his worship.

N.B.—As to the east gate being habitually kept shut, and why, see xlv. 2, 3.

XLVI. 16-18. Rule for inheritances of his sons and his servants.

N.B.—See xlv. 7-9.

XLVI. 19-24. The places for cooking the offerings, both for the priests and for the people.

XLVII., XLVIII. Arrangements for occupying the land.

XLVII. 1-12. The river of life issuing from the sanctuary, swelling and bringing healing wherever it comes.

XLVII. 13-23. The boundaries of the land, and the allotment of it to the sojourners as well as to the home-born.

XLVIII. 1-7. Portions for seven tribes, beginning at the north.

XLVIII. 8-20. The holy portion for the priests, for the Levites, and for the sanctuary; with the city and its portion (called "that which was common," xlii. 20).

N.B.—See xlv. 1-6. This made a great square between the portions of the northern and the southern tribes. The geographical position of Ezekiel's sanctuary appears to be further north than Jerusalem, which had only the tribes of Judah and Simeon to the south of it, nearer the position of Bethel or Shiloh.

XLVIII. 21, 22. The portion east and west of the holy square is for the prince (as xlv. 7).

XLVIII. 23-29. Portions for the remaining five tribes, ending at the south.

XLVIII. 30-35. The city is four-square; its twelve gates. Its name, "Jehovah is there."

DANIEL.

I. Introductory.

I. 1, 2. Jehoiakim's captivity.

I. 3-7. Daniel and three others of the captives are destined for education in the learning of the Chaldeans.

I. 8-16. They refuse the king's meat and wine; and they prosper, living on pulse and water.

I. 17-20. Nebuchadnezzar's satisfaction with them.

II. Nebuchadnezzar's dream of the image, representing the four successive worldly kingdoms, and the kingdom of God which is to break them in pieces, and fill the earth and stand for ever.

II. 1-16. His dream; which he insists shall be told him, as well as its interpretation, on pain of death to the wise men.

II. 17-24. The secret is revealed by God to Daniel, who blesses God.

II. 25-45. He tells the dream as well as the interpretation.

II. 46-49. Nebuchadnezzar acknowledges Daniel's God to be God of gods and Lord of lords: he advances Daniel and his friends.

III. The testing of Daniel's three friends in the fiery furnace.

- III. 1-7. Nebuchadnezzar dedicates a golden image in the plain of Dura.
 III. 8-18. Shadrach, Meshach, and Abednego are accused of refusing to worship it; when they are threatened by the king, they make a good confession.
 III. 19-25. They are cast into the fiery furnace (compare Jer. xxix. 22), but are delivered.
 III. 26-30. The king, seeing the miracle, blesses their God, in favour of whose divinity he makes a decree.

IV. Nebuchadnezzar's dream of the tree, with its lesson of humility.

- IV. 1-3 He begins the narrative by confessing God's kingdom (see ver. 26 and ii. 44).
 IV. 8-18. He relates how he dreamed of a very great tree being cut down; and how he told his dream and asked the interpretation, but could expect it only from Daniel.
 IV. 19-27. How Daniel interpreted it of Nebuchadnezzar himself, and gave him the needed advice, to break off his sins.
 IV. 28-37. How the dream was fulfilled according to Daniel's interpretation, and how the king learned the lesson of his pride.
 N.B.—Compare this with several particulars in the parables, Ezek. xvii. and xxxi.

V. Belshazzar's lesson; ungodly pride, and utter ruin.

- V. 1-4. His impious feast.
 V. 5-12. The hand writing on the wall troubles him: failure of the magicians to read it; suggestion of the queen mother to call in Daniel.
 V. 13-29. He reads and expounds it, after a solemn condemnation of the king.
 V. 30, 31. Belshazzar is slain; Darius the Mede receives the kingdom.

VI. The testing of Daniel in the den of lions.

- VI. 1-3. The administration of the kingdom, with Daniel at the head of it.
 VI. 4-17. The conspiracy to destroy him by means of an idolatrous decree.
 VI. 18-24. The deliverance of Daniel, and the recoil of their own contrivance on his accusers.
 VI. 25-28. The king's decree in acknowledgment of the God of Daniel: Daniel prospers from that time and forward.

VII. Daniel's vision of the four beasts, representing the four successive worldly kingdoms; and of the kingdom of a son of man from heaven.

- VII. 1-14. The vision by Daniel.
 VII. 15-28. The interpretation made known to him by one that stood by.

N.B.—There is manifestly a close correspondence with Nebuchadnezzar's dream, ch. ii.; Daniel, however, marks a more spiritual or internal view, as befits the prophet, than that granted to the heathen king; see especially ver. 8-14, 20-27, of the little horn and of the son of man from heaven.

VIII. Daniel's vision of the ram and the he-goat.

- VIII. 1-14. His vision of only two beasts, and of the little horn.
 VIII. 15-27. The interpretation which Gabriel was directed to make known to him.

N.B.—There is correspondence with two of the four beasts in ch. vii., I think certainly with the second and third there; the two here are (1) Media and Persia, (2) Greece,

according to viii. 20, 21. Is the little horn the same at vii. 8 and at viii. 9? This is not the place for interpretation involving intricate or lengthened discussion: my own belief, however, is that the horns are different, being very differently represented, and producing different effects on Daniel; the one being the Old Testament Antichrist under the third kingdom, the other the New Testament Antichrist under the fourth kingdom.

IX. Daniel's great intercession for his people, and the prediction of Messiah the Prince.

IX. 1-19. Daniel, understanding from Jeremiah's prophecy the time of the captivity, makes confession of sins, and supplicates for the restoration of Jerusalem.

IX. 20-27. Gabriel comes and gives him the prediction of the seventy weeks, the coming of Messiah, who is to be cut off, and the judgement on his guilty nation.

N.B.—Into the particulars of the interpretation again I do not enter, but I firmly adhere to the Messianic interpretation. The changes from the Authorised Version are repeatedly such as to make the non-Messianic somewhat more conceivable, but I do not understand any of them to be fatal to what I reckon the truth, however much I question their claim to be thought improvements. The most awkward is the position of the colon in ver. 25, in apparent agreement with the Hebrew pointing, though confessedly that may decide nothing (see Job iv. 8): at the utmost it would only prove a difference between the first seven and the subsequent sixty-two weeks, at the end of which, according to ver. 26, 27, the anointed one is cut off; that is to say, the restoring and building of Jerusalem was completed in seven weeks, and all through the sixty-two weeks which follow the city continues built, and he is in it. Note, as an example of the difficulties in the details, the six infinitives in ver. 24, and the different Hebrew forms of the second verb, the textual form in our margin, and the marginal form in our text. If our textual rendering is adopted, the clauses with these infinitives are best arranged in three pairs: if our marginal rendering is adopted, the arrangement falls into two triplets, when the second verb is the same in both triplets.

X.-XII. Daniel's final vision.

X. 1-3. The great warfare revealed to him after prolonged fasting.

X. 4-9. The glorious vision of the man clothed in linen.

N.B.—See note on Ezek. ix. ; and compare Ezek. i. in several particulars.

X. 10-XI. 1. Support and explanation given (as in vii. 16, viii. 17, 18) by a being who makes himself known as befriending Israel.

XI. 2-30. The kings of Persia and Greece; the king whose realm should be divided into four (compare ver. 4 with viii. 8 and 22). Wars of the kings of the south (which is Egypt, ver. 8) with the kings of the north, deeply affecting the glorious land (ver. 16) and the holy covenant (ver. 23, 30).

XI. 31-45. The time of unexampled trial to the people of God: the end of their persecutor, with none to help him.

N.B.—Compare viii. 9-12 and 23-25, and the note there.

XII. 1-4. Michael (compare x. 13, 21, and perhaps viii. 11) standing up for his people: the eternal issues at the resurrection.

XII. 5-13. The man clothed in linen (x. 5) gives some information as to the times; he dismisses Daniel with the promise that he shall stand in his lot at the end of the days.

H O S E A .

I.-III. The love of Jehovah to Israel taught by parables from marriage.

I. 1. The title.

- I. 2-9. The prophet's marriage with a worthless woman; the children, with names symbolical of rejection and judgement.
- I. 10-II. 1. The restoration and re-union of Israel and Judah. Reversal of the symbolical names in love and mercy.
- II. 2-13. The desperate wickedness of their mother, as the spouse of Jehovah.
- II. 14-23. This is discipline which repeats the old experience of the wilderness and the Exodus. The covenant and the new betrothal; and the union of heaven and earth in blessing them, when the new names (ii. 1) are acknowledged, and the old covenant, made with the patriarchs, and with the people under Moses, shall be restored.
- III. The love of an adulteress and the purchase of her, symbolic of Jehovah's dealing with Israel, who must wait long in want of the privileges they had lost, until they shall seek Jehovah their God and David their king.
- IV. Jehovah has a controversy with them. Breach of the whole moral law, wilful and utter ignorance of duty, on the part of people, prophet, and priest. Horrible degradation in uncleanness and idolatry. Ephraim is joined to his idols, and is to be let alone.

N.B.—A word of tenderness to Judah, as distinguished from Israel, ver. 15.

V. Judgement on Israel and Judah alike.

- V. 1-7. The priests and the royal house summoned to listen. All is in vain; and Jehovah has withdrawn himself from them.

N.B.—Ver. 6 is a contrast to their condition when the Egyptian king would have held them back from meeting their God, Exod. x. 24-26.

- V. 8-15. They shall hear the trumpet (if not the prophet's words, ver. 1, see again viii. 1), and shall become a desolation. Jehovah himself shall tear them like a lion. He will go to his place until they seek him with acknowledgement of their guilt.

N.B.—I take king Jareb, ver. 13, to be a symbolical name for the king of Assyria (see again x. 6), since it occurs nowhere else, and its meaning is, "that may plead," ii. 2, or "that may have a controversy," iv. 1, xii. 2.

VI. Hopes of amendment; which vanish.

- VI. 1-3. An exhortation to repentance, with hope of life and light.
- VI. 4-11. Their goodness passes like the dew that goes early away. The cities of refuge are stained with blood and lewdness; and the priests are as troops of robbers.

N.B.—Gilead is presumably Ramoth Gilead; this and Shechem were two of the cities of refuge, one on each side of Jordan, Josh. xx. 7, 8. All the cities of refuge were Levitical cities.

- VII. 1-9. Their iniquity is discovered when Jehovah would heal them. The special wickedness of the king and the princes, coming back on themselves, and making Ephraim old before his time.

- VII. 10-16. They do not return to Jehovah, unless deceitfully; they turn to Egypt and to Assyria, and they shall suffer for this.

- VIII. 1-10. The trumpet announcing the enemy who shall avenge the broken covenant and law: their kings and their idols shall not save them from captivity.

- VIII. 11-14. A great shew of religion, but real forgetfulness of their maker.

- IX. 1-10. Israel cannot be joyful like the peoples, because of their abuse of former spiritual privileges: old times of gross sinning are come again.

IX. 11-17. Their destruction must be very deadly: they shall be cast off by their God.

N.B.—The reference to Ephraim's fruit and fruitfulness (as again x. 1, xiii. 15, xiv. 8) alludes to the meaning of his name, "fruitful." So probably the repeated mention of "shame," in Hebrew, "Bosheth" refers to Baal, to whom the name is often applied, as in the variations of name, Jerubbaal and Jerubbesheth, 2 Sam. xi. 21, Mephibosheth and Meribbaal, 1 Chron. viii. 34. Hosea and Amos seem to go further in the use of these allusions to names; as in changing Beth-el, that is, "the house of God," into Beth-aven (or even Aven alone, compare x. 5, 8), "the house of vanity."

X. 1-9. Israel is a luxuriant vine, but yields no fruit better than hemlock. Kings are to be cut off, and priests with their calves are to go into exile to Assyria. Despairing cries. (On Jareb, ver. 6, compare note at ver. 13.)

X. 10-15. Jehovah will chasten both Ephraim and Judah. Righteousness and mercy are brought near: but ruin comes on account of Bethel.

XI. 1-7. Tender care of Israel from childhood in the land of Egypt; all has been thrown away. The Assyrian shall be his king.

XI. 8-11. Triumphant sovereign mercy refusing to give them up, bringing them back from Egypt and Assyria.

XI. 12-XII. 6. Reproof to Ephraim and Judah: their inconstancy is traced back to their father Jacob, taking his brother by the heel, yet having power over the angel at Beth-el. Let them return to their God and wait on him continually.

XII. 7-14. Ephraim is strangely mixed up with Canaanite character and history, though it always remains true that he has been under prophetic training ever from the first: in consequence there is mingled mercy and chastisement for him.

N.B.—There is an allusion in ver. 7 to the meaning of Canaan "trafficker;" see the note on the meaning of Ephraim at ix. 16.

XIII. 1-8. Ephraim's sinning from the first; now offending in Baal, he is dead. Jehovah their Saviour from the Exodus onward, is rejected, and now he must be to them as a beast of prey.

XIII. 9-16. Remonstrance, warning, promises of resurrection; yet all seem to end in destruction at the hand of Jehovah, by means of cruel enemies.

XIV. 1-3. An exhortation to repentance, and return with full hope of acceptance.

N.B.—The return is more emphatic in the Hebrew than at vi. 1.

XIV. 4-9. The abundant and varied promises of effective mercy. The ways of Jehovah shall furnish instruction and support to the wise and just, but the contrary to transgressors.

N.B.—Corn, wine, and oil, all often brought together in descriptions of blessing on Israel, are here combined in ver. 6, 7. And the bold figure of the fir tree yielding good fruit, ver. 8, has a parallel in Ezekiel xvii. 6, the branch of the cedar becoming a vine.

J O E L .

I. 1. Title.

I. 2-8. The judgements of Jehovah, never yet equalled, call for consideration and mourning.

I. 9-13. Especially as the meal and drink offerings of his house are cut off.

I. 14-20. The call to hold a fast and a solemn assembly: the day of Jehovah is at hand.

II. 1-14. Blow the trumpet in Zion in view of the day of Jehovah, and these unexampled enemies, before whom the earth and the heavenly bodies alike are affected. Yet let the people even now return to Jehovah with hearty

repentance, relying upon his revealed gracious character (compare ver. 13 with Exod. xxxiv. 6), and awaiting his sovereign disposal.

II. 15-17. Repeating and adding to ver. 1, i. 13, 14.

II. 18-27. The happy result of these humble supplications, the reversal of all the evil endured, and the restoration of fellowship between Jehovah and his people.

N.B.—I regret the removal of the A.V. marginal rendering on the ver. 23. Indeed I prefer it to that in the text which we have retained; “the teacher of righteousness, for righteousness,” at the first, to be followed afterwards by the gift of the Spirit, ver. 23.

II. 28-32. The unparalleled gift of the Spirit on both sexes of all ranks and ages. Whosoever shall call on the name of Jehovah shall be delivered.

III. 1-8. Reprisals on all the nations, whom Jehovah shall gather, and with whom he will plead.

III. 9-21. The holy war, the harvest and winepress of the nations. Jehovah shall be the refuge of his people in the holy Jerusalem, when the mountains shall drop wine and milk, and a fountain from his house shall water even the country across the Jordan (compare Ezek. xlvi. 1-12, where this emblem is repeated at greater length).

A M O S .

I., II. The seven thunders, which rest finally on Israel.

I. 1. The title.

I. 2. Jehovah shall roar from Zion (as at Joel iii. 16).

I. 3-5. FIRST: Against Damascus and Syria.

I. 6-8. SECOND: Against Gaza and the Philistines.

I. 9, 10. THIRD: Against Tyre.

I. 11, 12. FOURTH: Against Edom.

I. 13-15. FIFTH: Against the children of Ammon.

II. 1-3. SIXTH: Against Moab.

II. 4, 5. SEVENTH: Against Judah.

N.B.—With greater light and heavier guilt in their case, and in that of the Ten Tribes (see at iii. 2).

II. 6-16. Against Israel, on whom lies the guilt of injustice, oppression, impurity, and impiety. They have made themselves like the Amorites, and they shall be destroyed like them, now that they have extinguished all their means of grace.

III.-V. The word which they are three times called to hear.

N.B.—Each chapter begins with the same “Hear ye this word” (in the original), followed by a “Therefore” of judgement.

III. They have silenced their prophets (see ii. 11, 12) yet these are the messengers to them from Jehovah.

III. 1-10. Special privileges of the whole house of Israel, and consequent guilt. Cause for alarm, since the Lord Jehovah has spoken, like a lion roaring (compare i. 2), and his servants must prophesy, letting the Philistines and Egyptians know of the desperate condition of his people (contrast this last point with 2 Sam. i. 20).

N.B.—The lofty title “Lord Jehovah” is frequent in Amos.

III. 11-15. Therefore there shall be an adversary round about the land; and palaces and altars shall perish, though some individuals shall be rescued.

IV. Drunken disregard of judgement.

IV. 1-3. Ye are oppressive and drunken (as already, ii. 8, 12) and dangerous as the herds of Bashan: but Jehovah has sworn that ye shall be taken away as wild beasts are taken, and that ye shall go out, each one straight forward.

IV. 4-11. Ye have vainly multiplied your services at Beth-el (iii. 14), which is really multiplying transgression: and ye have not returned to Jehovah, although he visited you with every imaginable stroke.

IV. 12, 13. Therefore the summons from the God of creation and providence, who is Jehovah, the God of hosts is this; prepare to meet thy God, O Israel.

V. The lamentation over the house of Israel.

V. 1-15. The virgin of Israel is fallen to rise no more. Their services at Beth-el and such like places, are worse than useless. Let them seek Jehovah and live: let them hate the evil, and love the good.

V. 16-27. Therefore there shall be universal wailing, all the more on account of their impious desire for the day of Jehovah. Their sacrifices and services, now as in the forty years in the wilderness, are unacceptable. Therefore they shall be carried into a captivity of unknown remoteness.

N.B.—The universal wailing when Jehovah passes through the midst of them, ver. 17, represents degenerate Israel as in the position of Egypt under the tenth plague, Exod. xii. 12, 23, 30.

VI. The exile of both the kingdoms of the house of Israel.

VI. 1-6. Woe to the carnally secure in both Zion and Samaria: they are now no better than the great heathen kingdoms which are ruined; nay, they are worse than these.

VI. 7-11. Therefore Jehovah has sworn (compare ver. 8 with iv. 2, and still more closely with viii. 7) that they shall go into exile, unless they die of grievous deaths, unmourned and unconsolated.

VI. 12-14. Further dealing with them would be like plowing upon a rock. Their impious boldness shall be met by raising up a nation to afflict them all, from north to south.

N.B.—Their boast of taking to them horns, ver. 13, may be an impious allusion to the blessing of Moses on their ancestors, Deut. xxxiii. 17, compare 1 Kings xxii. 11.

VII.-IX. The symbols.

VII. The three visions, and the interruption by a persecuting priest.

VII. 1-3. *First*: the locusts eating up the grass; successful intercession by Amos.

VII. 4-6. *Second*: the fire devouring the deep, and threatening Jehovah's portion: like the former averted.

VII. 7-10. *Third*: the Lord himself with his plumb-line: no more escape, not even for the royal house.

VII. 10-17. The interruption and attempt at silencing the prophet by the priest of Beth-el, who brings upon himself a terrible prediction.

N.B.—Unknown to the priest, the interruption was at the best point, so far as Amos' ministry was concerned; after the three visions more directly referring to the fall of the Ten Tribes, come two others more directly for Judah, where he was henceforth to prophesy.

VIII. A *fourth* vision: the basket of summer fruit, whose ripeness indicated the ripeness of the people for judgement, when they should no longer have the Word of God to warn them.

N.B.—Compare generally the symbol in Jer. xxiv. The moral corruption is described in ver. 4-6 much as in ii. 6, 7. The description of the famine of the Word of God, ver. 11, 12, copies the description of famine in iv. 6-8.

IX. A *fifth* vision: the temple smitten, and the kingdom profaned and ruined. Yet this terrific judgement is to sift the people, and to raise up the fallen tabernacle of David to glories hitherto unknown.

IX. 1-10. The prophet sees the Lord standing beside the altar, and smiting from the chapter to the thresholds, causing the death of multitudes (compare the rending of the veil of the temple *from top to bottom*, Matt. xxvii. 51) while the rest vainly try to flee (compare ii. 14, 15). Their kingdom ceases to be better than the heathen kingdoms; except that there is a sifting, by which all the real wheat shall be preserved.

IX. 11-15. The fallen tabernacle of David shall be raised up, and they shall possess the remnant of Edom (after i. 11, 12) and all the nations, which are called by the name of Jehovah that doeth this. Marvellous fertility of the land, from which his people shall never be plucked up.

O B A D I A H .

The vision of judgement on Edom.

1-9. To be brought low among the nations for their pride.

10-16. To be requited for wrong done to their brother Jacob.

17-21. The salvation of Jacob on mount Zion, when the kingdom shall be Jehovah's.

N.B.—Observe the close resemblance of ver. 1-4 and ver. 5, 6 to Jerem. xlix. 14-16, and ver. 9, 10.

J O N A H .

I. Jonah's *first* mission.

I. 1-3. He is sent to Nineveh, but flees to Tarshish.

I. 4-9. He is overtaken by a tempest: his sin is confessed.

I. 10-17. He is thrown into the sea, and is swallowed by a fish.

II. His prayer, and his deliverance.

N.B.—The prayer is mostly in the language of various psalms.

III. His *second* mission.

III. 1-4. He is sent the second time, and he goes.

N.B.—His appearance in Nineveh, as that of a man come back from the dead, is the subject of reference in Luke xi. 29-32. See also Matt. xvi. 4.

III. 5-9. The repentance of the Ninevites.

III. 10. God repents of the evil which he said he would do unto them.

IV. The final dealing with the prophet himself.

IV. 1-3. His repining, because of the mercy shewn by Jehovah to Nineveh.

N.B.—His description of Jehovah, ver. 2, is the same as that noticed already in Joel ii. 13: and the words “who knoweth, etc.” in next verse of Joel describe the ground on which the Ninevites in this history rested when repenting, iii. 9.

IV. 4-11. He is reprovèd and instructed by the emblem of a gourd.

M I C A H .

I. 1. The title.

N.B.—Closely resembling Isa. i. 1. The name Micah is in Hebrew all one with Micaiah: and the words with which Micah begins, i. 2, “Hear, ye peoples, all of you,” are the same as those with which Micaiah ends, 1 Kings xxii. 28. In connection with this, observe also that the verb “Hear ye” is the commencement of each of the three discourses in the book, i. 2, iii. 1. vi. 1.

I., II. FIRST discourse: denunciations, with comfort at last.

I. 1-7. The peoples and the earth are called to hear, as Jehovah witnesses against Samaria and Jerusalem.

I. 8-16. Mourning on account of evil come down from Jehovah, and of exile about to befall them.

N.B.—The places named are connected with words resembling them in sound or meaning, by a style of composition of like nature with our play upon words, except that it is as far as possible from amusement or levity. The places named are ten, a perfect number.

II. 1-11. The flagrant evils, which the prophet denounces, and over which there shall be a doleful lamentation. The vain attempt to stop the true prophets, and to be soothed by false prophets.

N.B.—In ver. 11 he may refer to Micaiah’s language, 1 Kings xxii. 22, and in ver. 6 to what Amos writes, ii. 12, vii. 16, compare Isa. xxx. 10.

II. 12, 13. The whole of Jacob shall be assembled gloriously by Jehovah, the remnant of Israel being gathered as his flock in their pasture: the breaker opening up the prison gate of the exiles, and Jehovah their king passing on at their head (as it were, a new and better Exodus).

III.-V. SECOND discourse: sin, ruin of the state, and of the temple; its restoration, and universal peace, Messiah and his victories.

III. 1-4. The crimes of the rulers who shall not be heard when they cry to Jehovah.

III. 5-8. The false prophets shall be covered with disgrace; whereas the faithful prophet shall be full of power by the Spirit of Jehovah.

III. 9-12. The corruption and the false security of all the three orders of the theocracy (prophets, priests, and rulers or kings: as repeatedly in Jeremiah, see v. 30, 31, and note) therefore Zion shall be plowed as a field, and the temple-mount shall be like the high places of a forest.

IV. 1-5. The re-establishment of the house of Jehovah, to which all peoples shall flow, to be taught his law. He shall judge between many peoples, and bring in universal and eternal peace and security, in spite of the strength of idolatry.

N.B.—Compare ver. 1-3 with Isa. ii. 2-4; almost the same, yet with certain uniform changes, better traced in the original than in a translation.

IV. 6-V. 1. Jehovah the king over his recovered and re-assembled people (iv. 6, 7 answering to ii. 12, 13). Zion is a travelling woman going forth as far

as to Babylon: she shall be rescued there, and a holy war shall commence, in which she must be victorious.

N.B.—Amidst the hard struggles, it is hinted in the first half of ver. 13 that they shall have strength like Israel's as described in the blessing of Moses, Deut. xxxiii. 17, 25, 27; and in the second half, that they shall have victories like Joshua's conquest of Jericho. Ver. 9 alludes to the words of Balaam, Numb. xxiii. 21; "cry aloud" here, being equivalent to "shout" there, with her king in her.

V. 2-9. The birth in Bethlehem of him who is to be ruler in Israel, whose goings forth are from of old: reunion of Israel; majestic and enduring and universal rule of him who is to be our peace, laying waste our enemy, Assyria, the land of Nimrod (Gen. x. 8-12). Double influence, for blessing and for the opposite, of the remnant of Jacob in the midst of many peoples.

V. 10-15. Jehovah will cut off all worldly resources from Israel (compare Psa. xx. 6-9); and much more, all idolatrous pollutions.

VI., VII. THIRD discourse: hopes deferred; lessons from the past, both of sin and suffering, and of redemption, which shall yet be complete.

VI. 1-8. The controversy of Jehovah with his people, going back to the Exodus, and to the passage from the wilderness into Canaan, when Balaam did his utmost against Israel. The high calling of his people, and the simplicity of spiritual religion.

VI. 9-16. The voice of Jehovah; hear it. Vanity of religious profession amid abominable wickedness, returning to the days of Ahab (see note on i. 1), and bringing the judgements threatened in the Law (Deut. xxviii. 38-40).

VII. 1-6. Mourning over the prevailing wickedness, destructive even of family life.

VII. 7-13. Yet there is confidence in the God of salvation, and in the restoration of the scattered remnant.

VII. 14-20. Renewal of the days of the Exodus, and of the conquest of the heathen. Glorious description of God who pardons according to his promises to the patriarchs.

N.B.—"Who is a God like unto thee," ver. 18, is a reference to the meaning of Micah's name, "Who is like Jah?" and also to the song of Moses, Ex. xv. 11, what is there said of Pharaoh sinking in the depths being here applied to sin.

N A H U M .

I. 1. Title. The burden of Nineveh.

I. 2-15. The glorious attributes of Jehovah, as manifested to his people, and to his enemies. The severity of his judgements once for all on the invader; Judah shall keep her feasts and perform her vows undisturbed.

II. Attack on Nineveh, its destruction by its own river: the lion's den and all in it shall be destroyed.

III. Lamentation over the bloody city, the harlot (compare Isa. xlvi), suffering like No-amon in Egypt; miserable ruin from which there is no escape.

H A B A K K U K .

I. 1. The title: the burden which he saw.

I. 2-17. The sin and the chastisement of Judah.

- I. 2-4. The gross and growing evils which the prophet is forced to see:
 I. 5-11. The wonderful work of coming vengeance, by the Chaldeans as instruments; a warning which the people would not believe.
 I. 12-17. The prophet's pleading that his people might not die under the stroke from those who were more wicked than their victims.

II. The prophet waiting and seeing the issue.

- II. 1-4. Waiting for an answer, he learns that the vision is to be plain, but that the just shall live by his faith.

N.B.—The rest of the chapter unfolds successive woes on the Chaldeans.

- II. 5-8. *First woe*: to the drunken and insatiable.
 II. 9-11. *Second woe*: to the selfish, bloody, and covetous.
 II. 12-14. *Third woe*: to him that builds and stablishes his city with blood and iniquity. Yet the earth shall be filled with the knowledge of the glory of Jehovah (compare Num. xiv. 21; Isa. xi. 9).
 II. 15-17. *Fourth woe*: to the drunken and lustful.
 II. 18-20. *Fifth woe*: to the idolater. Jehovah is in his holy temple. Hush, all the earth, before him!

III. A prayer of Habakkuk, set for the chief musician.

- III. 2-15. His prayer for revival and mercy. His confidence, arising out of the divine manifestations in the past, stretching into the future.
 III. 16-19. Trial of his faith; it rests and rejoices in the God of his salvation.

ZEPHANIAH.

I. 1. The title.

N.B.—An altogether unparalleled record of the genealogy of the prophet.

I. 2-18. Severe judgements against Judah for various sins.

- I. 2-6. Jehovah will consume all things: idolatrous provocations, and mingling of services to him and to false gods.
 I. 7-18. Hush! at the presence of Jehovah (compare Hab. ii. 20). The day of Jehovah, its horrors, especially to those living in practical infidelity, as he searches Jerusalem with candles.

N.B.—The children of Israel are called Canaanites in ver. 11 as already in Hosea xii. 7: different districts of Jerusalem may be named in verses 10, 11, as "the second quarter" is named in 2 Kings xxii. 14. The threat in ver. 13 is formed upon Deut. xxviii. 30, 39. The description of the day of Jehovah, ver. 14-16, is founded on Joel ii. 1-11. And the first half of ver. 18 is found also in Ezek. vii. 19.

II. Exhortation to repentance, in view of the judgements on heathen nations.

- II. 1-3. A call to them to repent, though hitherto unimpressed. Perhaps (compare Joel ii. 14) there may be deliverance in the day of Jehovah's anger.
 II. 4-15. For certainly the judgements are falling on the Philistines (a play upon words in respect of their names, as in Micah i. 10-16); on Moab and the children of Ammon; on the Ethiopians; and on Assyria, and Nineveh its capital.

- III. Threatening against Jerusalem ; judgement ; glorious mercy to his people.
- III. 1-8. Woe to the rebellious city ; corruption of the three orders of the theocracy (as at Jer. ii. 8, Mic. iii. 11, etc). Yet Jehovah in the midst of her is righteous. His judgements on others have not brought her back. Sterner dealings over all the earth.
- III. 9-20. A pure language for all the peoples (reversing the judgement in Gen. xi. 1-8), and worship to Jehovah from the ends of the earth. Humility, purity, love, and joy, when Jehovah the king of Israel is in the midst of them, and rests in his love, for ever.

H A G G A I.

I. FIRST PROPHECY.

N.B.—Each prophecy is dated exactly.

- I. 1-11. Haggai reproves the negligence of the people, and stirs them up to build the house of Jehovah.
- I. 12-15. The happy effect of his work on all classes, stimulated by the assurance, "I am with you" (repeated ii. 4).
- II. 1-9. SECOND PROPHECY. Haggai encourages the people to work, by a promise of greater glory to the second temple than was in the first.
- II. 10-19. THIRD PROPHECY. The touch of sin communicates pollution ; whereas, a touch cannot confer holiness. Nevertheless there shall be a blessing on all their work from the time the foundation of the house was laid.
- II. 20-23. FOURTH PROPHECY, to Zerubbabel : that amid the shakings (compare ver. 6, 7) and the overthrow of kingdoms, he shall be as a signet (compare Cant. viii. 6), for Jehovah of hosts had chosen him.

N.B.—This promise to the descendant of David, though only a governor under the Persian king, reverses the curse in Jeconiah's (or, Coniah's) case, Jer. xxii. 24.

Z E C H A R I A H.

- I. 1-6. Introductory prophecy, announcing the sore displeasure of Jehovah ; appealing to the unchangeableness of his word as spoken by the former prophets ; and inviting the people to return to him, and he will return to them.

I. 7-VI. 8. The night visions of Zechariah.

- I. 7-17. FIRST VISION : the man riding upon the red horse, at the head of a heavenly troop, the Angel of Jehovah pleading for Jerusalem ; the comfortable answer, which the prophet is to proclaim.

N.B.—I believe the man riding on the red horse to be the same as the Angel of Jehovah ; whereas the angel who speaks with the prophet, often mentioned throughout these visions, is a created angel. Compare the similar case in Daniel x.

I. 18-21. **SECOND VISION:** the four horns of the nations which have scattered Judah, Israel, and Jerusalem (compare ver. 15); and the four smiths come to cast down the horns.

II. **THIRD VISION:** a man with a measuring line to measure Jerusalem; Jehovah is her glory within, and a wall of fire unto her round about; restoration of the people from Babylon, and incorporation of many nations with them as his people.

N.B.—The call to be hushed before Jehovah, ver. 13, goes back on Hab. ii. 20; Zep. i. 7.

III. **FOURTH VISION:** Joshua the high priest, the change of his garments as a symbol of iniquity being taken away and of righteousness being bestowed; his position as a type of Jehovah's servant the Branch (see Jer. xxiii. 5; and more fully here, at vi. 12).

IV. **FIFTH VISION:** the golden candlestick and its seven lamps seven times provided with oil, as the emblem of the Spirit's triumphant work (by the prophets) for Zerubbabel; the living fresh supply of the oil from two olive trees on either side.

N.B.—Ver. 7-10 connect this vision of the completion of the temple, under the seven eyes of Jehovah, with the foundation of it recorded in the previous vision, iii. 9: if that includes some reference to the grace of justification, this points to the grace of sanctification. If the oil, representing the Spirit's working, points (see the words which end ver. 9, repeated from ii. 9, and found a third time at vi. 15) to the prophetic ministry, "the two sons of oil" ver. 14, may point to the other two ministries in the theocracy, the royal and the priestly, connected in Zechariah's history with Zerubbabel and Joshua.

V. **SIXTH VISION:** the separation of wickedness from the true people of God.

V. 1-4. The flying roll of a book, coming as a curse on the thief and the false swearer.

N.B.—So in Ezek. ii. 9, the word of Jehovah was a roll spread out. The vision might come more naturally to the prophet: because in the second temple, the Ten Commandments, to whose living power in connexion with the flying roll verses 3 and 4 testify, were no longer to be found in tables of stone, written by the finger of God, and laid up in the most holy place. The measurement ver. 2, is that of the holy place in the Tabernacle of Moses. The consuming of the stones and the timber, ver. 4, is like the final ruin of a leprous house, Lev. xiv. 45.

V. 5-11. The wickedness goes forth, is shut up in its appointed measure, and is borne away to the land of Shinar (Gen. xi. 1-9; compare the land of Nimrod, Mic. v. 6; and see Babylon here, ii. 7) to be set there in her own place.

N.B.—Contrast the founding and finishing of the temple in Jerusalem, iii. 9, iv. 9.

VI. 1-8. **SEVENTH VISION:** the four chariots, the powers (winds or spirits, ver. 5) which go forth from standing before the Lord of the whole earth (iv. 14).

N.B.—In ver. 1, I adhere to the marginal rendering "the two mountains," between which lay "the bottom," i. 8 (presumably the temple mount and the mount east or west of it, according as we place the bottom east or west of it): also in ver. 3 and 7, I adhere to the marginal rendering, "strong," compare Dan. ii. 40 and vii. 7.

VI. 9-15. The crown made from the gifts of the exiles is set by the prophet on the head of Joshua, who is a type of the Branch (see at iii. 8), who shall build the temple (see iv. 9), and be a priest upon his throne.

N.B.—I prefer the marginal rendering, "crown," in ver. 11 and 14; the form of the word is plural, but its construction is singular in ver. 14, and no one imagines it to be plural in meaning at Job xxxi. 36.

This act is the conclusion to the night visions, as i. 1-6 was the introduction to them.

VII., VIII. The attitude of the church to the fasts of the seventy years' captivity.

N.B.—One of these is named vii. 3, two in vii. 5, four in viii. 19: all being connected with the destruction of Jerusalem; see the dates in 2 Kings xxv. 1, 3, 8, 25.

VII. 1-7. The inquiry, ought they to be kept up? Nay, rather inquire had they ever been kept really to Jehovah?

VII. 8-14. Neglect of moral and spiritual duties had been the cause of all their miseries: observance of these would be true repentance.

VIII. 1-17. The promises of mercy and recovery: let these be the encouragement for such spiritual turning to Jehovah.

N.B.—Compare ver. 2, 3, with i. 14-17; and ver. 9, 10, 12 with Hag. i. 6, ii. 4, 18, 19.

VIII. 18-23. The question (vii. 3) will solve itself, as the fasts will turn into feasts, and the nations will join themselves to Israel (compare vi. 15).

IX.-XI. The burden of the word of Jehovah upon the land of Hadrach, and Damascus its resting place.

IX. 1-8. Judgements on Hamath, Phœnicia, and Philistia, while the house of Jehovah is guarded safely.

IX. 9-17. Zion is to rejoice in the coming of her King with salvation, riding on an ass, cutting off the weapons of war, speaking peace, with covenant blessings, and with dominion from sea to sea; Judah, Ephraim, and Zion victorious over all enemies.

X. A call to turn from diviners to Jehovah, who has been angry with the shepherds, but will shew rich mercy to his flock, the house of Judah and the house of Joseph, redeeming and increasing them, and bringing them back.

XI. 1-14. Judgements on all ranks and classes: the shepherd and his two staves, Beauty and Bands, which are cut asunder, while he is prized at thirty pieces of silver (compare Exod. xxi. 32), and gives up the flock which so undervalues him.

XI. 15-17. Jehovah raises up a foolish, worthless shepherd for them; and he and they meet with their deservings.

XII.-XIV. The burden of the word of Jehovah concerning Israel.

XII. 1-9. Wars and confusion: effectual support from Jehovah is granted to Jerusalem, Judah, and the house of David.

XII. 10-14. Outpouring upon them of the Spirit of grace and supplication; and universal bitter mourning, unitedly and apart, for him whom they have pierced.

XIII. 1-6. A fountain is opened to them for sin and uncleanness: the idols are cut off, the prophet and the unclean spirit pass away.

XIII. 7-9. The shepherd, who is the fellow of Jehovah, is smitten by him; and the sheep are scattered, tried, yet by this discipline recovered.

XIV. 1-11. A day of Jehovah comes. Jerusalem is attacked by all nations, is taken and ruined: Jehovah interposes, standing on the mount of Olives. The brightness of creation re-appears, living waters go out from Jerusalem,

Jehovah is king over all the earth, and there is no more curse (that is, the "ban," as in the margin, or "devoting," see note on Deut. ii. 26-37.

XIV. 12-21. The plague upon the nations that have warred against Jerusalem, until the remnant come up to worship the King and to keep the feast of tabernacles. Universal holiness, from the temple outward.

N.B.—For the King, ver 9, 16, see vi. 13, ix. 9.

M A L A C H I.

- I. 1. The title.
- I. 2-5. Jehovah's love to Israel, and his hatred toward Edom, the border of wickedness.
- I. 6-14. Israel's provocations. Would that the temple doors were shut, and that their offensive offerings ceased; while his name becomes great among the Gentiles, and a pure offering is offered throughout the world.
- II. 1-9. The sins of the priests, profaning the covenant of Levi.
- II. 10-16. The treachery of the people, especially in heathenish marriages and in divorces.
- II. 17-III. 6. A provoking impious generation. The Lord shall send his messenger to prepare his way, and shall suddenly come to his temple. He shall purge the sons of Levi like gold and silver, shall make the offering of Judah and Jerusalem pleasant as in days of old, and shall be a witness against the evil doers.
- III. 7-12. Their robbery of God in tithes and offerings. Encouragements to repentance.
- III. 13-IV. 3. The opposite character, conduct, and end of those that serve God and those that serve him not. The day of Jehovah which is coming, when the sun of righteousness shall arise.
- IV. 4-6. Final words: a command to remember the law of Moses; a promise to send Elijah the prophet, with converting grace, lest the coming of Jehovah be to smite the earth with the curse.

N.B.—The curse, or ban, iv. 6, is the devoting to destruction, under which apostate Israel would come, as the Canaanites came, see note on Zech. xiv. 1-11: "the curse." ii. 2, iii. 9, however, is the ordinary word for curse, the opposite of blessing.

A Visit to Our Indian Mission Field. With Map. By C. RAINY. Crown 8vo Price 3/6.

"Miss Rainy's volume contains the most concise and informing account that we have yet met with of the origin and progress of the schemes for the education of women and girls in India."—*Christian Leader*.

The Churches in Asia. Extracts from the Home Letters of Rev. A. N. SOMERVILLE, D.D., from the Region of the Seven Churches. Price 2s.

The Manchus; or, The Reigning Dynasty of China: their Rise and Progress. By Rev. JOHN ROSS, Author of "Corea." Maps and Illustrations. Demy 8vo, 16/.

History of Corea, Ancient and Modern, with Description of Manners and Customs, Languages and Geography. By Rev. JOHN ROSS, seven years resident in Manchuria. Maps and Illustrations. Demy 8vo, 12/6.

Lichens from an Old Abbey: Being Historical Reminiscences of the Monastery of Paisley, its Abbots, and its Royal and other Benefactors. Fcap. 4to, 7/6; bevelled boards, gilt, 10/6.

"A handsomely got up book; . . . written in a thoroughly sympathetic spirit, and with full knowledge; . . . pleasant, readable, not the least of its merits being its historical accuracy as to dates and facts."—*Scotsman*.

"These pictures are touched with an exquisite skill and feeling, . . . a certain antique stateliness. . . . It is an admirable book, and its appearance in every respect harmonises well with its merits."—*Daily Review*.

Quiet Waters: Essays on some Streams of Scotland.

By H. W. H. Price 2/6.

Contains—The Clyde at Bothwell—The Yarrow—By the Sannox Burn—By the Allan—The River Kelvin—The Eden—The Logan Burn—The Douglas Water—The Cluden—The Fairlie Burn—By the Nith—By the Nethan—The North Esk—The White Cart.

A Mediæval Scribe, and other Poems. By H. W. H. Price 5/.

The Scottish Patmos. A Standing Testimony to Patriotic Christian Devotion. By J. MOIR PORTEOUS, D.D. Price 1/.

The Covenanters of Ayrshire: Historical and Biographical. With Illustrations. By Rev. R. LAWSON, Maybole. Cloth, 1/.

Crossraguel Abbey: A History and a Description. With Illustrations. By Rev. R. LAWSON, Maybole. Cloth, 1/.

Maybole: Past and Present. With Illustrations. By Rev. R. LAWSON, Maybole. Cloth, 1/.

Ailsa Craig: Its History and Natural History. By Rev. R. LAWSON, Maybole. With Map and Illustrations. Crown 8vo. Cloth, 1/.

Peeps at Rome for Young Eyes. Illustrated. By Rev. ANDREW G. FLEMING, Paisley. Price 1/.

"A more excellent book, the object of which was to be interesting, instructive, and religious, we have seldom seen. Should prove an excellent Sabbath School prize."

"A well-written and interesting description of some of the most interesting sites and historical buildings in the famous Italian city."—*Scotsman*.

Texts and Thoughts for Seamen. Illustrated.

Arranged by a NAVAL OFFICER'S DAUGHTER. Second edition. Price 1/.

"An excellent book both in design and execution. There is never a dull page, nay, not a dull paragraph in it. We should like every sailor's bunk furnished with a copy, in the hope that it might serve as a chart to guide him o'er life's stormy sea."—*Sword & Trowel*.

Text Books suitable for Children's Services, &c., each containing 52 Lessons, with Questions and Scripture Answers. Price One Penny each.

BIBLE PICTURES
TYPES AND PARABLES
LOOKING UPWARD
WORDS OF WISDOM

SHINING LIGHTS
BIBLE EMBLEMS. I. & II.
TRUTH AND DUTY
THE CHILD'S TEXT BOOK. I. & II.

The Woman's Daily Text Book: Homely Lessons from Women's Lives. Old and New Testament. By M. B. Cloth limp, Price 6d.

The Child's Catechism of Scripture Truth. Price One Penny.

Catechism on Temperance, for Bands of Hope and Sabbath Schools. By Rev. R. LAWSON, Maybole. Price ½d.

Catechism on the Christian Life. By Rev. R. LAWSON, Maybole. Price 1d.

Readings for Bands of Hope and Children's Social Gatherings. Illustrated. By Rev. R. LAWSON, Maybole. Price 1d.

The Sabbath School Teacher's Weekly and Monthly Class Register, with the "TEACHER'S REMEMBRANCER," by Rev. Professor ANDREW SYMINGTON, D.D. Price 1d.

The Superintendent's Sabbath School Register. Price One Shilling and Sixpence.

THE DAYSPRING

An Illustrated Magazine for Boys and Girls.

Monthly, Price One Halfpenny.

"A marvel of excellence and cheapness." "Should be in every Sunday School."

The Annual Volume makes a splendid Gift Book. Price 1s.

THE GOSPEL CHOIR

Contains the best Christian Songs for Evangelistic Meetings, &c., with Lovely Music arranged for Part-Singing. In Staff or Sol-fa. Edited by R. STEWART, S.S.C.

Vol. I.—128 Hymns and Tunes—paper 6d., cloth 1/.

Vol. II.—128 Hymns and Tunes—paper 6d., cloth 1/.

Vols. I. and II. combined—256 Hymns and Tunes—1/ and 1/6. Words, cloth, 2d.

THE GOSPEL CHOIR can also be had and is still being published in **PENNY NUMBERS.**

Princeton Theological Seminary Libraries



1 1012 01242 6906

